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THE ESOTERIC.

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—OF—

PRACTICAL ESOTERIC THOUGHT.

VOLUME XI.

FROM JULY, 1897, TO JUNE, 1898.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

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B. B. ZERUB, Editor.

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

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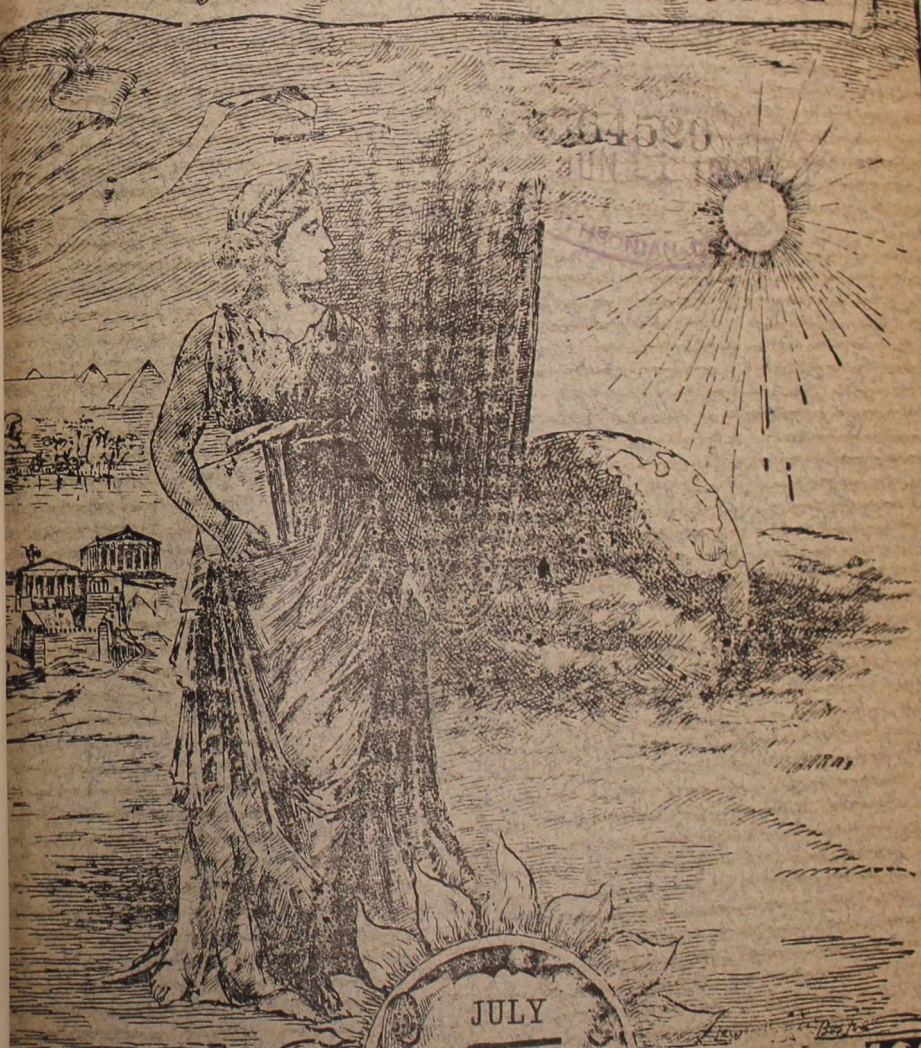
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THOS. W. MORDEN, Secretary, E. F.

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THE WILL AND THE LAW.

BY PROF. CHAS. PURDY.

The German philosopher Arthur Schopenhauer said, "Man exists because he has the will to live." The outworkings of this can be perceived in the whole of nature,—life is perpetuated, prolonged, procreated, by virtue of "the Will to Live." And we can very readily find the lines that conjoin this Will to Live with the Law of Life; for it has been clearly demonstrated in the human family, that the workings of this Will have produced the various thought-structures which we so aptly read by the aid of craniology, physiognomy, and phrenology.

Moreover, it has been demonstrated that, "as a man thinketh in his heart (i. e., soul),so is he". In hypnotic clinics, by simply taking control of the Will-to-Live function in another, practitioners have been able, time and again, to either eradicate or produce disease in the subject under control. On the other hand, Christian Scientists and Mental Healers, by aiding the Will-to-Live function, have also been able to heal diseases of various kinds.

These phenomena are accomplished solely by means of positive affirmations; and yet it is doubtful whether any successful Christian Scientist or Mental Healer could explain the real workings of the law by virtue of which the cure was consummated Indeed, if they knew the law, and were conscious of how to use it, they would be able to actualize the transcendental declarations which they hold as thought-forms, and which, in their method of positive affirmation, they express by means of word formulæ.

So far as the expression of the Will upon their own plane of existence, is concerned, it tends to build those thought struc-

tures, and does build them in so far as these people have the means within themselves of producing the essences with which to build these structures, and an understanding of this law. But not having knowledge and understanding of the Law of Life, they are like the man referred to by Jesus in his explanation of the parable of the sower: "He heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while." Their methods and perceptions of use extend solely to physical healing: of how to gain and develop soul-consciousness, they know little or nothing.

Yet it must be acknowledged that these methods have been successful in the healing of disease; the positive affirmation and denial united to faith, to trust and confidence, have produced results in the first instance, and would also in the second—i. e., in gaining and developing soul-consciousness—had they been conjoined to knowledge of the Law of Life. But the Esoteric neophyte must have the methods of the healers in the most perfect working order, if he would radically succeed in attaining the ultimates of even the first steps of this life; which, however, mean immeasurably more than the mere healing of physical disease, although comprising that also in the most transcendental sense of the word.

In so many letters received from our corresponding brethern we read such passages as these: "Cannot overcome," "Cannot stop losses," "Feel my inability to live the life," "Feel that it is impossible, in my case, to control the sex function." Contrast these statements, dear brethren, with those of your C. S. neighbors: "I am Spirit," "I am life from God," "There is no weakness in me," "All power in heaven and earth is given into my hands." Do you not think that these dear people, who are healing all manner of diseases solely by these attitudes of mind, would be able to overcome the loss of the life and accomplish the preparatory work of the regeneration, if they could be convinced, and could be induced to throw their whole effort into the work?

Very many begin to fear that some great evil is about to befall them, just about the time they have conserved the life long enough to be having the experiences that are generally due at that particular period of their development. So they are frightened into letting go, and letting down, thus coming under dominion of the law of generation, and so again begin to be

troubled with losses of the life in the various ways in which it is liable to occur. We all know that the strong positive attitude of mind—that attitude which says, "I can and will; I will succeed, and I know it"—is one that carries *in itself* conscious control of the life function; and many who have asserted this dominion have gained it, though not all have held the coign of vantage when gained.

In my own case, it was relaxation of that "eternal-vigilance-is-the-price-of-liberty" attitude, a neglect to heed Paul's wise advice, "When a man thinketh he standeth, let him take heed lest he fall," that brought me the lesson needed to teach me to "meditate upon the Law of Yahveh day and night," to "hold fast that which thou hast, and see to it that no one take thy crown," which means to continually maintain that attitude of mental tension, of itself not only a necessity in obtaining and maintaining control, but also in properly transmuting and using the life thus stored up in the organism. Thus it will be seen that the proper use of the Will certainly brings results; nevertheless, as Swedenborg says, "man must have a conjunction of the will and understanding" in order to accomplish the highest results; in other words, must conjoin to an active use of the Will to Live, an equally active use of the understanding of the Law of Life.

This understanding we must draw from the informulate mind of God, as it is possible to do with every successfully consummated action of the Will to Live, and the process is as simple as breathing,—first, the positive unyielding "I can and will, and I know it" coupled to the tense mental desire—i. e., prayer—(not at all difficult to accomplish while the positive will is at work)to know the Mind and Will of God, from which Mind and Will the Law of Life emanates, and in its expression permeates all creation, and dwells in us. The first attitude bids the god of generation cease his work, and prevents the life-germs from passing out to feed other forms, and then transmutes them into an essence capable of feeding the most refined thought structures.

The second attitude is in-drawing and incorporating into the mind the perceptive understanding of the Law of Life, which, symbolically speaking, lies latent in each zodiacal germ; one latent expression of the Law of Life for each zodiacal germ, comprising in itself all the sub-latent possibilities for expressing

itself as a creative word of that Mind which is the all-knowing Law of Life, and the all-powerful Will to Live: "God is God of the living."

"I am come (i. e., Christ, the Son of God, the fully expressed creative Word of the Omnipotent Will to Live) that ye might have life, and that ye might have it more abundantly," yea, that ye might have everlasting life. This, then, is the work of the disciple of life,—"to take the kingdom of heaven by force," "to take the dominion under the whole heavens, and reign over the earth," or to first take control of the life forces in one's own organism, and render them subservient to one's own mind and will. This is laying hold of the Will to Live, and can best be accomplished by extinguishing the physical sensuous "craze-to-live" idea, by means of the calm interior will of stillness of the mind perfectly stayed on God; from which will of stillness, a perfect cyclone of the will of energy can be sent forth into the body to make it perform its activities.

The next step is to dedicate to the Law of Life, this newly conquered power over the Will to Live. This means to make the renewed and increased life-potencies in the organism subservient to the Will and the Laws of the Divine Mind, to be used by it as it sees fit: "Whatsoever Yahveh doeth is always well done."

Those who are seeking the powers solely for the purpose of working in mundane magic, reverse the latter process by laying hold on the Law of Life and making it subservient to their own Will to Live, forgetting that their own attainments, high as they may seem, are, nevertheless, tainted with the sin of Lucifer; and none can even so much as divert the eternal currents of God's mind without at the same time breaking the law, the retribution for which may, however, not make its appearance until much later on.

The mind-attitude by which their occult work is done, rests upon the basis that, as God is formless mind-force, and, consequently, works unperceived, and in the silence—"The Lord God dwelleth in thick darkness"—that is, as it were, like a passive, or latent force, they can, by observing the workings of this force, and thereby gaining knowledge and control of its laws (which they do by means of their artificially, or magically awakened and developed soul-consciousness and powers); as we have said, they hold that they can thus divert the currents

of this silent mind-power into their own channels, to be controlled by their own will, motives, and desires. And this is possible, for it is a law of the Divine Mind to be used by man; but we here see that God suffers the law to be broken in order that it may work to its accomplishment. It works to develop man through experience; therefore man breaks the law, reaps the retribution, and grows wiser from his many experiences of this nature.

Their mistake consists in supposing that they can with impunity so use this negative, passive will, as to gain control over all mundane phenomena, so as to create an environment for themselves irrespective of the purpose in the Creative Mind concerning the rights and conditions of other similarly constituted but less highly developed beings, either in or out of the body; also that they use the laws and forces as seems good to them irrespective of the unmanifested will of the Supreme.

But as the Father is a consuming fire, it naturally follows that those who make use of this mind-power which created and holds the universe in being, must use it as it itself wills to be used, or the time will come when the resistless energies, "which will be that which they will to be," will annihilate, not merely the machine, but the mind and will that undertook to confine, and hold subservient and inactive in the bounds of finite potence, the Infinite Omnipotence. This was the sin of Lucifer as expressed in Isaiah XIV. 13–24. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

In the Revelation of St. John we read of the penalties that come upon them that do after the manner described, and also a portrayal of those unutterable blessings that are to be the portion of those that follow the course now to be described,—the course of the beloved and obedient son, who is of God because he is born from above and heareth the Father's voice, and doeth the Father's and not his own will.

The Esoteric neophyte, working for the purpose of making the Christ attainments, and by a method diametrically opposed to that of the magic worker, throws himself, body, soul, and spirit, into the currents of the Divine Will and Mind, that it may carry him where it will, that it may make him to know

and do what it will, that it may fill him as it will, with all things which are the birthright of him who is thus born again, deathless son of the Eternal Fire. He wills, not merely to learn the outward workings of the eternal, ceaseless cause, not merely to control and operate the laws of the same in their action upon the mundane sphere, but he wills to know the conscious Mind and Will in the interior of the all-pervading Flame.

He wills that that Mind and Will which hath hitherto permitted the human ego to grow and develop, as it were, independently, by virtue of certain laws provided for it upon the mundane plane, and which are so constituted as to leave it unhampered in its independent growth by choice, or nongrowth by choice, so inadequately expressed by the theological doctrine of "free will,"—he wills, now that "the beloved" hath awaked because he so chose, that henceforth and forever the mind and will of the Supreme, Infinite, Unfathomable, *become consciously his mind and will;* that the Father do the works in and through the son who is at perfect oneness with him; that the son do the works he seeth the Father do, because it is his meat to do the Father's will, and his bread, the *words* from the Father.

He wills to stand forth the perfect expression of the Will to Live, and the Law of Life, the perfect likeness of the perfect image formulated in the Infinite Mind, for the growth and perfection of which unnumbered worlds were created, and stored with almost endless means wherewith to awaken and stimulate the growth of man's mind-powers. All things and conditions have worked hereunto,—the tender love-passion sung in the poet's metred rhythm, the hero's sublime courage, ambition, thirst for knowledge, the ascetic's burning, ecstatic devotion, all these and their fruits, which have filled the earth with the god-like creations of man's God-inherited mind-powers, have all been brought into existence and placed in man's environment, for the purpose of causing him by their use to become conscious of the god-power, and god-likeness residing in his own innermost, where dwells the creative Word who doeth the works.

And now cometh the new age, wherein man, casting aside the old methods of growth designed for him while he was yet in his unconscious childhood state, steps forward,—as a few

awakened souls have already done,—and consciously lays hold on the Will to Live, and the Law of Life; he begins the ascent, attaining the Christ, the perfect likeness of the perfect image in God's Infinite Mind, and, being lifted up, draws the whole earth, and all thereon, up on a new plane of life where man shall "know God, even as he is known." In those days shall no one say, "Know Yahveh, for they shall all know me, from the least of them, unto the greatest of them;" "And all shall come with songs of gladness, and with everlasting joy upon their heads." "They shall see his face, and shall reign upon the earth;" for they shall become *one* with the Will to Live, and the Law of Life, and with the Almighty Spirit of Yahveh, forever and ever, world without end. Amen.

SEEKING AFTER GOD.

Thou hidden love of God, whose height,
Whose depth unfathomed no man knows,
I see from far thy beauteous light,
Inly I sigh for thy repose.
My heart is pained; nor can it be
At rest, till it find rest in Thee.

Thy secret voice invites me still
The sweetness of thy yoke to prove;
And fain I would; but though my will
Seem fixed, yet wide my passions rove;
Yet hindrances strew all the way;
I aim at thee, yet from thee stray.

'Tis mercy all, that thou hast brought
My mind to seek her peace in thee;
Yet, while I seek, but find thee not,
No peace my wandering soul shall see.
Oh, when shall all my wanderings end,
And all my steps to thee-ward tend!

Is there a thing beneath the sun,
That strives with thee my heart to share?
Ah! tear it thence and reign alone,
The Lord of every motion there.
Then shall my heart from earth be free,
When it has found repose in thee.

Selected.

IN GOD'S IMAGE.

BY T. A. WILLISTON.

The following suggestions are offered to the student of Esoteric thought, with the hope that they may assist him in his endeavors to bring his mind into harmonious working order with the mind of the Creator. God manifests through all life, but, as is well known, man does not manifest the higher principles until his physical body and brain are in order and attuned to the higher or spiritual vibrations of being. If man places his mind in order, he makes it receptive to the higher truths, which alone can make him Christlike. If his mind is in disorder, every truth that may be reflected upon it will be perverted, and, therefore, unreliable. God will not use man as an instrument to instruct his beloved children, who are just awakening to a higher condition of life, until he has become purified and free from the dominion of the old serpent, the devil,—generation.

To be an instrument in the hands of God,—a savior of men,—the mind must be especially prepared. The individual must be able to think in harmony with the Creative Mind. The finer faculties of those living under the law of generation are so benumbed that they are unable to understand anything beyond physical sensation. They cannot work in harmony with the Creator, but are governed by the *spiritus mundi*, the power governing all unregenerated flesh. The individual who looks for, and expects to gain high spiritual attainments must reach a perfect equilibrium of body, soul, and spirit. It is only by spiritual unfoldment that man's nature becomes harmonized with the universe; and as harmony is one of the first laws of being, it must necessarily follow that, if man desires to comprehend nature's methods, he must bring himself into oneness with her laws.

The individual who enters the angel world and becomes a co-worker with the angelic ones, becomes a laborer in the realm of mind; therefore he is a factor in creation, as the realm of

mind is a realm of cause. Before man can possibly reach the high altitude to which such a condition must necessarily elevate him, his thoughts must be orderly, and a wise use must call them into manifestation; otherwise, confusion, which produces dissolution, would result. If confusion could exist in the realm of cause, chaos and dissolution would take place throughout the length and breadth of the universe.

If the student would place his mind in order, he must be untiring in his efforts to overcome the evils of his lower nature; he must endeavor to direct his thoughts into those channels that will lead the mind, away from the shadows of earth life, into the realm of cause,—which is directly allied to, and governs physical form. Before an orderly condition of mind can be reached, all preconceived ideas and beliefs must be eradicated, in order that the new line of thought may not be biased by former erroneous ideas. Those who have accumulated much knowledge (?) through the study of other men's thoughts, will find this a difficult task. Many who have spent a life in the study of books, and who appear to be deeply versed in the concepts which the world terms knowledge, are, nevertheless, unacquainted with the primary laws of being. Such persons are content to dream away their time. They are continually hunting fleeting shadows, when, with the mind power at their command, they could find, and drink from the inexhaustible fountains of eternal wisdom, which refresh the soul, and bring abiding faith and peace. The man or the woman who is satisfied with the uncertain knowledge which the world holds in such high esteem, makes but little spiritual progress. The soul cannot advance unless it receives proper nourishment to support and bring it into perfect order. Such persons live continually in the head, knowing nothing of the heart, the vital center of interior love and true spiritual joy,—the joy of the angel world.

Before the fountains of wisdom can be found, and its perfect knowledge understood and utilized, the student must be earnest, zealous, and determined: constant vigilance must be his watchword. Only sustained, wisely directed effort will enable him to reach the goal. The goal toward which the race tends, is

the unfolding of the mind, the true man, and the attainment of such oneness of purpose with the All-Mind, that man's thoughts and purposes will be—even as the thoughts and purposes of God are—to elevate and bring into oneness all the sons and daughters of earth. This is the establishment of the kingdom of heaven on earth. When such a condition has been reached, the prayer of the ages, "Let thy kingdom come, thy will be done," will have been answered.

All who desire to reach the high ultimate of soul growth enabling them to dwell in the kingdom of God, which must be soon established in our midst, must remove every selfish thought and desire from the mind: they must look upon all men as brothers. They must continually endeavor to so order their lives that every act, every thought, and every deed, will have a purpose specially designed for, and tending toward the emancipation of the race. It is only when the mind is unfettered by pressure from outside influences, that the individual can think and act of his own volition. To those who are striving after "Oneness with God," we offer a few suggestions regarding methods.

TO PLACE THE MIND IN ORDER.

The student should set apart a portion of each day for this purpose; we believe the hour of sunrise to be the best time. We recommend this hour because it is the time when the passive condition of night, the period of nature's rest, gives place to the positive conditions of renewed action, which the rising sun, the invigorater, calls forth in all things. The soul is then more awake than at any other hour of the day. The activity of the interior powers at this time more than balance the mental activity, which, once thoroughly awakened, is difficult to control. The mental activity must be stilled, however, before the desired results can be obtained.

Take a standing position, having a seat carefully placed behind you, in such a position that it may be used if found necessary. Face the quarter of the heavens whence the rays of the rising sun will strike the front of the body, the hands hanging lightly at the side. As the sun rises, breathe deeply, slowly, and regularly: try to sense the effect of the awakening

faculties upon the brain. Centralize your mind on the Cause of all and try to realize that you are a part of nature, inseparably one with the whole, and that you are governed by the same spiritual law that governs the physical world around you. As the sun rises, endeavor to sense the change which takes place in your organism, caused by the vibrations emanating from the god of day, and which all nature feels and responds to. Try to introvert your thoughts, and endeavor to feel these vibrations in the interior,—probably you will first notice them in the region of the heart. When you are able to feel the throb of nature in your interior, follow its leadings until you can perceive a response in the seemingly inert things about you. Try to realize that it is the life that flows from you to the things below you which causes the animal and vegetable world to grow and increase. Try to realize your true position, a king over all forms of life beneath you on the ladder of unfoldment; a king,—made so by a fixed and unalterable law of God. Try to feel that your kingship places you very near to God; that the forces of involution are passing downward through you into all forms of life, and that evolution passes upward in the same manner; that you stand upon a pinnacle toward which all life struggles. If you can realize this, you will find that you are touching the vital principle of creation.

Close the mind to all external pressure from surrounding minds. Realize that you stand in an ocean of formed thought, but, being a king by right of your position as a son of God, you are superior to it, as well as to all conditions that may be forced upon you; and that you are determined to think and act however and whenever you desire. In this state of mind, (a state most difficult to express) start the thought, "I am spirit, a son of God. I have been created in the Father's image, and in his likeness. By Him who created and willed the world into being, I have been given dominion over all things. To obtain that dominion I must come into perfect order and be able to work in harmony with the powers of generation (creation), but at the same time I am superior to it."

You must have a focal point upon which to fix the mind: let that focal point be the First Cause; and allow the thought to

reach outward and upward, refusing to be turned from your fixed purpose by thoughts from other minds. If you find that you cannot control your thoughts, if they wander into foreign channels, you are too negative: you must make yourself positive. To do this we recommend the following drill.

TO MAKE THE MIND POSITIVE.

Seat yourself in the chair which you have placed behind you for that purpose. Hold the body perfectly erect, with the hands placed lightly upon the knees. Breathe deeply, and regularly; the more deeply you can breathe, the better. With the breath draw the life forces to the brain. Do this until you feel the body becoming rigid. (If the student should feel severe pains in the back, the breathing exercise must be regulated by the natural breath.) When you feel the body rigid, quietly rise until you stand perfectly erect. Place the hands open upon the abdomen, left palm pressing upon it, with the right hand covering the left. This holds within yourself the currents which flow from left to right. Sway quietly forward and backward, with a gentle, regular motion, being careful not to overbalance. Continue to breathe deeply, but let the breath be regulated by the swaying of the body. Continue the rhythmic swaying until you begin to feel the forces centralizing in the front brain. When you feel the forces in the front brain, pressing outward, as it were, from the center of the forehead, drop the hands to the side, being careful to have the palms turned slightly forward.

When the physical senses have been stilled, and the life gathered to the organ of perception by the above method, try once more to focalize upon the Cause of all things, with the mind passive to God, but positive to all external thought or reason. Try again to get into the currents of creative energy, the power that causes the trees and grass, the flowers and fruits, to blossom and bring forth. Keep an interrogation point before the mind's eye, and from the interior ask the question, Why? Carefully note the thoughts that arise within the brain. If they are disjointed and foreign to your purpose, dismiss them. If they appear to arise from the soul and are in harmony with the desires, or if they are a direct answer to the

question which the interrogation point asked, carefully follow them.

Man will surely find that after he has placed his mind passive to God, the thoughts he thinks will lead him into fields of research heretofore unthought of. If this should prove to be the experience of our readers, then we advise them to follow these thoughts and carefully watch their leadings. Should they prove to be orderly and practical, with a wise purpose plainly discernable, then endeavor to enter into the spirit of them with all you are. You need have no fear, be satisfied that the Spirit is guiding and controlling your mind. If these thoughts are pure natural thoughts, undefiled by false beliefs, they will lead to principles, as principles underlie all creative thought. Try to picture the first principle, Force, centralizing the atoms; then Discrimination, separating for future use; then Order, placing in harmony preparatory to carrying the life in the atoms higher; then Cohesion, building bodies in order that the atoms may be individualized; then Fermentation, destroying in order that evolution may carry the atoms still higher; then Transmutation, changing and separating the finer elements, bringing the atoms into higher spheres of use, and preparing them for the nearer approach to Spirit; then Sensation, or the seventh principle, which imparts to the atoms physical or sensating life.

As you enter into the spirit of plants, trees, and flowers, try to perceive the magnetic and electric currents at work. Do not lose sight of the fact that you are a part of the whole, and are joined in one endless chain with all life; link within link, the lower united to the higher: the currents of life flow from God to man, downward through all forms of life. You cannot harm one of God's creatures, however humble, without disturbing the whole.

We believe that if you follow the above suggestions carefully, and so order your daily life that each thought will be a prayer that God will take complete possession of you,—body, soul and spirit,—you will quickly notice the change that will certainly take place in your organism. Thoughts made us what we are: if we constantly desire to be like God, we certain-

ly will grow in his image. As we grow in the image and likeness of our Father, the old animal loves and desires will be replaced by the spiritual qualities of love and wisdom.

The trials and sorrows of this life are very great and almost unbearable, and the burdens are so great because we endeavor to bear them ourselves, instead of becoming passive instruments in the hands of God, and allowing him to bear our burdens for us.*

LIFE.

How can we say "when Life began on earth?"
Did not the rolling fire-mist nebulæ
Rollick with Life, before was built
The smallest earthy atom man can hold
In his most keen analysis?
Sure Life
Flung atom upon atom in her play
Rythmic and grand, before she built
Organic parts, organic wholes, complete!
O tingling nerve, the ecstasy of bliss!
O pulsing heart, the agony of pain!
O throbbing brain, pregnant with growing thought!
Aspiring spirit, subtler than all thought!
Life in the fire-mist! Life in man! We should
Be God himself, could we but know this *Life!*
Oh God of *Life* and *Love*, help us to know!

Selected.

* The above methods are similar to those that have been used by the Egyptians and societies teaching occult powers; but focalizing upon the sun is drawing in the creative or generative energies, and we are satisfied that those who have not full and complete control of those energies within themselves will find that the sun energies are too much for them, and will, therefore, be dragged down by them. It must be remembered that no one should attempt to embody additional creative energy until he is master of what is already within him.—[ED.

COMMUNINGS WITH NATURE.

BY LANDON FAUNTLEROY.

(*Continued from Volume X.*)

In all records of all human thought, we find the quest for the secret of immortality running as a continuous thread, from the traditions of the search for and the discovery of the elixir of life, which have come down to us from the philosophers of early days, to the theories of the metaphysicians of our own time. But our God is a God of love, and the one law which governs all life, in its infinite manifestations, is the law of love; and love alone can unlock for us the portals of immortality.

It was the mission of "the Jesus," the Savior, to impregnate the thought currents of the race with the conditions which give immortality: "and he that believeth not the Son, shall not see life" (John III. 36). And yet how many are resting their hopes of immortality upon the flimsy fabric of their own theories! Down through the centuries we hear the pleading words of the Son of man: "Ye will not come to me, that ye might have eternal life" (John v. 40). Again his voice comes to us: "Amen, amen, I say unto you, He that believeth on me hath everlasting life;" * that is, he that is receptive to the thought I bring.

And what are these wonderful thought emanations which possess vibrations of such wonderful vitality that they bring "*æonian* life?" What wonderful law did he bring to earth, a knowledge of which will produce such mighty results? It was a two-fold law,—the law of love in the duality of its perfection. He announced it, in all its fullness, in these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. XXII. 37–39. He thus presents perfect love in its manifestation, as the combination of the two great energies of the universe,—the positive and the negative, the male and the female.

* Literally, "*æon-ian* life,"—a life lasting the æons.

"Thou shalt love the Lord thy God with all thy heart:" We are to open the innermost of our being in most perfect surrender to our God, and, by magnetic attraction, draw to us, inbreathe, "the Holy Pneuma," the essences of his own life; and also the energy which freely sends them forth must be equally active,—receiving but to give, we must radiate those blessings to our neighbor.

The currents of the eternal life circulate as freely in the universe as do the waters of the ocean: there is no stagnation, and all organization can attain perpetuity only by becoming a medium through which these currents pass. The magnetic or feminine principle of gathering and holding, exists without an equal manifestation of its complement,—the energy which radiates from its center,—simply for purposes of formulation, and after this has been accomplished, the organism can only live as it combines the energies of both male and female principles, thus existing because it is the exponent of perfect love. We may thus catch a glimse of the fullness of the statue of the Christ.

A faint reflection of the working of this law may be seen in the growth and development of the child into the man. The natural attitude of the child is one of receptivity. Without question as to what it may cost others and without thought of return, he appropriates all that he needs; but, with the approach of manhood, he awakens to the thought of service, and he recognizes the fact that he can only receive as he gives. Moreover, during the time of his growth,—when the energies of his life simply manifest themselves in the receptivity of appropriation, that is, when the gratification of his own wants are his sole care, with utter disregard of the sacrifice their gratification may demand of others, and with no thought of service on his own part,—the form of the child is constantly changing, and thus he gradually evolves into the perfect man.

So while man is gradually evolving into the fullness of the statue of the son of God, he is dominated by the thought of gathering to, and thus perfecting his own individuality. It is the period of his growth, and he must supply his own needs, even though it be at the expense of his neighbor; and, like the child, too, he is constantly undergoing a change of external form,—but in this case, it is death which steps in and removes first one form and then another; yet as each body disappears,

he replaces it with one a little nearer maturity, each time he approaches a little nearer the statue of his manhood. And death will follow continually in his wake, until the time arrives when love is perfected, and he stands, as did his Elder Brother, a son of God, in whose organism vibrates the energies of the two great forces of nature,—that which gives forth, as well as that which receives.

This magnetic principle, or the force which draws to its own center, appears without an equal manifestation of its complementary energy, only upon the plane of immaturity; for, in the order of creation, it is the means by which the individual grows and perfects. Upon a very immature plane rests the material world; that is, the world whose rate of vibration is so low as to enable our gross physical senses to take cognizance of its form: electricians have taught us that vibrations of a higher order than exists in the physical world, pass through our coarser molecular structure without impinging upon the senses.

While the soul in its undeveloped state is passing through this realm of matter, the law of its growth demands that it constantly formulate upon the material plane; that is, that it constantly gather to itself of the material elements, and thus build for itself a physical body; but as long as it yields itself so largely to the feminine, or magnetic principle, it will be constantly attended by the complementary masculine energy, the principle of disorganization, and as fast as a physical body is perfected, the masculine principle tears down,—it is claimed by death, and the soul must as often build a new, and, of course, a more perfect organism. Thus we see that the masculine and the feminine energy are always present in equal force; the one is a complement of the other, and they will not be separated. Therefore in proportion as our undeveloped state demands that we work under the impulse of the magnetic or feminine principle, just in that proportion will the principle which scatters, attend us as a Nemesis ready to tear down the structure as soon as it is completed.

These two forces are so inseparable that death will always be present until love is made perfect within us, and the two great energies of nature—the masculine and feminine—are wedded in our organism. Generation, being the activity of the magnetic principle upon the material plain, must always be attend-

ed by death, and will, consequently, cease when maturity is reached.

It may be well in this connection to call attention to a belief handed down from the days of the Parsee fire worshipers, and, undoubtedly, as ancient as the race itself, and to which the occultists of even the present day seem to cling,—the belief in the potency of the rays of the rising and setting sun in the elevation of the entire nature of man. Nothing in the physical world could be more ideally elevating and beautiful than, as the shadows of the night are dispersed by the approaching beams of that center of material love, to watch for the first glimpse of its great burning orb, and to feel the whole being pulsate to its flaming vibrations, as there flows into the soul the majesty and the power of this great central word; to feel one's entire consciouness dilate with the inflow of the mighty power by which it is drawing our world towards its own refulgent likeness; and then to turn to surrounding nature and pass into the spirit of aspiration which animates every fiber of her being, as, with an all-pervading impulse, she beholds and reaches out towards her own glorious ultimate. Each little twig is stirred by the breath of aspiration, the soul of the little feathered songster mounts upon its own joyous notes to the highest it knows; everything, where ever it may stand in the order of material existence, recognizes the majestic presence of the thought potencies which are to lift it, step by step, in the scale of formulation. The soul catches the impulse of aspiration, and mounts, up, up, until it touches realms it seems never to have touched before.

Dear reader, this is all very beautiful: it is good to draw close to nature,—if we are to take the dominion, the conciousness of all creative life must be open to us,—and the spirit of aspiration, inspiration, is also very good; but it matters not how high you appear to soar, the vibrations of material life can call into activity only the magnetic principle of gathering to self,—that of aspiration, it may be, reaching to the higher, even the highest one knows, but, at best, it is but half the dual law of love that we keep, it is only the reaching of the lower to the higher, of the child to the parent; the feminine quality is at work within, and her masculine counterpart waits by our side, and, in the guise of death, will surely demand the penalty of his exclusion.

In all the glorious hour spent with awakening nature, there

has been nothing to bring to the soul one vibration from the realm of its own divine sonship. On the contrary, the whole being has become responsive to the note of material vibration, —a rate of vibration which indicates its own immaturity by the fact that our physical senses are able to take cognizance of it. As long as we can see, hear, and feel the emanations of a planet, we know that the two opposing energies of the universe are not yet so perfectly adjusted in its structure as to place it above the law of material formulation; and, consequently, in receiving its vibrations, the soul becomes negative to them and inbreathes the conditions of material formulation and death, just in proportion as it recognizes them as from a superior source.*

The true attitude of the soul toward the planetary and all material life, is that of the dominion, as it has passed beyond the plane of all vibration cognizable by the physical senses. The great Central Luminary, the Source of eternal life, toward which it should turn, belongs to the realm of spirit; and the vibrations of refulgent life which come from this Transcendent Center, Jesus has called the Holy Ghost (Holy Pneuma). It is only by turning toward this Source, as the plant turns to the sun, that we can receive the light of eternal life. Jesus came that, by shedding his life for and upon the world, he might impregnate the thought currents of the race with conditions which would place it in touch with this higher sphere: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John xx. 22.

We have thus far seen that, in order to inherit eternal life, man must become a center through which the two great forces

* The effect of the sun vibrations up n human life may be seen by comparing the races living most directly under his rays with those of the temperate regions, and of the extreme north. It will be observed that the hotter the country, the more pronounced becomes the principle of formulation upon the material plane; that is, the stronger grows the animal nature. As, for instance, the African possesses the most exuberant animal life, whereas the people of the arctic regions become stunted in animal development,—so much so that the physical body is insufficient to support the mentality, which is, consequently, immature. Climatic conditions in the temperate regions seem most propitious to the well balanced man, giving an animal nature of sufficient strength to act as a base to the mental and spiritual, but not, as in the case of his brother of the equatorial regions, one that takes the lead, placing the higher nature in abeyance. So the most superficial observation teaches us that by focalization upon the sun, and thus placing the entire organism in responsive vibration, we can only gather creative life, or life upon the animal plane.

of nature find expression, and we have seen that Christ came to establish on earth the conditions of "æonian life;" we will now inquire into the laws by which such a condition is governed.

Supreme order reigns everywhere in God's universe; for the potencies of one Mind roll in mighty purpose through it all, and, through it all, individuality possesses no power, no strength, except as it unites its consciousness with the tide of that resistless purpose.

God moves throughout creation as the great Father-Mother; from lowest material existence, to that which approaches nearest to the Eternal Center, but two forces are active,—the male and female, the positive and the negative, the centrifugal and centripetal. It is by means of the energies of these two principles that the thoughts of the Infinite take form: by means of these is that all-pervading purpose accomplished. There are, moreover, two methods by which, under the impulse of these forces, individuality moves forward toward perfection,—the purpose of creation. By one method, he is driven forward as the slave, helpless under the will of another, which he knows as the law of his nature, and blindly follows its impulse, without thought or volition. In this stage of unfoldment, the feminine, or negative principle is most active in the organism, and manifests itself in material formulation, while its counterpart, the positive, although divorced from its mate, attends in equal force upon the individual, ever ready to vindicate itself by tearing down the structure when completed.

When the other, and higher stage of unfoldment is reached, the individual recognizes that his Creator is one of intelligence, and, consequently, had a purpose in launching him into existence, and that it is the part of wisdom to yield himself consciously and understandingly to the ultimation of that purpose, thus assuming toward the Author of his being the relation of a son, instead of that of a slave. By placing himself in the attitude of a co-worker in the accomplishment of the purpose of his existence, he has made conditions by which he may open his organism to both creative forces, that thus harmoniously they may work toward the desired end.

But with the marriage of the two forces of creative life, the will of the Eternal is born within the son; for the divine will (the function of accomplishment, of execution) can, in all the

universe, manifest itself only as the creative energies are wedded in the individual organism: "Through it (individuality, the word) everything was done, and without it not even one thing was done that has been done" (John I. 3): so when man becomes the son of God, the spiritual word, he stands as the will of God to all below him in the scale of existence.

Startling as, to the orthodox mind, may appear the assertion that the only will power active in the universe is that which centers in the individual, yet we can but see that the conclusion reached by St. John, as to the methods of creation and its control, is a logical deduction from the fact of the existence of God as the omnipresent and omnipotent Father-Mother: or, in other words, if we admit the positive and negative principles as the two factors active in creation, then whenever the individual makes conditions by which these two forces may blend harmoniously in his organism, that organism becomes a focal point from which radiates executive power (the will) of the Almighty; and through it the dual work is carried forward by which its own consciousness, and that of all beneath it, eternally advances towards Divine Perfection.

Can we conceive of the wondrous joy, the inexpressible satisfaction, that attends the absolute surrender of all the being to the Purpose of the Creator, the use for which it was created. It is a joy arising in the aggregation of the most perfect and distinct delights of which each distinct function of the organism is capable; it is joy embracing the joys of every kind and degree of which the body of humanity in its entirety and in its perfection, and of which each individual member, will be capable.

Listen to the words of the Son of man: "I came down from heaven, not to do mine own will, but the will of Him that sent me" (John VI. 38); "I seek not mine own will, but the will of the Father which hath sent me" (John V. 30); "Not my will, but thine [the Father's] be done" (Luke XXII. 42). These are the words through which the power of the Infinite finds voice, —the power by which the worlds are formed and guided in their course. It is the voice of love shedding its life for a world beneath it.

What is love? Drummond says it is "the greatest thing in the world." It is the will of the Almighty moving forward in the resistless power of accomplishment. Our God is a terrible

God, for he is Love. He is also a consuming fire; for when the two great energies of his nature meet,—the Father-Mother life,—there is kindled a fire, the fierceness of whose burnings through all eternity pass from one intensity to another.

As I write, my eye seems to penetrate the infinite stretches of creation, and through it all I see, in unending succession, naught but refulgent centers of light, in whose burning depths meet the counterpartal energies of eternity; through one force, each is being infilled from the fountains of God's own life, by means of the other, it vibrates upon the sphere below, the terrible power of LOVE, —the WILL of the INFINITE.

(Concluded.)

"All worlds are thoughts, all thoughts are worlds;
In every brain there lies
Concealed the light of every star,
The scheme of all the skies.

The thinker need not look without
To find Creation's plan;
The life, the form of all the worlds,
Prefigured, dwells in man.

And all within, and all around
As voice and echo blend;
All human thoughts take shining forms
And unto outness tend.

Man in his earthly state is but
The moth in his cocoon;
Joy that the circling web of time
Must lose it tenant soon.

Man sleeps to dream; his dreams unfold
Their white celestial wings,
And bear him where the spheres of heaven
Unwind their shining rings."

GOD MOVE MY PEN.

BY F. S. CHANDLER.

Here, in a quiet little unpretentious room at the Esoteric Fraternity, I sit, this Sunday evening, having just come in from our regular evening service, where our beloved teacher and faithful servant of God, has delivered another of those soul-inspiring lectures that the Spirit sends us so regularly through his instrumentality. Somehow, I feel strongly drawn to give THE ESOTERIC readers (many of whom I have met and learned to love because of their earnest service in the direction of our endeavors) something of the helpful lesson with which this lecture has imbued me.

First, permit me to state—for the benefit of those who may not be aware of the struggles through which I have recently passed in order to reach this point—that I have laid all my idols upon the altar of God's tender mercy,—family, position, influence, and all that is ordinarily dear to a man of the world, feeling as I do that as many of those old ties as may belong to the new order will follow me, in God's own time and wisdom.

My soul reaches out to all of you, dear brothers and sisters struggling for the "pearl of great price;" and I would urge you, as the busy brooklet seeking the level of the sea, to press steadily toward the bosom of the Father, that, nestling there confidingly and absorbing those invigorating qualities, you may become an individualized brain center through which the little children below you may receive a conscious, intelligent knowledge of their eternal birthright,—Oneness with God.

Loving service is one of the greatest, if not the highest, blessing that we can imagine or enjoy, but to become truly loving and beneficial, that service must be in accordance with the will of God; therefore it is necessary that each one individually seek God or the "Kingdom of Heaven," before other hopes or desires of the human heart can be realized in their

fulness, or before the service we would perform for another becomes truly effectual.

Now then, the question before us is, 'What method or mode of proceeding is essential to attain this consciousness of unity with the Spirit?' If you have entered into the covenant relation about which so much has recently appeared in the Magazine, your next step is to realize within the depths of your soul, consciousness that you are accepted of Yahveh; and in such acceptance is your power to do and accomplish. Then lay hold upon that power, and, with all the fervor of your triune being, cast yourself, with all your heart's desires, upon the altar of His love and wisdom, resting there in the conviction that your future thoughts, deeds, and words are to be of God and His mind, regardless of the onslaught of that host of "bugbears," —public opinion, preconceived ideas, and habits pertaining to the old order of things. In a word, consider your old self as literally dead and buried in the dim and forgotten past. You are now a new-born babe. You can think and do nothing except what is in the mind of the Father.

Now, in the infantile state, begin to cast about you, and follow cause and effect in the realm of thought. Observe how undeviating are the workings of that law of "reaping what one has sown"; how kindness begets kindness, hatred begets hatred, criticism begets criticism, and so on *ad infinitum*.

At this juncture begin to take note of your experiences by setting them down on paper in as orderly a way as possible. Make this your business every day, and, regardless of physical disinclination and the bodily aches and pains that are sure to follow such a course, persist in it for at least a short period, until you have broken up the old furrows in the brain structure. Remember how long the old animal man has been in charge, and that by these and like efforts you are to be forever freed from those narrow limits; hence the struggle between your higher and lower nature, which must result in victory to the former as soon as you have established a clear, methodical habit of mentality, capable of expressing the mind and will of God. Then His Spirit will flow in and through you to others

as readily and smoothly as descends the gentle rain of a summer day, reviving and refreshing wherever it falls.

"Order is the first law of nature," and, may we not add, the first law of a divinely organized brain, whence emanate in most perfect precision those living thoughts of creative energy, proclaiming "Peace and good will to all men."

We submit the above, fervently praying that each and every individual perusing it may recognize the Spirit of our Common Father which has actuated its writing, and that some poor struggling souls may thus be aided in reaching divine order and that "peace which passeth understanding."

WOMAN'S OVERCOMINGS.

BY M. E. L.

We believe seclusion an absolute necessity to the woman striving to reach the highest goal of human attainment; for she is sensitive to every passing mental current, even though, as is generally the case, she be perfectly unconscious of the fact. In walking the streets of the crowded city, as the coarse gaze falls upon her it chills the sensitive nature, and causes it to recoil and shrink within itself; and as everything so quickly affects that most vital and sacred function of her being, the sex, it thus holds her down to the old plane of generation.

Woman has a very delicate task to perform--one that will require all her fortitude—in withdrawing herself from all sympathy with the old love relations. It is difficult for us to realize the difference between the love of personality and love of principle; and our growth toward that position is seemingly so gradual, because we must feel our way very cautiously, step by step.

As she analyzes her own condition, it will become clear to her that she has been living wholly from the minds of those in close association with her, acting as the impulse moved her; and as she seeks to control the thought, it will seem, at first, an endless task to hold the mind in one channel. But a fixed determination, and a realization of her power to accomplish, with an ever-present consciousness of her relationship to God,

through his holy covenant, will, perhaps slowly, but nevertheless surely, bring the result required.

Dear sisters, could you but know the joy of serving God in this holy covenant relation! could you but realize his mighty love, feel the presence of his almighty power! It seems to the soul at times that no sacrifice is too great, nothing too dear to cast aside, no desire to be considered, no bond too close to sever, to obtain that holy and precious gift. But oh, when the soul is in darkness, struggling with the old desires and habits engrafted by centuries of growth, heaven seems hardly won!

How wise is our dear heavenly Father, and how merciful! He tempers the wind to the shorn lamb; and when he sees that we are about to be tried, he throws about us his loving arm, and causes us to feel how near he is to us, and how tenderly he loves us. Then when the darkness descends, and the thunders of animal desire beat about our bewildered brain, we look up to that love, and holding fast to that link forged between us and our Maker, draw down into our being the divine essence that will burn out all dross and sin. We must grow and unfold as the flower, leaf by leaf, gently expanding to the glory of God's ray of love.

How tenderly does he watch over and care for this his beloved, lest some storm too rough should stir the sea, and wreck the frail bark launched upon the shoreless tide. Truly it has been said, "The kingdom of heaven is within." And only by living in the realization of God's loving presence, trusting it, and always seeking it, can we help to establish that kingdom on earth. Then all strife will cease, for we shall all know God from the least unto the greatest. And every heart will be filled with the love of God, and with love for humanity, and for the truth; and peace, and love, and joy, will crown the earth forever!

"I need Thy presence every passing hour,
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
I triumph still, if Thou abide with me."

THE SABBATH.

To the mind of the Christian world, the conception of the sabbath day is peculiarly mystified, and around it have probably gathered more confused ideas than around any other subject of religion. In order to understand its meaning, we notice, in the first place, that the word "sabbath" means rest, or, in other words, a ceasing from the routine of our regular work; therefore the necessity of the addition of the word "day," to indicate the period of the cessation from labor. Every holiday set apart by Israel, either by command of God or Moses, or in commemoration of some national event, was called "a sabbath." The holidays honored by our present customs would, in the Hebrew language, have been called "sabbath days." Isaac Leeser, in his translation of the Hebrew Scriptures, renders Ex. xx. 10 to read: "But the seventh day is the sabbath in honor of the Lord thy God," which conveys emphatically the same idea that we associate with the observance of our holidays: but, at the same time, the keeping of this day is made more important and more sacred because it is in honor of our God.

It seems strange, however, that many authors claim that the sabbath was not kept until about the time of Israel's migration from Egypt. There may have been a time when their ancestry had forgotten or discontinued the observance of the seventh day, but if it had not been held in honor by Israel, why is mention of it found in the very beginning of their Scriptures (Gen. ii. 2, 3)? Even Abel was accounted righteous, and surely without a law, there is no righteousness, neither is there unrighteousness. The first of the law given to man seems to be that in reference to the sabbath, but to what extent it was kept, we have no account.

It will be observed that the sabbath was to be hallowed because it was in commemoration of the finishing of the work of creation. Now, in view of the purpose of God in creating the world,—declared in Gen. i. 26,—namely, to make man in his

image and like him, and to give them the dominion, not only over all the earth, but over all things in the earth, it is evident that the work of creation has not yet been completed; for man has not the dominion, neither have we any account of his ever having had it, except in the case of our Lord Jesus, who demonstrated to the world that he had this dominion, or, in other words, that he was the embodiment in his own person of the eternal sabbath, or the ceasing from the work of creation.

The Roman Catholic Church is the only one which recognizes the fact that Jesus taught a regenerate life in the sense of an entire abstinence from the work of creation by generation: he was called a sabbath breaker by the Israelites, as he did upon that day such work as was not lawful to be done; but he justified himself in so doing by the statement that creation had not yet been finished, but was still in procedure: "My Father worketh hitherto (up to this time), and I work." Again he said, "The Son of man is Lord also of the sabbath." Certainly he was not guilty of breaking any of his Father's commandments, but he kept them all in his own life: in him was focalized all that was symbolized by circumcision, the sacrificial offering, the ceremonies of the temple, and the sabbath of eternal rest, or resting from his own works and entering into God's work.

We believe that even the Apostle Paul was ignorant of the meaning shadowed forth by the covenant and "the ceremonial law," as it has been called, because, in his reasonings, he says that the law, referring to "the ceremonial law," "was added because of transgressions," evidently arguing upon the subject from the standpoint of the law of nations, which are enacted in order to keep in subordination the unruly and evil-disposed. He further reasons that those who keep the law are not under the law, because they are justified by it. Many surface readers of this argument have concluded that Paul thereby abrogated the whole law, including the covenant; but he certainly did not do so any more than a law-abiding citizen abrogates the law of the land. True, such are not under the law, but under favor; yet the transgressor who is under arrest, awaiting punishment, finds that the law is not abrogated, but that he, by his trans-

gression, is under the full force of it. We refer to the law, in this connection, because the sabbath system is the center around which the whole law gathers.

The words of the commandment are "Remember *the* sabbath day," referring to a definite day already marked and known by the people to whom it was given. As we have had occasion to remark in a previous article, from the time of the giving of the manna to Israel, to the giving of the covenant, the seventh day of every week was designated by a special miracle from the Lord; for during the six days, the manna fell and was gathered, but on the seventh, no manna came. Again, if during the working days the Israelites attempted to keep the manna until the next day, it would always spoil; but of that which was gathered on the sixth day they were able to keep enough for their needs on the seventh, or sabbath day. Thus two distinct marvels were manifested to Israel to mark the seventh day of the week as the sabbath day to which the commandment referred. But we must not lose sight of the fact that this seventh-day sabbath was in commemoration of the end of creation, and also that Jesus emphatically declared that creation was not finished in his time, about two thousand years after the giving of the command to keep the sabbath. Now, why the apostle should say that the ceremonial law was given "because of transgressions," I am unable to say, because, according to accounts in Exodus, Leviticus, Numbers, and Deuteronomy, immediately after Israel had received the ten commandments, Moses returned to Mount Sinai, and he distinctly declared that God there gave him the pattern of the tabernacle in all the minutiæ of its building: that he also gave him complete and minute instructions in regard to the ceremonies of the temple, in regard to the sacrifices; even the style of the priest's uniform was given, and the material of which it should be made,—in fact, none of the smallest details were left out of the instructions there given Moses; and all this was based upon a series of sabbaths.

By comparing the covenant of the sabbath with the covenant of circumcision which God made with Abraham and his seed (Gen. XVII. 10–14, Ex. XXXI. 12–17), the identity of the two

will be seen: in both cases God says, It shall be a sign of "the covenant between me and you;" and, in both instances, he says that, as a penalty for violating that covenant, "that soul shall be cut off from among his people." God further says, "In your generations * * * * my covenant shall be in your flesh for an everlasting covenant." Both sabbath and circumcision were alike the sign of an everlasting covenant: circumcision identified the function through which that covenant was broken, and through which it was to be kept.

The New Testament Scriptures speak of circumcision as of the heart, and not of the flesh. The heart being the seat of love, desire and emotion, especially of desire, the desire for procreation must, according to the covenant sign, be eradicated from the organism; and, as he has said by the prophet Jeremiah, God "will put his law in their inward parts, and write it in their hearts," so that his words will be verified, in which he says, "My covenant shall be in your flesh:" for when the law is written upon the heart, it becomes part and particle of the very nature and life of the individual.

Those who take hold on God's sabbath take hold on his covenant. Isaiah (LVI. 4) says, "For thus saith Yahveh unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant." Here God by his prophet unites the three ideas,—keeping the sabbaths, becoming a eunuch, and taking hold of his covenant. Thus it is clear that the sabbath was intended to commemorate the time, or, in other words, was a sign, a symbol, of the time, when man will lay hold on God's covenant, and will keep the sabbath and be circumcised by ceasing from the work of creation, generation, and by henceforth dedicating his life without reserve to God. All that pertains to the life of Christ, which was given to us as an example, all that pertains to the bringing in and establishment of God's kingdom among men, even to the approximate time in which this shall be accomplished, was set forth in the symbols of the ceremonial law, and "one jot or one tittle shall in no wise pass, * * * till all be fulfilled."

When time permits and use among the people demands, it

will be shown them that all that careful description of the minutiæ of measurements, numbers, kind and quality of materials to be used, and every particular given by God to Moses concerning administration in the tabernacle and the observance of the ceremonial law, have all their antitypes in the methods by which God's people are to be prepared to become living stones in that temple which is to be builded without hands, and which is to stand forever.

One more thought in conclusion:—The Hebrew translation renders Ex. XXXI. 13, which speaks of the covenant of the sabbath: "And thou shalt speak unto the children of Israel, saying, *Above all*, my sabbaths shall ye keep." Now, the words "Above all" emphatically imply that that was the greatest of all requirements; and yet our Lord when he was here, as near as we can judge from the history, paid no attention to the sabbath: every day with him was a day of exclusive service to God.

God used this chief of all the signs as a means by which we might look forward to a set period for the ushering in of the eternal sabbath. Therefore he gave 1. The Seventh day. 2. The Feast of weeks. 3. The Seventh month. 4. The Seventh year. 5. The Jubilee. 6. The Great Jubilee. 7. The Sabbath of Eternal Rest. We will not particularize further, as the May number of THE ESOTERIC, Vol. X. pages 506–9, contains a quotation upon this subject.

To the Esoteric student the sabbath means more than to all other people of the world, and, indeed, more than to any that have ever lived; for, as God has put it in our hearts to take hold on his covenant, we have a right to expect, and to believe without a doubt, that he is going to fulfill in us all the combined covenants made with Abraham, Isaac, and Jacob, and with the children of Israel, and all the promises that he has reiterated over and over by all his prophets, by our Lord when he walked the earth, and, finally, by the angel to his servant John upon the lonely isle of Patmos; that he is going to fulfill in us the prayer that has been offered by all saints since the beginning of the world; namely, "Thy kingdom come. Thy will be done in earth, as it is in heaven." —[ED.

GOD'S REST.

BY W. P. PYLE.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah xxvi. 3.

Ofttimes, in man's persistent struggle for happiness, there comes a longing for rest: he wearies himself seeking happiness, and, when he decides the search a hopeless one, and would fain cease his efforts and rest, he usually finds that, even in that direction, his endeavors are unsatisfactory and fruitless, if not as hopeless as in the first instance. This places him in a sad predicament,—unable to attain that for which he strives and equally unable to cease his strivings, and rest.

Children seek happiness continually and persistently, but as they grow toward maturity, they begin at times to seek rest; not always because, like sleepy children, they are exhausted by their efforts, but because they are not satisfied with results: they find that peace is more to be desired than happiness, and so, as mature minds, they sometimes weary of the pursuit of happiness and seek rest. But when this point in the experiences of earth is reached, the questions of vital importance to us are, "How can we rest?" "Where shall we find peace?"

The ascetic reasons that it is easier to restrain the desires than to satisfy them. This is undoubtedly true, but restraint alone appears to have never given full satisfaction. Doubtless, very few who have spent a life of extreme asceticism have not felt that this is not the way to find peace; that this is not a perfect life.

In Sir Edwin Arnold's "Light of Asia," Sidhartha asks of the self-chastised wretches who carried their asceticism to such horrible extremes,

"Much-suffering sirs!

* * * * *

Wherefore add ye ills to life which is so evil?

* * * * *

Will ye, for love of soul, so loathe your flesh,

So scourge and maim it, that it shall not serve
To bear the spirit on, searching for home,
But founder on the track before night-fall,
Like willing steed o'er-spurred? Will ye, sad sirs!
Dismantle and dismember this fair house,
Where we have come to dwell by painful pasts;
Whose windows give us light—the little light—
Whereby we gaze abroad to know if dawn
Will break, and whither winds the better road?"

* * * * *

"Oh, flowerets of the field!" Sidhartha said,
"Who turn your tender faces to the sun—
Glad of the light, and grateful with sweet breath
Of fragrance and these robes of reverence donned
Silver and gold and purple—none of ye
Miss perfect living, none of ye despoil
Your happy beauty. Oh, ye palms! which rise
Eager to pierce the sky and drink the wind
Blown from Malaya and the cool blue seas,
What secret know ye that ye grow content?"

The apostle appears to have had somewhat the same thought when he wrote, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." It is evident from these words of St. Paul that asceticism, for asceticism's sake, is no more of a virtue than any other hobby or fad; but that its virtue lies in its practice as the proper means for the accomplishment of a desired end. It is in itself not more commendable than wearing a long face and standing praying in the market place.

The great minds of the past who appear to have themselves found rest, and who endeavored to help others to find it, all unite in impressing upon their followers the truth, that in order to find peace, we must restrain our useless efforts; yet their sayings have been sounded in the ears of the people until, to the vast majority of minds, they have become monotonous and meaningless; and, perhaps the words of no teacher have suffered, in this respect, so much from continual repetition as those of our "Elder Brother." An important lesson upon the subject under consideration may be gleaned from his words, "Con-

sider the lilies of the field, how they grow; they toil not, neither do they spin," which may be interpreted to mean, that we must grow as the lilies grow; that is, naturally. All plants grow by turning toward the sun, the source of their life, and so must we.

There is a law of mind, the application of which will enable us to grow as the lilies grow, and that law is, that man becomes filled with the spirit of the sphere toward which his mind is directed. For instance, let the mind go back to some tender incident of the past,—to some generous self-sacrificing deed on the part of a friend; to a tender love long since dead; or, it may be, to a death-bed scene, when some dearly loved one was taken away: drop the surroundings, and let the mind rest upon one of these scenes for a few moments. As you carefully watch your feelings, you will find that the heart begins to grow tender, and, if you speak, the voice is softer; you feel gentler because the spirit of the incident pervades you. Or imagine yourself in hand to hand conflict with a bitter enemy, enter into the spirit of the struggle, in imagination go through with the fight; and as you seem to struggle and wrestle, with every muscle strained to its utmost tension, and with labored breath you watch your feelings, you will find that you are drawing around you, and entering into the spirit of the conflict, and that, more easily than before, you could be induced to enter into a real conflict.

A consideration of this law will teach us that if the mind be fixed upon a sphere of perfect peace, of perfect rest—not, however, in the sense of doing nothing, but in that of going steadily forward in the pursuit of an object, unmoved by any external influence, and, therefore, to the sure and perfect accomplishment of the object—then that mind will be gradually filled and ensphered by the spirit of peace. The Master said, "Where your treasure is, there will your heart be also." This is true provided we know where the treasure is. Men seek the precious treasure of peace, but not knowing where to find it, their hearts, like birds, continually alight, only to again take flight.

The prophet Isaiah, in declaring, "Thou [God] wilt keep him in perfect peace, whose mind is stayed on thee," refers to God's rest,—that rest of which the Spirit speaks, calling it

"My rest." When we consider the law, so easily proven, that we enter into the spirit of that sphere upon which our mind dwells, or, as Jesus said "where the heart is;" that, so far as we know, there is no sphere of peace save that spoken of as "God's rest;" and that it is only by holding our minds fixed —and to a certain extent understandingly so—upon God, that we are filled with the spirit of peace, we can, in a measure, see the meaning of the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" for it is by this means, and only by this means, that man may enter into peace, may find that rest which his inner self craves. And the words of our Lord, while praying alone in the garden, "Not as I will, but as thou wilt," point the way to that rest which remaineth for the people of God.

CAST THY BREAD UPON THE WATER!

'Twas only a crumb, last evening,
In the form of a kindly word,
That I spoke to a weary companion,
Only he and the dear Lord heard.

'Twas only a pleasant "Good morning,"
To a man whose life is drear,
But he understood its meaning,
And knew that I meant to cheer.

'Twas only a crumb at noonday,
In the coin I gave the child;
But I gave for the sake of Jesus.
And He understood and smiled.

'Twas only a crumb at evening,
When after a tiresome day
I gave up my seat in the street car
To a woman old and gray.

'Twas only a crumb at nightfall,
When instead of the concert hall
I went to the house of mourning
To comfort and help them all.

They're only crumbs, but without them
There could not be any bread.
And the bread shall be returned to us,
For so the dear Lord has said.

Selected.

HUMAN BEINGS WITH TAILS.

"There is every reason for believing that human beings once had tails," said Sir James Grant, K. C. M. G., M. P., of Ottawa, Canada, the other day. "Even now they are sometimes born with such caudal appendages. At a certain stage of its development one finds in the human embryo four or five additional segments of backbone, which would constitute a short tail if they did not disappear before birth. Sometimes they do not disappear, as in the case of a girl twelve years of age examined by Lissner, the anatomist, who had a tail more than four inches in length."

Scores of similar cases are on record, and there is evidence that abnormalities of the kind are already inherited by offspring from the parent. There is at the end of every human being's spine a dimple marking the spot where the tail should be, had it not become aborted.

Furthermore, traces of the muscles remain which in the brute serve for the purpose of wagging the tail and for extending it. The spinal chord, presumably, did originally extend the entire length of the backbone; at present in an adult human being it is only three-fourths as long. From the lower end of it there stretches a mere thread of nerve tissue to the extremity of the spine, which is evidently a degenerated vestige of the cord. This portion has become rudimentary because there is no tail to wag, requiring nerves to direct the action of the muscles.

Anatomists to-day entertain no doubt of the fact that human beings once went on all fours. In truth man seems to be so ill adapted structurally for going about on two legs that this habit gives rise to ever so many diseases.

The quadruped's liver hangs suspended from the backbone, while that of man is hung actually from the top of the thorax and the base of the skull. This restricts the action of the diaphragm and confines the lungs. It must have an effect upon the aeration of the blood, and, consequently, upon the ability to sustain prolonged muscular exertion.

Similarly, the circulation of the blood is interfered with.

The difficulty of raising that fluid against gravity produces congestion of the liver, dropsy of the heart and other disorders. It has been discovered that the valves of the veins are arranged for a position on all fours. Accordingly, the erect attitude occasions varicose veins, hemorrhoids and like complaints. It is unnecessary to go further into the pathological consideration of the subject. The trouble an infant has in learning to walk is strong evidence that the bipedal accomplishment was acquired by the race late in history.

Nothing can be more interesting than to observe the alterations which the human head has undergone in the process of its development. The skull of the low-grade savage resembles that of the anthropoid ape; in civilized man you find its brain capacity increased and the jaw shortened. We at once recognize a brutal physiognomy by the projection and displacement of the great masticating apparatus, used by the ape as a weapon. The shortening has produced some remarkable changes.

Among the savage Australians, on the other hand, a fourth molar is not infrequently found. Evidence also exists that primitive man had six front teeth in the upper jaw, instead of four, which is the full complement in the present generation. The great canines, or "eye teeth," used by apes and other animals for tearing and holding, are in them longer and larger than the other teeth, and room is made for each of them in the opposite jaw by leaving an interval.

The projecting canines have disappeared in the normal human skull, and the intervals have accordingly closed up. Yet it is by no means uncommon to see the whole arrangement reappear, especially in low-type skulls. Projecting canines, or "snag teeth," are very common, in fact, and would be more often seen were it not for the dentist's skill. It is a noticeable fact that the muscle which lifts the lip from over the canines and bares the weapon is used by man when he sneers. As a matter of fact, the sneer is merely a modified snarl.

There can be no question that primitive man possessed certain organs of sensation superior to our own. The sense of smell, for example, has become in human beings almost rudimentary, because no longer required for the preservation of the species. From generation to generation the size of the olfactory bulbs in the brain is diminishing. A curious structure discovered in many animals, combining in a manner the sense of smell and

taste, is found in man also, reduced by disuse to a mere trace, the duct connecting it with the mouth still remaining.

The pineal gland in the brain was once a third eye. Each of our eyes has a rudimentary third eyelid, such as birds and lizards possess, covered with minute hairs. The external ear seems once to have been pointed, like the quadruped's, and it has many now useless muscles which formerly were employed to control and direct it. You often see people even to-day who can wag their ears.—*Exchange.*

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

H. L. A. Dec. 10, 1847, 8 a. m. Derry, N. H.

☉ in ♐; ☽ in ♑; θ, ♐; ☿ in ♎; ♄ in ♏; ♅ in ♑; ♂ in ♐; ♀ in ♐; ☿ in ♐.

You have a nervous, highly-strung temperament. Are very combative, and, yet, very loving and sympathetic. You are ruled by the fiery, combative planet Mars, which endeavors to express Uranus in Libra, and this quality is led out into Capricorn; and Jupiter being in Capricorn, no words express your characteristics but the term "peculiar." Venus gives you a sensational love nature, and, being expressed by the position of Mercury, makes you exceedingly restless and dissatisfied, always desiring something indifinable to yourself. You are controlled by the most extravagant ideality, the moon and Jupiter being both in Capricorn. You feel that you have always been misunderstood, and so you have, for you yourself have never understood the cause of your peculiar and extravagant ideas. Quiet down mentally, and overcome combativeness; try to keep your mind engaged in a thoroughly practical pursuit of knowledge. You should study people, not only by Solar Biology, but by any other system that will enable you to understand the world in which you live and its people. Your only hope of happiness or success is in the most confiding and perfect devotion to God. When your life is dedicated to him, you can then rely upon intuition, which is the strong point of your nature.

E. R. S. Nov. 12, 1871, between 5 and 6, a. m. San Francisco, Cal.
⊕ in ♏ ; ☽ in ♏ ; θ, ♏ ; ☿ in ♑ ; ♄ in ♋ ; ♅ in ♑ ; ♂ in ♌ ; ♀ in ♐ ; ☿ in ☐.

You are a man of great natural vitality and intensity of nature. Are governed by Venus, the love passion. You have an active ideal of a nice home and loving companion, but we do not believe that you will ever realize it. Your life is peculiarly at variance with itself: your love nature is your weakness, and you are demonstrative in its expression, but lack wisdom; therefore it can bring you nothing but misfortune and disappointment. In business you are in danger of overreaching your abilities and resources. Have strong tendencies towards the occult, but must use great care to overcome a most prolific and over-developed imagination. The times of danger of losses are when the moon is in Scorpio or Leo, or when either of these signs is rising.

Mrs R. H. April 29, 1848, between 9 and 10 p. m. Lawrence Co., O.
⊕ in ♉ ; ☽ in ♓ ; θ, ♐ ; ☿ in ♎ ; ♄ in ♏ ; ♅ in ♑ ; ♂ in ♒ ; ♀ in ♏ ; ☿ in ♌.

In the things of the material world, and in social life, you are in disorder. The intuitions are strong, and, if held under the government of a careful, thoughtful mind, will guide you correctly. You are naturally a spiritualist medium, and, in that sphere, you will "get flowers," be very artistic, and there will be manifest through you the strange and unexpected. But, for your sake, I hope that you have never yielded yourself to those influences, because, if you have done so, it will be very difficult for you ever to rise into any thing higher. The endowment of your nature which you should most cultivate is quiet, careful, thoughtful reasoning, for it is the least prominent faculty. Without the development of this quality, your intuitions will lead you into the curious and impractical; yet, in a way, you are lucky, for the needs of the day are usually supplied.

E. P. Jan. 21, 1858. Louisville, Ky.
⊕ in ♒ ; ☽ in ♈ ; ☿ in ♏ ; ♄ in ♑ ; ♅ in ♏ ; ♂ in ♈ ; ♀ in ♋ ; ☿ in ♓.

The combination of all the planetary positions in your nativity, indicate a thoroughly practical mind, on the material plane; but there is one serious lack in your nature; that is, there is nothing giving intuition,—at the same time, you have keen perceptions, and very orderly conceptions. You have the elements of the occult in your nature just enough to make your materialistic mind oppose it. While you have a keen, bright intellect, yet, if you have any interest in the Esoteric thought, it arises wholly in the hope of the advantages to be gained in living the regenerate life. Watch an inclination to be arbitrary, pompous, and sarcastic. You are mentally combative and

very active, but, at the same time, the combative tendency causes you to feel that there is an evil genie in your path, thwarting you in all that you undertake. Cultivate in yourself the spirit of kindness and gentleness, and study the *spirit* of things. In order to reach the highest goal of human attainment, you should first become a member of some Christian church, and then assiduously cultivate devotion and veneration, carrying them into the study of THE ESOTERIC and the practice of the regenerate life. Your times of greatest danger are when the moon is in Aquarius or Aries, next, in Scorpio or Leo; and the hours when these signs are rising.

A. J. C. July 16, 1851. Massillon, O.

☉ in ♋; ☽ in ♐; ☿ in ♍; ♄ in ♎; ♅ in ♈; ♂ in ♎; ♀ in ♌; ☿ in ♒.

You were born in the most feminine sign Cancer, but find expression in the most masculine or paternal sign, Pisces: in consideration of this, and because of the position of the other planets, you have, in your natural state, great self-control. All that leads you out to expression is in opposition to your innate nature which tends to home and children; in other words, it seems to me you were constituted for the regenerate life. You have a great deal of love, kindness, and practical energy. The bane of your life is the domestic: your love nature is all right, but when it enters the sphere of home life, things do not "go right." You delight in doing for and serving those you love, but your nature was never calculated for a domestic life. There is active within you two distinct veins of mentality: one is fine, quick in perception of the spiritual, the ideal and the artistic, gentle and sympathetic; the other is hard, cold, combative, sarcastic, and materialistic. But, with all this, in whatever direction your will is turned, you have great self-control. Jupiter gives you undue pride of personal ability. This is the greatest difficulty you will have to encounter in reaching the highest goal of human attainment. Next in importance will be the difficulty in embodying the true spirit of devotion and childlike trust, and restful confidence in God. The times of danger of involuntary loss, if there are any, will be when the moon is in Cancer and when Cancer is rising. When the moon is in Pisces and Pisces rising, you will have most trouble with the invisibles.

G. O. H. July 4, 1856. Place not given.

☉ in ♋; ☽ in ♌; ☿ in ♍; ♄ in ♑; ♅ in ♎; ♂ in ♉; ♀ in ♑; ☿ in ♌.

You are a very peculiar character,—a most subtle nature with an exterior of kindness and sympathy; shrinking from a cross or positive word, very reticent about meeting those in high position or authority, but, interior to it all, nicely covered with the softest velvet, is an ad-

amantine will, capable of great cruelty to anything that stands in your way. Your sex nature is your weakness. Have an extravagant idea of having everything around you excellent, elegant, and refined; but, as you turn your mind to the thought of elegance and excellence, you meet there a demon that is the bane of your life,—the door to the nether regions seems wide open; and only by the most determined persistence in living the regenerate life, and exaltation of character to unity with Divinity, will your life be to you worth living. To study the principles of truth and honor will do much to close that troublesome door. Your dangers of loss are at almost any time; but when you begin to get control, they will be chiefly when the moon is in Cancer or Leo. Scorpio and Capricorn will trouble you somewhat. Watch the hours when these signs are rising.

Herbert Cowling, Nov. 2, 1864, 7.30 p. m. England.

☉ in ♏ ; ☽ in ♐ ; ☿, ♋ ; ☿ in ♐ ; ♄ in ♈ ; ♅ in ♎ ; ♂ in ♏ ; ♀ in ♋ ; ☿ in ♈.

You have a very fortunate organization. Have an orderly mind, good language, enough combativeness to take care of yourself, a strong faithful love of home and family, and, if early abuses have not weakened your organism, you have brain power of great endurance and availability. You have the ability to become of great value to the world as a teacher of the regenerate life. To make a success of attaining the highest goal you should thoroughly familiarize yourself with the Esoteric thought in all its phases, and begin at once a course of lectures teaching these truths; for it is evident to me that, for some years to come, your work will lie among the people. Your liability to losses is mainly from the imagination,—producing evil dreams, —which, in your case is very vivid; but if you can get your mind wholly imbued with the idea of regeneration, it will obviate this difficulty. Be especially on your guard when the moon is in Cancer, Scorpio, and Sagittarius. There will be especial danger when Mercury enters Aries, which will be about 25 hours before the time marked in Solar Biology. The hours of danger will be when either of the above signs is rising. We repeat: you have the abilities to be of great use to the world if you will put your whole mind to the work, and henceforth refuse to sleep unconsciously, so that you can retain all the life generated by the body.

Miss R. B. Born. May 16, 1874. Ellis Co., Texas.

☉ in ♉ ; ☽ in ♊ ; ♅ in ♒ ; ♄ in ♌ ; ♅ in ♈ ; ♂ in ♐ ; ♀ in ♑ ; ☿ in ♏.

Your planetary positions, having as the earth sign, the last degrees of Taurus, give you unusual powers; and, being polarized in the normal expression of your innate nature, you harmoniously, and with

great ease, express all these positions, which makes you very bright and clever, and enables you to express more than you really know. Jupiter in Aries gives you high ideals of self and of your own abilities; and, the other planets being so situated as to impart great psychic influence, you are able to impress your associates with your own ideas, feelings, and emotions. By giving your thought to Esoteric culture, you could become a powerful teacher, and, in that sphere of life, more than in any other, could accomplish much good in the world. Mars governing the expression of your sex and love nature, you have really no hope of a harmonious marital relation; but your whole nature is constituted for a most brilliant and successful teacher. There is, however, a caution of which you stand greatly in need, and that is, study carefully and be sure you thoroughly understand the subjects about which you are going to talk: you have great need of wisdom to govern what you say, when to say it, and where to say it; for, as words flow so easily, you are apt to talk right along without thinking of the effect, and without being perfectly sure that it is all right and true. Study the effect of words upon others, and when you begin to talk these truths, always keep in mind, as your ultimate object, the influence produced upon the minds with whom you are dealing. Unless you have had more thoughtful culture than the ordinary woman, you are apt to enter into the feelings of the people with whom you associate, and thus simply strengthen them in what they already are. This makes you very pleasing, but causes you to do as much harm as good,—not that you intend to be politic, but you naturally enter into the spirit of your associates, and feel, act, and speak from their standpoint. In the effort to overcome the generative forces, Mercury in Libra is the basis of your struggle,—it will give you much trouble; therefore I would advise you to avoid the companionship of Libra men. Study "Woman's Circular."

D. B. B. April 21, 1852, 2, a. m. Windsor, N. S.

♁ in ♉; ☽ in ♉; θ, ♒; ♅ in ♏; ♄ in ♏; ♃ in ♉; ♂ in ♓; ♀ in ♓; ☿ in ♈.

With you the senses are very acute: you very readily sense what is around you,—mental and physical states. You have great physical and mental endurance. Your body—which is characterized by the sign Aquarius, governing the nerves of sensation—gives you a very nervous temperament, while the innate nature and polarity gives the lymphatic. Your body finds expression through Mars and Venus in Pisces, making you active, rather restless, fond of travel, and, in your business life, gives you two natures,—Mars causes you to be positive, tart in expression, and commanding; Venus makes you loving, kind, and sympathetic. Your adversary is Mercury in Aries, which produces improper dreams and unwelcome imaginatio ns. You are zeal

ous, but not devotional; study the true child-like devotion and confidence in God, in order that you may inspire directly from the foun tain head. Your unfoldment into conditions of knowledge and remarkable perception will very much precede your actual attainment. You are in danger of obtaining so much from the invisible side, that it will cause you to believe that you have reached great and wonderful attainments long before you have actually done so. Mind-reading will be one of the first manifestations of your progress, and a psychometric reading of letters that come into your hands. You lack wisdom and devotion; therefore study to attain them. The times of your greatest danger of losses are when the moon is in Taurus or Aquarius, and when Mercury is in Aries. The hours of your danger will be when Taurus or Aquarius is rising, and when Aries is rising at the time Mercury is in Aries.

Manley Parker. Oct 22, 1873, noon. Grand Valley, Pa.

⊕ in ♏; ☽ in ♏; ☌ ♍; ☿ in ♒; ♄ in ♌; ♃ in ♓; ♂ in ♌; ♀ in ♒; ☿ in ♐.

Your characteristics find very full expression in your name, "Manley." If the conditions of your birth gave you education and position, you are careful of your speech, quiet and dignified in manner, and will gain and hold the respect of men more by your general bearing and apparent knowledge than by your real abilities. When you speak, there is no mistaking what you mean. If you are attracted to the mystic or occult, it is through the intellect rather than through the heart. You should have a fine education, and should continue most persistently the study of everything that comes within the sphere of your interests. If you are not married, I would advise you to remain a single man, because you are almost devoid of love of one. In order to reach the highest goal of human attainment, you should for a time associate with the people known as the "Holiness" people, and, by their methods, seek a consciousness of your acceptance with God; but be careful, in the mean time, not to lose your desire for knowledge of methods for reaching the *highest* goal of human attainment. In so far as you are liable to involuntary losses, guard against the influence, chiefly, of the moon in Capricorn; second, of the moon in Scorpio and Aquarius; and the hours of danger will be when these signs are rising.

W. H. Akers. Oct. 13, 1866. Henry Co., Mo.

⊕ in ♎; ☽ in ♐; ☿ in ♍; ♄ in ♉; ♃ in ♌; ♂ in ♐; ♀ in ♏; ☿ in ♉.

You are a man of psychic energy. Are apt to act and speak too quickly, and to overdo whatever you enter into. Study to be quiet, thoughtful, and careful, in all that you do and say. There is before

you quite a struggle to overcome anger and combativeness. You have a proud heart and a very high ideal of the love life,—one that can never be to you anything but a source of disappointment in the old marriage relations; but it is an ideal that would readily unite with the Divine Feminine, and thus be the cause of bringing to you great inspiration, knowledge, wisdom, and understanding, order, symmetry, and excellence. As you begin to obtain powers, beware of using them in psychical demonstration, in controlling others, etc.; for every attempt in this direction will bring you much evil. Mercury in Taurus is a strong evil genie to you, which will give great difficulty in overcoming losses. Ladies born in the sign Taurus will always have an unfortunate influence upon you, unless they have attained the mastery over the generative forces. The times of your greatest danger will be when the moon is in Libra or Sagittarius, or the hours when either of these signs is rising. Also when Mercury is in Taurus and Taurus rising.

Martin Hebner. June 8, 1848. Baltimore, Md.

☉ in ♊; ☽ in ♍; ☿ in ♎; ♄ in ♍; ♃ in ♒; ♂ in ♒; ♀ in ♏; ☿ in ♓.

The earth sign and polarity give you rather a hard, rugged mentality. Saturn, being in Virgo, imparts fine mechanical ideas, but, at the same time, makes you critical and exacting. Throughoutly, you are a very practical man. Jupiter and Mars clears up the mentality. Many things adapt you for the accumulation of this world's goods; but if you wish to reach the highest goal of human attainment, you must heed the influence of Uranus in Libra: being in the head of the Triplicity, it will give you visions and keen perception of coming events. The most difficult task before you is to obtain the spirit of loving devotion to God. Study carefully the sermon in the mount (Matt. v. vi. and vii.), and conform your life to its teachings. Nothing short of a complete consecration of your life, hopes, and all you possess to God, with a thorough surrender and careful obedience to the guidance, will ever put you in touch with the Spirit of God. Be on your guard when Mercury is in Pisces, Gemini, or Virgo; when the moon is in Gemini, Virgo, or Aquarius; and when these signs are rising.

Alma Hebner. July 16, 1849. Leipsic, Germany.

☉ in ♋; ☽ in ♊; ☿ in ♎; ♄ in ♎; ♃ in ♓; ♂ in ♎; ♀ in ♍; ☿ in ♍.

You are a thoroughly feminine nature, but the moon in Gemini and Jupiter in Pisces, the serving sign of your Triplicity, gives you very positive expression, both in your words and in a desire for the accumulation of wealth. Can say very harsh things, and cry about it

at the same time. Unnecessarily industrious and careful, and thereby keep yourself in a turmoil, mentally and physically. Uranus, Saturn, and Mars will unite with the basic sign Cancer, to open your consciousness into the invisible world almost immediately after you begin to give it attention, which, unless you can overcome your loving care for self, home, and family, will greatly deceive your intellect into believing that you have reached great attainments before you have really begun. You have a great task to overcome your womanly proclivities, considered from the standpoint of generation, which in itself is in direct opposition to divine order. Study the life, character, and teachings of Jesus the Christ, and make it the one care of your life to subordinate all your thoughts, feelings, and desires to the principles he has set forth.

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.

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

Redding, Cal. March, 27, 1897.

Dear Sir:—Will you give us an answer to the question, What is selfishness according to the Esoteric teachings? It is so often spoken of as the one thing that all must overcome. I think I understand its meaning, and shall endeavor to write a paper on that question, and see, when we get your answer, if we are of the same thought; or, in other words, see if I am right. If you will give the answer through the columns of THE ESOTERIC I shall be grateful.

Yours fraternally, Mrs. S. S. England.

Ans. Selfishness is often very glibly spoken of, as if all understood the definite line between selfishness and self-protection; but the fact is that it is very difficult, and even impossible, to draw this line definitely; for that which, under one condition, would be selfishness, would not be so under another. In the business world, the most glaring selfishness becomes self-protection; but those whose lives are dedicated to God, and whose trust is in him, instead of in the gods of gold and silver, must draw the line between seeking one's own advantage, pleasure, and ease, and the good of humanity in general. At the same time, the body requires certain things and certain conditions in order to make it a useful servant in any direction; and it, therefore, becomes our duty, in so far as the inner consciousness and, Spirit guidance permit, to provide ourselves with such necessities. With those whose lives are dedicated to God and humanity, the line

is drawn thus:—The one object of their lives must be to know and do the will of God, that they may be of the greatest use in the world, in contradistinction to obtaining, for their own gratification, comfort, ease, pleasure, honor, wealth, or position; in other words, the commandment, "Seek first the kingdom of God and his righteousness," connected with the promise that all else shall be added unto you, when thoroughly lived and confidently believed, will remove all grounds for the growth or the continued existence of the spirit of selfishness. One might fill volumes with individual acts that are selfish and unselfish, at least in appearance; but selfishness is not so much in the act as in the thought connected with the act. Many have, through selfish motives, performed unselfish acts until they have gotten the name of being so self-sacrificing that they are satisfied with the reward thus obtained.—[ED.

BOOK REVIEWS.

WORLD OF MYSTERY AND SCIENCE OF LIFE. Subscription, $1.00 per year. Prof. W. H. Chaney, editor, Masonic Temple, Chicago, Ill.

This is a journal of 32 pages, whose treatment of Astronomy, Astrology, the Sciences, etc., is all suggestive of thought upon unusual lines. It contains some good articles upon "Common Sense, Hygienic Cooking." In short, it is one of the most racy little magazines we have seen, but scarcely inclined to handle sacred subjects with due respect. The editor was right when he included the "curious" among the subjects to be presented to his readers; for when the nature of things is not sufficiently "curious" in itself, he sometimes so strains the origin of words as to support "curious" theories of his own. See pages 31–2, Vol. V. No. 1.

RECREATION. *A Monthly Magazine Devoted to Everything the Name Implies.* Subscription, $1.00 a year. G. O. Shields, editor and manager, 19 West 24th St., New York.

A wide-awake sportsman's magazine of 80 pages, well and attractively illustrated. While it tells of all the improved methods of "killing," it also contains much natural history, and the details of the exploration of comparatively unknown territory. There is a department of fiction and biography in keeping with the topics to which *Recreation* is devoted. The editor is awake to all that interests the hunter, the fisherman, and even the student of nature.

A RIFT IN THE CLOUDS. By Lida Clarkson. Published by The New Thought Publishing Co., Melrose, Mass.

This beautifully written pamphlet of 75 pages breathes a spirit of love, harmony, and nature, which is like a fresh breath of spring. The author is a writer and an editress in lines of advanced thought, which, in this book, she presents with the grace and warmth of the true feminine nature. It belongs to a class of books especially fitted to lead the ordinary mind a step higher. The book contains 22 short chapters embodying such subjects as—The Still Small Voice, The Joy of Being, Some Thoughts about Work, Mental Atmospheres, Soul Harmonies, Heaven on Earth, The Voices of Nature.

CALIFORNIA COLONIZATION CALL. Published by W. W. Winchell, Social Department, Salvation Army, 1139 Market St., San Francisco.

This is the advanced sheet of a Salvation Army enterprise "to unite waste labor and waste land,—to place waste labor upon waste land by means of waste capital."

THE PROGRESS. *An Indedendent Weekly Newspaper.* Subscription, $1.00 per year, Published every Saturday by H. H. S. Rowell and H. L. Hoskinson. Minneapolis, Minn.

A 12-page paper containing politics, local and general news and items of interest, musical and dramatic news notes, fiction, biography, and much more than the usual amount of original poetry. A very clever paper, and one whose intelligent notice of the subjects of the day makes it far more interesting than the ordinary weekly journal.

HUMAN NATURE. Subscription. 50 cts., per year. Allen Haddock, editor and proprietor, 1016 Market St., San Francisco, Cal.

This is "a monthly journal devoted to phrenology, physiognomy, health, medical and social reform." It is an illustrated, ably-edited, and a very interesting paper of 16 pages. Its articles are well written, and its topics well chosen. A journal worthy of the public attention.

BOSTON IDEAS. Subscription, $1.00, per year. Published weekly by The Idea Publishing Co., 26 Essex St., Boston, Mass.

"*Boston Ideas*" is almost as near what is implied by its name as a paper could well be. In a brief notice we can scarcely give an idea of its subject matter. The editorial work is able, bright, and concentrated. The copy before us is the "Mayflower Number," which devotes considerable space to illustrations and reminiscences of the times of the Puritan fathers. There is a variety of information upon the subject which is unusual and interesting. Its literary reviews are a prominent feature in the contents; also sporting news, "New Ideas for Women," items of general news, fiction, poetry, dramatic and musical notes. The paper is relieved by pleasing illustrations.

EDITORIAL.

Those who contemplate uniting with the Esoteric Fraternity will save themselves trouble and expense if they will communicate with us before coming here; for, in many instances, persons coming without giving notice are rejected, which makes it troublesome and expensive for them, and equally unpleasant for us. We wish it to be distinctly understood that the Esoteric Fraternity is not a colony reaching out for members, but, on the contrary, only a few of those applying for membership are accepted. We are working for the accomplishment of specific objects, and no persons are eligible unless they are not only thoroughly acquainted with the objects and methods, but have also followed the methods long enough to be perfectly sure in themselves that they are ready to dedicate their lives to God and this work, to the utter relinquishment, and—shall we say?—sacrifice, of hopes, social position, and conditions relative to the world and society as it is. Many worthy persons, who have come to the Fraternity, have been rejected for no other reason than because of a lack of a comprehensive understanding of our

objects and methods. Others, who have had an understanding of the methods, have been rejected because they have not lived the life long enough to be perfectly sure that the results are to be obtained by these methods, or who are not sure that it is the will of God, to whom our lives are dedicated, that they should give their life to this work.

We announced in the last number of Volume X. that we would do away with so many long articles in THE ESOTERIC, but in issuing the present number, we find several articles already prepared, which has caused nearly a continuation of the old formula; however, we shall strive toward the idea of having short, pointed articles. We also invite the many Esoteric students to write out their thoughts in as short and concise a manner as possible, and send to us for publication. We want THE ESOTERIC to be an organ of and for the people, and not simply a magazine through which one individual teaches certain ideas; and, therefore, except what is from his own pen, the editor will not hold himself responsible for anything published in this Magazine.

The possibility of bodily immortality is a subject that seems now being revived in the minds of advanced thinkers, and there is quite an agitation in favor of such a theory. One, at least, of our exchanges has called upon its readers to send in their views upon the subject, some of which it has published. We would be glad if Esoteric students would send us for publication their thoughts upon the same subject; for certainly they have more substantial reasons for expecting bodily immortality than any other people. Those sending us their views will please be as brief as is consistent with clearness of thought. We will also be glad to publish the communications of any who have scientific reasons for believing bodily immortality an impossibility: would like to see both sides of this question thoroughly discussed.

We would be thankful to the friends of THE ESOTERIC if they will send us the names of the ministers of their respective towns, as we have some reading matter we wish to put into their hands. Or the name and address of any minister will receive our prompt attention.

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1897.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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FREEDOM.

BY W. P. PYLE.

"If the Son therefore shall make you free, ye shall be free indeed." St. John VIII. 36.
"The truth shall make you free." St. John VIII. 32.

One morning, as I lay awake upon my bed, a little bird flew into my room, through the open door; and, as it saw me, it seemed at once to want to escape, as though it felt that it was a prisoner. It fluttered again and again around the room, its attention appearing to be so firmly fixed upon the walls and ceiling, as not to notice that two windows, as well as the door through which it came, were wide open. As it continued to flutter about, appearing to grow more and more frightened, I said to it: "You are as free as you ever were,—the door and windows are wide open. If you will but turn your attention from the walls of your supposed prison for a little while, you will see that you are free." Just then it lit upon the top of the door, and seeing its way out, away it flew.

I pondered long upon this incident, the question continually arising in my mind, I wonder if I also am free, and need but to look carefully, to find my way out of my prison-house to liberty.

The Prophet speaks of a land of far distances, and of broad rivers. When one lives in a large place he feels free. And we remember that, throughout the Bible, the thought was repeatedly and emphatically impressed upon the Hebrews, that each one should regard as sacred the freedom of another: this thought found expression in the words, "See that you let your neighbor go free."

When we consider the walls of our prison, we find that they

are formed of those things toward which our attention is directed,—those things which we hate or fear, and those which we love. Upon these the mind's eye is fixed, and beyond them, we neither see, nor are we conscious. And so we may understand why it is written, "Love not the world, neither the things that are in the world" (I. John II. 15); for the mind being fixed upon the things of a material world, the consciousness goes no further, and according to the vividness of our consciousness of those things which we love, hate, or fear, are we closely or loosely imprisoned.

Our Lord said, "If the Son therefore shall make you free, ye shall be free indeed." Apparently the idea he intended to convey was, that as the son in any home is free, while the servants are bound, so we, as we attain to the Divine Sonship, become free from those things wherein the servants of sin are bound; and who are thus bound to the the things of earth because they love and hate them. If we love any persons, conditions, or things, it causes us pain to be separated from them, for our love forms an invisible cord binding us to them; indeed, so strong is this cord that, in some instances, people have died when it was suddenly broken. We also know that if we hate or fear any person, condition, or thing, association therewith is painful to us. Thus by our own loves and hates do we build about ourselves those prison walls toward which our attention is continually directed, and sometimes with an agonizing longing to be free.

We know that in proportion as we bind anything fast to us, so also are we bound to it; and, therefore, as soon as we allow all the world to go free from us, by refusing to love, hate, or fear anything, in the sense of clinging to or driving it from us, we will be free from all the world. As we do so, we realize that we are entering a broad place, a land of far distances, a country so large that we rejoice in a freedom that those who love (or hate) the world and the things in it, can never know.

But those who have attained to the Divine Sonship, have ceased to love the world and are free; and as their consciousness broadens and expands, finding no limits to bind them, they realize with ever increasing vividness that they are "free indeed."

SUGGESTIONS FOR THOUGHT.

BY F. S. CHANDLER.

EXAMPLE.

In the world of sense delusions, social position, money hoarding, pleasure seeking, selfish aims and purposes, *example* is of considerable moment; but of those who have entered into covenant relation with the God of the nniverse, and who, in consequence, live from the direct impulses of His great nature being immovably fixed in one constant desire to know, that they may do His will at any cost, it should be clearly understood that they do not individually, in any instance, set themselves up as an example for another person, state, or thing.

Children of the *regeneration* do not require an example other than that formulated in the life and teachings of Jesus the Christ, whose pattern we recognize as perfect; in following which we simply enter a state of spiritual consciousness where we have guidance step by step to our respective places in the body of the one hundred and forty and four thousand,—a body which, in its perfection, or assemblage, is to illustrate to the world the truth of Christ's *life, light, knowledge, and understanding*, one hundred and forty-four thousand times greater than was possible or necessary in one physical form some nineteen centuries ago. The artist does not exhibit his canvas until he has given it his finishing touch, the sculptor does not exhibit his marble until the chisel has completed its work, the architect calls for no criticism until the building stands complete; yet each of these geniuses has his perfected model before the interior vision on which outward influences make no impression.

A daub of paint, a chisel's stroke, a single brick or stone, while a factor of the whole, cannot possibly exemplify the completed ideal; nor can we hope but as a one-hundred-and-forty-four-thousandth part of the Christ body, now being prepared from the rich quarries of the world, to even approximate, to other than "the elect," a comprehensive understanding of the objects for which we labor. Therefore let us bear diligently in mind the true objects of our endeavors, the *results* to be attained, the

ultimates of the work, rather than methods adopted by any one of us, recollecting always that God's life permeates and actuates every living thing, and that there is a *use* being served in each form of existence which, we, as sons of God, must discover, so as to forever cease from condemning unjustly the acts of any creature. That law of *use* seems to be the key to all the mysteries of our nature, and, when fully comprehended, permits of a judgment based upon that divine justice for which we pray.

LAWS AND LAWS.

As we look about us on every hand, throughout creation, we behold the undeviating working, or results of *law*; the effects of causes; the rewards for obedience, and the punishments for violation of the statutes.

Below the crust of mother earth there throbs a series of laws which could not possibly apply to conditions upon the surface, yet of a character that made the surface what it is. In the face of man or woman, the soul of another is able to trace the cause of this, that, and the other expression,—a cause which operated within the heart to produce such and such effects: but those effects, through the very fact of having been *produced*, come under the head of a new or higher law operating upon the surface, which takes the forces of a lower strata and causes different phenomena or expression upon a higher plane. From this knowledge, it is easily understood why, as is often quoted, "circumstances alter cases," and how natural it is to misjudge or condemn the acts or appearances of another.

In the animal kingdom, there are laws for each kind or species, and general laws governing all. With Adam came other laws, somewhat resembling those active on the animal plane, yet of a greater variety and multiplicity of expression, which must necessarily be manifest in the growth and development of a "God Man."

As the "living soul" expands, it opens into a realm of laws which seems quite irreconcilable or incongruous, as well as of such a complicated nature as to almost dishearten the struggling neophyte; but it is right at this darkened passage that the "Prodigal Son" approacheth the door of the Father's house, humbling himself truly and intelligently before that high tribunal, because of his vivid realization of his own nakedness. Here he is made conscious of the fact, through a review of his

experiences as a waif, that indeed the Father's wisdom excels his own to such a marvelous extent that there is no longer a desire for fleshly or sensuous experiences, no longer an egotism in regard to his own strength and powers; but a deep *soul yearning* (homesickness, if you please) to come closer to that formless Spirit, and its purpose in creation,—the peopling and ruling of a world. A spontaneous prayer wells up from the heart, to know, that he may do, the will of Him whose thoughts are greater, and ways more mysterious than it is possible for the child to comprehend.

Oh, how glorious is the light that falls upon such an one! how tenderly and mercifully does the Father reach out, and gather to his generous bosom, that "wandering boy," that "weary, foot-sore pilgrim," that aching, penitent heart! Now the Soul is prepared to enjoy its *sabbath* of rest in God, whose mind currents perpetually flow in, and through, the instrument of the *Most High*, thus becoming truly but "One Life, One Law."

REMORSE.

Regrets, or remorseful thought and feelings, are the "tap roots" of the old order of life and habit, which the child of Regeneration has to sever ere any particular progress can be made in a conservation of the life or a true profiting by experiences necessary to prove certain laws connected with a knowledge of facts essential to soul growth and unfoldment.

It is well to look each experience squarely in the face, thanking God for it, as a precious gift beneath which lies a use, and a purpose, which he desires you to discover through the medium of latent faculties within easy reach of all truly devout and dedicated souls. Remember your covenant promise, and that, in the Father's Wisdom, it pleases Him frequently to withhold a perfect consciousness of His guiding Spirit, that you may feel a sense of individual responsibility in the premises, akin to that of the Son of God you are endeavoring to become.

When you have experienced a feeling in the Soul of having been accepted, take a new hold upon the Covenant, going inside of it, as it were, where you realize the sacredness, the holiness, of the contract between yourself and God. Resolve henceforward to live in and from His great nature of love and tender mercies, accepting as your portion whatever may befall you, either in the presence of His light or through long wearisome passages of utter darkness.

TRIALS.

In the hour of trial or tribulation, consider yourself as having arrived at one of those stations on the "Narrow Way" where the gold is to be separated from the quartz you have gathered through a variety of delvings into matter. Thank the Father for having brought you to the final struggle, calmly deliberating upon the situation, and, for a moment, rising above it, as it were, through the power of that name Yahveh; then descend, as from a throne, imbued with Spirit Wisdom sufficient to illuminate the interior or soul consciousness as to divine use of test at hand.

It is observed, that, as one plows successfully through the respective refining processes, the way opens for greater achievement and grander opportunities than ever before. Thus, step by step, through light and shade, the Soul goes on as a resistless billow of a shoreless sea.

STOICISM.

Seek no pleasure, no association, no comforts, indulge none of the five physical senses what-so-ever, until you are so vividly conscious of the mind and will of God concerning the aims and objects of your existence that it is impossible for you to be deceived.

Look most diligently into the *use* of all suggestions, experiences, and knowledges. From the inner, as well as from the external point of view or consciousness, being careful, under any and all circumstances, to use only that which produces results consistent with the ultimates of true attainment and unity with Spirit you are seeking.

THE PURSUIT OF PEACE.

BY ELSIE CASSELL SMITH.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John XIV. 27.

The last clause of the above text was less of an appeal than a comforting assurance, based upon logical, well-defined facts, already demonstrated through much of the Savior's teachings as well as in the sacred testimonies of the prophets: "Behold, God is my salvation; I will trust, and not be afraid" (Isa. XII. 2); "Yahveh is the strength of my life, of whom shall I be afraid" (Ps. XXVII. 1)?

The man who has the peace of God (the same peace that Christ gave to his disciples) as an abiding presence in his heart, can know no more fear. He shall be afraid neither of things mundane nor supernal, of powers earthy nor spiritual; he shall fear neither angels nor devils, neither the condemnation of man nor the judgment of God.

We are told that we must "seek peace and pursue it" (I. Peter III. 11), but before we start out to overtake a fleeting object, we must receive assurance that the thing we glimpse in the distance is no phantom, but a tangible object that is worth our persistent effort. If we have never known peace, we dare not trust our own philosophy, but must learn of one who has already experienced something of its blessedness, or else depend on our own imperfect powers of observation and analysis. It is well, then, if we are to seek to know something of that peace of which both King David and Bethlehem's angels sang, that we study to acquaint ourself with its characteristics, when and where we are to find it, and how it is to affect us when once we can really claim it as our own. Obviously, the object of our search is not something that we can encompass all at once, and store away in our natures to be enjoyed as a means of grace and gratification; but is, instead, a principle to be followed, a moral problem to be worked out, a state, if you please, which

we must first unfold within us, and then carefully develop outwardly, until we aspire to something of that high degree of perfection which was personified in the life and works of Christ, the Son of God (Isa. xxvi. 3).

The first step necessary to the attainment of peace is to be free from all condemnation. But, perhaps, we might go further and assert that the life-germ, the very protoplasmic cell from which the whole must spring, lies in the overwhelming consciousness of our carnal nature and our supreme need of pardon and redemption; which is, in itself, that mental state known as condemnation. But before we cry out for pardon, we are forgiven already, so that condemnation is really but the complete surrender of our sinful nature to those higher and better emotions that have been awakened within us; i. e., the incipient birth of peace.

When once we have our armor on,—that is, when we have placed ourselves on guard against the "sin that doth so easily beset us,"—it is not difficult to "run with patience the race set before us, looking always unto Jesus, the author and finisher of our faith" (Heb. xii. 1, 2). But because our sin doth so easily beset us, we are forced to fight many hard battles, and often the adversary's arrows quite pierce our shining coat-of-mail and wound us greatly; so that we are much discouraged, and, perhaps, are ready to conclude that the attainment of peace is not for us to glory in, and that it is easier to give over to the enemy and drop back into the bondage of sin and self, than to determinately flee away and be at rest. But "the trial of your faith worketh patience," and when patience hath its perfect work, it is one of the easiest paths that lead to peace.

If we be "filled with all the fulness of God," so that we are fully "rooted and grounded in love" (Eph. iii. 17, 19), we can never doubt but that God, the Creator and Giver of every good thing, will fulfil all our needs. Observe, it is our needs that are to be supplied, and not every impulsive desire of our dissatisfied hearts. And that is one of the most marked characteristics of peace,—that when it is once established within us, all these vain longings surrender to the holy will of God, which is written upon our hearts, and we are no longer tempted by their mutinous uprising.

Peace is by no means a negative virtue: it is not a state of non-resistance, merely, nor is it to be obtained by cautiously steering clear of every palpable temptation. While the true warrior never shows a willingness to fight except under the greatest provocation, neither does he hesitate to enter the fiercest battle if duty calls him there; and he may wear the laurels of victory with truly justifiable pride. If we are continually seeking to avoid temptation, our sense of cautiousness becomes abnormal, and we render ourselves liable to shrink from every trial, for fear of the test of our moral strength. The peace that is evolved from such a principle is unreliable. But he who comes through fire and danger, who has tested the saving and keeping grace of God and is conscious of its staying power, shows a self-reliance, a spiritual ease that is utterly incomprehensible to the casual observer. That soul is fed with the hidden manna and is satisfied therewith.

The reign of peace can only begin when the kingdom of heaven is established within us, with Yahveh as Ruler and King; of whom it is said that we shall sit with him in his throne (Rev. III. 21.); that is, having confessed our false and sinful life, and having received (accepted) pardon, we have taken Christ as our example, and are determined, by the grace of God, that our will shall be made wholly subservient to His wish. In a word, we have adopted the regenerate life and have overcome the desire, at least, to indulge any more in our carnal nature, as expressed through the self-life.

Having come thus far, it is necessary that we seek to get a pretty good understanding of our present status, so that we may know from what plane of life we are to start in our pursuit of peace. It is essential for our growth and development that we come to know just how far the unregenerate life of our past is bound to influence us, according to the inexorable and all-wise laws of nature. If we have brought ourself into a state of premature decay, we can never know the heights of bliss in this life, that we might have known. If there is any one sin that is almost sure to beset us, it is well that we fortify in that direction. For example, if our alimentiveness has been our weak point, it is needful to know just how

the various kinds of food, that we eat to sustain our bodies, are going to hinder or advance our spiritual development. Those foods which tend to create animal heat, or to fire the blood, should be dispensed with altogether, in favor of that class of nourishment which is free from stimuli, and which serves the animal economy with the least expenditure of vital force. All other irritating influences that so endanger our spiritual unfoldment should be avoided as much as possible, or excluded from our life altogether. All abnormal sexual propensities, all grasping for pecuniary profit, all vain-glorious struggles for fame, serve only to drive peace farther and farther away. To the great end we seek, such influences as the sacred precincts of a fraternal family—such as that of which these pages are the outgrowth—is the most perfect means by which to reach that desired end. The companionship of God's people in the various religious denominations is also helpful. The lonely life of a recluse, with its inevitable lack of opportunity, is quite unnecessary for such development, and is quite as likely to exert an opposite effect. In conclusion, then, let us say, the kingdom of peace is like a fertile soil,—the only soil in which the seeds of true happiness will grow: "the fruit of righteousness is sown in peace of them that make peace" (James III. 18). "Let us therefore FOLLOW AFTER the things which make for peace, wherewith one may edify another" (Rom. XIV. 19).

THE KINGDOM OF GOD,

BY WALTER HILL.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 33.

We read in the 19th and 20th verses of this chapter: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." This injunction is not heeded by those who seek the things of this world, who love the things of the flesh,—material things that rust, grow old, fade away, and are gone, the place which knew them, knowing them no more. How deplorable it is, to see humanity fastening all its hopes, trusts, and desires upon these corruptible things!

There is a great tendency among so-called Christians of the present day to seek the righteousness of the kingdom of God at convenient times; or an endeavor to seek the things above a part of the time, and to give the balance of their time (by far the larger half) to exclusive attention to the cares of the world, to providing and laying up material things, to anxieties concerning self and loved ones; yet Jesus said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they" (Matt. vi. 26)? also, "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you. O ye of little faith (verse 30)?

What is it "to seek first the kingdom of God and his righteousness"? What is the full breadth of the meaning of this seeking, and to what limit should it be carried? or has it a limit? First of all, we must know where heaven is, so that we can seek it. The words of Jesus, "who thought it not robbery to be equal with God," are the highest authority we have upon the subject: he said, "The kingdom of God is within you." Now, if there is a kingdom within us that we have not found, it is certain that it is a kingdom whose nature is very different

from that of a material one. There must, then, be within us something that cannot be cognized by the material senses. How are we to come to a knowledge of that peculiar essence, of those peculiar faculties, that go to form the kingdom of God within us?

St. Mark begins his gospel by calling attention to "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," and how suggestive are his words when we read that One (who was the express image of God), the son of a carpenter, said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Jesus also said, "I am the way, the truth, and the life," and he must, therefore, have been the way of life. If he was such because of the fulfilling of the law and the prophets (prophecy), then we may assume that if we follow this blessed light by fulfilling the law and prophecy, we shall also become heirs of God and joint heirs with Christ, or of the Christ.

That law is, undoubtedly, the law emanating from God, the Power, the workings of which maintain all life, even as it (life) comes into harmony with this law. And of what nature is this law? Jesus said, "My words are spirit, and they are life:" he also said, "God is Spirit:" therefore the law emanating from God is a spiritual law,—the law of the Holy Spirit,—and it must be that law which the Master fulfilled. We must, then, conclude that, if the kingdom of that Spirit is within us, it must be equivalent to the kingdom of heaven within us.

Jesus tells us to first seek this kingdom; the question, therefore, before us is, How are we to come into harmony with the law of the Spirit, that that kingdom may be revealed to us? what conditions are required within us? The Master said to Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Here we find that entrance into the kingdom of God requires, first, a water-birth, which, obviously, refers to the waters of regeneration, —regenerating the physical organism into life potency, creating within us "a well of water springing up into everlasting life." (Read John IV.)

As the temple or physical body is cleansed and purified, it becomes an abode in which the Spirit may dwell and work out the will of the Father. The Master's words are, "Not every

one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven (kingdom of Spirit); but he that doeth the will of my Father which is in heaven" (Matt. VII. 21). Having received such a birth, a soul cannot exist upon a devotional, sensational, condition one day in seven, and, perhaps, one evening in the week, or, a series of devotional exercises; but, from its living, loving, acting center, "a sweet smelling savor" will continually arise to the Source of Love, and around it will gather the light of the consuming fire of the Most High, which will consume all dross, even as a refiner's fire, and it will have become a law unto itself.

But observe further that our text says, "All these things shall be added" unto such an one. As we come into oneness with the Spirit of God, in whom all things find their very existence, —for he is "the fullness that filleth all in all,"—we naturally, according to law, come into the fullness of all things. Thus he that loseth his life for the sake of Christ shall find it, for Christ came to give life and to give it more abundantly. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark X. 29, 30.

CONFIDENCE IN GOD.

BY T. A. WILLISTON.

The man who would become a disciple of our Lord Jesus, the Christ, must have absolute trust and confidence in God. Before he can place his trust in God, he must have an understanding of spiritual law, must comprehend the facts of his being; otherwise the beliefs of others mould his thoughts and guide his actions. As long as man is swayed by the beliefs of others, he is not a free agent, he is a slave of material environment,—conditions which will prevent him from following in the footsteps of Jesus. Knowledge can alone make man free, and this cannot be obtained, until, through soul unfoldment, he has the ability to place one fact upon another in orderly sequence: from such an arrangement of facts is he able to build a structure which will be in harmony with the divine plan of creation.

In order to work in harmony with the plan of the Creator, one must have an understanding of mind; and as confidence and reliance upon God places man at the center of the mind currents of the Infinite,—one with the Father,—it gives him access to the great ocean of thought from which is derived all wisdom, all power, all knowledge, and all strength. If man has evolved beyond selfishness and love of power, it is a very simple matter for him to obtain complete confidence in God, otherwise it is impossible. Everything of a spiritual nature depends upon a renunciation of self. God does not direct and guide our lives until we have the ability, gained through soul growth, to trust in the power and wisdom of the Supreme. If love of self predominates, or if man depends upon the powers of earth,—of whatever nature,—the road to the Spirit is most difficult and full of trials, the way being marked by bitter disappointments and frequent failures.

God promises us that, if we follow his leadings and obey his guiding voice, we shall be to him a peculiar treasure, above all people (Ex. XIX.). It would be well to think about this promise, dear readers, as it is especially meant for you. What are

earthly loves, honors, or joys, compared to the spiritual gifts promised by God to all who will accept them! God has declared that "all the earth is his;" therefore if, through obedience, we become his especial treasure, we stand as his sons, into whose hands he will entrust the earth. God will give man the dominion if he adsolutely keeps the covenant (Ex. xx.). This covenant must be kept not in words, but in deed and in truth. No man living can comprehend God's covenant promise: no one can keep it unless he is able to hear the voice of the Spirit, which speaks only within the sacred and secret depths of the soul.

Dear friends, have you ever heard the Father's voice? and do you obey absolutely the promptings of the Spirit? If so, it indicates that the exterior man has been stilled, and that the flame upon the altar of your inmost, burns bright and steady through the intense potency of divine love and holy aspiration. If you are able to hear the voice of the Spirit, be encouraged; it is an unfailing sign that your life is no longer your own, —that your dedication has been accepted. Having trustingly placed all into the Father's keeping, you can press forward, his unfailing love will always throw around you a mantle of peace.

God's love will never fail, never leave you. In the hour of trial it will enfold you as with a garment of protection, bringing to the struggling soul a feeling of security and complete rest. Would that this love could manifest in the hearts of all men!—but alas! this cannot be; as all who would experience the inflow of divine life and power, must have their whole nature attuned to the thought and purposes of the Creator, otherwise the physical body would be destroyed. When man can endure the inflow of divine love, (God is a consuming fire), it is well with his soul, he is in a condition to push forward into broader fields of conquest and research.

God being a jealous God, it is necessary that all earthly loves,—be it love of father, mother, wife, lands, or honor and possessions,—must be renounced and torn from the heart, otherwise we can never obtain trust in God. God will not permit us to have any power other than himself, in which to place dependence, we are to have allegiance to no love but that represented by the Universal Spirit, which gives man wisdom like unto the Father, and the childlike trust and confidence as manifested

by the Christ. All the gods or powers, of whatever name or nature, must be willingly renounced, all loves torn from the heart, all desires removed from the mind, before man, pure of heart and empty-handed, can approach the mercy-seat of God. Naked, he entered upon a material existence, in order that his utter dependence upon God might be impressed upon the soul.

Man has now reached a degree of unfoldment which admits of his entering a higher and holier state, and he must enter that holier state even as he entered upon material existence, —naked and without possessions. Gold will never secure to man an entrance into heaven. Pedigree will not give him a passport to the realm of spirit. Only the pure in heart will see God, and purity of heart is only gained by the individual who is washed in the waters of regeneration; and it alone gives him the ability to live as the angels live,—pure and free from guile.

No dependence can be placed in material reasoning. If you are a seeker after truth, that jewel that never grows dim,—a conscious unity with God,—then turn your thoughts within. The external mind is conscious of nothing beyond physical things: it can never lift you to a consciousness of spirit, never place you above the plane of material knowledge. It will always keep you hunting among the shadows. The real world, the realm of cause, the home of the redeemed and immortal spirits, can only be reached through interior unfoldment. The spiritual man can alone be conscious of the realm of mind. The physical man will always remain in his own sphere of use, —a dweller upon material earth.

Dear friends, why remain a sojourner in this dark vale of sorrow? why not accept that glorious kingdom, the way to which our beloved Lord so clearly pointed out? It is yours if you choose to accept it. You cannot find it, however, through the belief of others: alone you must tread the "Narrow Way," depending entirely upon the guidance of the Holy Spirit. It is only at first that the way is narrow; as you advance it broadens until the whole universe lies before you—not in imagination, but as a fact more real than anything you have heretofore known. Not only does the universe lie before you for exploration, but you will find that, like Jesus our elder Brother, your oneness with the Spirit gives you power like unto the Father, endows you with an understanding which enables you to go where wisdom is to be obtained, or a use is to be served.

THE SOUL.

The part of man's nature that is popularly recognized, honored, reverenced, and most earnestly desired as a perpetual inheritance, is only a slave bound down to serve in the material world, without even a reasonable hope of reward; and, whether he be a great man honored by nations, a king, or even a priest, before he can become a master, an immortal existence, all there is of his real self must pass through the crucible of transmutation until an entire chemical change takes place. While all that he loves, lives in, and experiences, must thus pass away, yet from all this there arises an essence, which, when formulated and individualized, becomes a living soul, a creature of perpetual life. For this reason they who would live the Esoteric life—enter that divine body that the Spirit is forming on earth—must literally die to all old things, loves, hopes, and desires, and must, indeed, become new creatures. This is the work of God and not of man: man cannot recreate himself: but he can place himself under the governing power of the Spirit of the Creator, and, through obedience to the guidance of that Spirit, may become an instrument in the recreation of the new and angelic self.—[Ed.

THE MASTERY.

Compared to all that is known in the natural or physical world, that which is spiritual is paradoxical. In the physical world, a man must earnestly desire a thing in order to obtain it. In the spiritual world, he that desires both material things and the things of the spirit, can obtain neither; but he that desires the things of spirit alone, will obtain the spiritual, and also all the physical treasures that he can utilize. This is so because the spirit world is the master world, and the physical world is the one of servitude. The master owns the servant and all that he produces; therefore, if you would be master, you can-

not be an associate, a companion, of the slave, neither can you even desire that sphere of existence. Aristocracy in the cause world is by virtue of inherent mind qualities, and not by reason of natural birth; and thus he that would possess the true riches, can only obtain them by first becoming a willing and obedient pupil of the master.—[Ed.

A DREAM AND AN AWAKENING.

I dressed to suit the hour—
'Twas violet evening time,
And sat to dream awhile,
I thought to dream no crime.

I dreamed of God and Heaven,
And of the angels there.
I dreamed my little dream
And smiled—it was so fair.

I took a book and read,
And dreamed with every word;
And, when I dreamed this time,
Quick words like these I heard:

To work—thy body fails,
Thy life doth drift away;
If thou real life woulds't live
Will now, and work, and pray.

God's instrument art thou,
Through thee he manifests;
His fires are burning low,
From Heaven new fires wrest.

Then thou canst help the world,
And by thy deeds wilt tell
How God through thee doth work
And angels with thee dwell.

I closed my book and sent
My will to do its best;
Then God taught me His ways,
And *dreams* came with the rest.

They are not idle dreams
Of fair ones floating free,
But are on nearer things,
My work—and Humanity.

L. H.

FALSE THEORIES.

Every system of thought has its enemies, and of those enemies, none are so effectual a barrier to its progress as the ones professing to be its friends. This is true of the Esoteric movement as a whole, as well as of each especial branch of it. The vegetarian idea is no exception in this particular. The vegetarian diet is undoubtedly the proper one for man, but some of the leading journals and exponents of this doctrine are making a vigorous crusade against "starch foods," as being unfit for the human stomach, poisonous, etc. If this be true, why is it that the instinct of human life, leading to a selection of food suited to its own organism, has caused the universal use of starch foods among all nations. Wheat contains 66.3 per cent of starch, and its origin is unknown; for before history began, it was used by man as a staple article of food. Rice contains 79.1 parts of starch,—more than any other food known except arrowroot, which has 82 per cent. Probably three-fourths of all the inhabitants of the world live almost exclusively on rice. The experience of vegetarian nations has, for thousands of years, proved its value as a most staple article of diet, and as probably giving more vitality and endurance than any other one article of food.

Those who are following up the thought of the various writers upon dietetics, soon find that nearly or quite every article of regular food is condemned, by one or the other, as unfit for use, and in such a wholesale way, that the reading truth-seeker is led to abandon all systems of dietetics and return to his old habits. Thus those who, speaking from their own peculiar, and in many cases eccentric, standpoint, are trying to establish theories of their own, become the worst adversaries to all really important systems.

As yet the world of science has no true light to guide the human family in the most essential methods of life. Each author makes himself the standard, in so far as he speaks from experience; but, from careful investigation, I am prepared to say, that there is very little of the so-called advanced thought

now before the world that is not pure theory, arising from a law that at the present time is becoming manifest because of the high development of the race; that is to say, the law of inspiration. A man (or woman) becomes sufficiently awakened to begin to think, and as new thoughts come floating into his mind, delighted with their beauty and harmony, he feels that they are too grand and wonderful to die with himself, and so he at once begins to write: one thought follows another in logical sequence, or, at least, logical in so far as he is able to judge, and so he writes or talks himself into the most peculiar theories and beliefs—the world is being flooded with just such theories.

Certain persons, at this age of the world, are so constituted that they can sit down and write, or go before an an audience and begin to talk, upon subjects of which they know nothing; and thought flows in and forms itself so beautifully, and, apparently, so logically, that they themselves become intoxicated with it, and their enthusiam intoxicates the reader or the hearer. But if they are liberal minded and reasonably open to conviction, they will soon discover that, by this particular mental attitude, they can set up a theory and prove it beyond all capacity of their hearers to contradict, and the next day, or, perhaps, the next hour, they can take the opposite side of the question, and prove that all they have said is an error, and frame another theory just as good, or a little better than the other, and so go on indefinitely. Such people become agnostics, not knowing that there exists a law of mind which enables them to reach out, as it were, into the fountain of all mind, and to draw unlimitedly therefrom and formulate to suit whatever the bias of the mind's desire may be at the time.

What we, as Esoteric students, wish to attain in this matter is, knowing these facts, to obtain the capacity to inspire, draw in, knowledge of *laws*, and also knowledge of where, in the world of creation, those laws are operative, in what sphere of use they are active. Thus, by this same inspiration, we are to discover all the laws of the universe, where they are active, and to prove by actual experience, experimentation, all facts relating to them, in the physical and metaphysical worlds. This inspirational power expands the realm of thought and investigation beyond the investigator's own physical or mental structure, and enables him to absolutely know law universal and special. The one who writes and speaks from this standpoint will en-

rich the world with true riches,—with gold that will not tarnish with the æons of time, neither can it be superseded by any other material. Men and women who are partakers of such thought will be immortalized, because of the perpetuity of all mind that is fixed on the foundation of facts concerning things that are.—[ED.

APHORISMS.

BY PAUL AVENEL.

A fault discovered is half conquered.

Self-conquest is the noblest heroism.

Moral purposes define spiritual needs; therefore—Good resolutions are moral obligations.

Weigh your words, they are the currency of the heart.

Correct the evil within if you would control the evil without.

Peace is the approval of conscience.

Salvation is self-purification.

Aspiration moulds the future man.

Conscience ratifies what the reason approves.

To serve mankind is to serve the higher needs of self.

Honor has no advocates where truth is not revered.

Coerce circumstance to serve necessity.

Measure desire to fit opportunity.

Determination is the key to success.

Action is the voice of character.

Deeds are crystalized thoughts.

Prejudice defeats reason.

Altruism is practical religion.

Love is the soul of religion.

Contentment is self-poise.

TO KNOW GOD.

"This is life, that they might know thee the only true God." John XVII. 3.

Probably no verse in the Bible has been more misapprehended by the professed believer and teacher than these words of our Lord. Let us carefully analyze them. "This is life eternal:" what do we understand by eternal life? Nearly every church organization has a different idea of the meaning of this term. In considering this question, we must necessarily revert to Adam's transgression. Paul says that "death came by sin," and his statement that "as in Adam all die, even so in Christ shall all be made alive," raises an inquiry as to the kind of death that came by Adam. It was, he says, the kind of death that came upon all men as a consequence of sin; but was it a spiritual death, or a physical death? It is obvious that if we know the kind of death that befell Adam and his posterity, we will know the kind of life that Jesus came to give.

When God pronounced the curse upon Adam, he said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. III. 19. No one can construe the words "Till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return," to mean a spiritual death; for if this curse were pronounced upon the soul of man, then we are forced to conclude that man is not immortal, as it would do away with all punishment after death, as well as with existence itself. In such an event, we would be brought to the materialistic conclusion of ancient Israel,—that the body is all there is of man, and if there is a resurrection, it must necessarily be that of the physical body.

It is, however, useless to build an argument upon an emphatic statement such as is contained in the formulation of this curse upon man (Gen. III. 19); and its translation is undoubtedly a correct one, for both Jewish and Christian Bibles give the

same rendition of this verse. So that we are not left in the dark as to the consequence of Adam's sin. There might be some question as to the meaning of God's words in Gen. II. 17, in which he says, "In the day that thou eatest thereof thou shalt surely die," or "dying thou shalt die," were it not that the formation of the sentence passed upon man puts beyond all possibility a misunderstanding of what it was to "die."

Let us now inquire into what the disciples of our Lord understood by this life and this death of which he so often spoke. Paul said, "As in Adam all die, even so in Christ shall all be made alive" (I. Cor. XV. 22). Here the most learned of all the Bible teachers makes the emphatic statement, "Even so," in the same manner, as all died in Adam, shall all be made alive, have, or obtain life, in Christ. If, therefore, Paul refers to the Adam to whom God said "Thou shalt return unto the ground," and if Adam's death really meant dust returning to dust, we can reach but one conclusion,—that the life which came through Christ is that of the physical body.

The general argument in support of the necessity of universal death is, that it is in accordance with natural law that men should die, and the fact that all men have died is adduced as proof of this. Paul seems to confirm this conviction when he says, "As by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned;" but Paul was not ignorant of the Scriptures, which clearly state that Enoch and Elijah escaped the penalty of physical death. Now, if they, through obedience, or holiness of life, escaped the death of the body, certainly others may do the same, for God never changes.

That Jesus died upon the cross and was laid in the grave, that he rose again the third day and was taken bodily from the world, seems to us intended to demonstrate that the life of which he spoke was not merely a change of consciousness, or a passing from the disapproval to the approval of God, but that he had been teaching laws and methods that would free man from sin and its consequence,—the death and destruction of the physical body; or, in other words, by his death, resurrection, and ascension, he demonstrated that it was in the order

of creation and the purpose of God that man be superior to the law of sin and death; for our Lord said, "I have power to lay it (my life) down, and I have power to take it again." He manifested this power in his resurrection, and that it was no mythical or ideal resurrection be put beyond question when he said to his disciples, "Handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke XXIV. 39).

The whole effort of our Lord, when here, seemed to have been concentrated on the one object of bringing to man the knowledge that it is the purpose of his Father to give his creatures power over life and death. No one truth is more clearly taught and more emphasized by the teachings of the Master and his disciples than this; namely, that to be saved from the consequences of the fall, or the curse of sin, is to be saved from the death and corruption of the physical body.

Of course we concur with all Christians in the belief that redemption from the consequences of sin means more than the salvation of the physical body; for obedience to the doctrines that Jesus taught, and living the true life that he lived, will waken the soul, the spiritual nature, to a new and higher consciousness, and will also give it—the soul, the spiritual man—power over all flesh, as Jesus so emphatically said in the verse preceding the leading text of this article. This verse leads up to our text in the following words: "As thou hast given him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him." John XVII. 2. We find here an unmistakable statement that he had power to give life, not to the soul, not to the spirit, but to the "*flesh*."

This illuminates the true meaning of the great life sermon in which Jesus says, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John VI. 50). Again, as if discerning that some would question the duration of this promised life, he adds, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (verse 51). He says that man shall "not die," that "he shall live forever," that he has everlasting life. Now, stop and think about these utterances: they assuredly do not admit of the commonly accepted idea of a death

and a resurrection; the *everlasting* life of which Jesus and his disciples so often spoke could not have been an intermittent one.

In verse 40 Jesus says, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." He here speaks of another class,—a class that should be raised up at the last day. This class, he said, "seeth the Son,"—those who were with him and saw him, lived in his time, and who also believed on him,—they should be raised up and have everlasting life. In reading this chapter, it is quite evident that three classes are under consideration. The Master clearly makes a distinction among his disciples as to those who did, and who should, believe on him,—be partakers of his gospel,—but who would not live the regenerate life: these would be raised up at the last day. He said to the apostles, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. xvi. 28. It is believed by many, and we are among the number, that the beloved disciple still lives.

We think that we have made unquestionably clear to our readers that it was physical death and physical life, and that continuous, to which our text refers in the words, "This is life eternal;" we will now inquire into what is meant by "knowing thee the only true God." In the notable prayer in which these words occur Jesus was speaking to God the Father, but in the great life sermon (John vi.) he said to the people, that it was his flesh that would give eternal life. St. John tells us that "the Jews strove among themselves, saying, How can this man give us his flesh to eat?" He also tells us that even the disciples murmured at this saying, and that, for their sakes, Jesus explains his meaning in these words: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (verse 63); that is, it is the spirit that gives life,—the flesh cannot give life, but is absolutely dependent upon the spirit.

In the concluding sentence of this verse the Master gives us the keys to a great mystery of which the Christian church

seems to come nearer a solution than any other people; for its explanation of the soul is that it is the thinking part of man, and Jesus here tells us that the *words* that he speaks are *spirit* and life. He further says that it is "the spirit that quickeneth," that gives life. Mind, then, is the only thing that can perpetuate the life of the body, for all must admit that a man's words are the product of his mental action.

Jesus, having attained that conscious oneness with the Father, was enabled to take of the transmuted life of his flesh as a clothing for the Spirit of God, and to give it to the people in his words, his thought form; therefore the truth of the utterance, "The words that I speak unto you, they are spirit and they are life."

We might multiply quotations from Genesis to Revelation in support of this truth, but, for the present, will let the bare statement of it suffice, and ask the reader to turn his attention to that great body of people now before the world working under many different names, but who may be summed up under the term "mental healers." That they do heal through the influence of their own mind upon that of the patient, few deny; even physicians admit that mental influence upon the patient is as potent to heal as medicine.

The mental healer forms in his own mind the thought intended to influence the patient, and has, therefore, what he calls different treatments for different diseases. This formation of thought is "the word" which Jesus said was the spirit of life. Now, if men and women in the imperfect state of those practicing mental healing are able to create words that give life and health, we may form some idea of the far-reaching power of the words of the Master.

Mental healers claim that they can perpetuate life indefinitely, but the fact that they sicken and die, just as other people, proves that something in their theories is wrong or incomplete. Every man (or woman) living the regenerate life finds, in his own experience, evidence of what that error is.

There are now in the world hundreds of people who have experiences like this:—Through the spirit of devotion and a determined will, they succeed in retaining the seed until they begin

to feel a new life coursing through their veins, and producing in them a new mental and—shall we not say?—spirit consciousness, a new and higher consciousness of the Spirit Cause of life. In the attitude of mind thus obtained, they realize that, by the power of a thought, a word, they can banish doubt, fear, melancholy, and disease. The consciousness that is born in them is one of power to hold on to life as long as they wish; in other words, it begins to take form as the faith which Jesus said would remove mountains. But they have not gone very far in this line of experience before they have a loss of the seed, and with it there invariably comes a loss of that animating consciousness which has permeated the entire being, and, in its place, a consciousness of death, of fear, of weakness, creeps over the entire sensibilities: all their power to command conditions has gone, and the consciousness of God and Spirit is also gone. This experience proves beyond question—if anything can be proved, as absolute proof is only found in experience—that the way of life is one, no other exists, and that that way is in the life of regeneration.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Every man and woman who is truly living the regenerate life can say from experience, that no one has ever known God, no one has ever had any thing like a correct idea of God, who has not obtained it by living the regenerate life. Of course the knowledge of God spoken of in our text cannot be obtained by simply living the regenerate life, if, by the regenerate life, we understand only the conservation of the seed; but if they who dedicate, give, surrender, their life to God the Spirit, conquer evil in themselves, having no desire but to do the divine will, —if such live the regenerate life wholly, they will have occasional glimpses, or times of a consciousness of God; they will begin to know what is meant by the words of the Revelation: "They shall see his face; and his name shall be in their foreheads." This knowledge—the knowledge of God—does, indeed, not only give eternal life, but it also gives the dominion,—the same powers over all flesh and all earthly conditions that Jesus demonstrated to the world.

The words of our text and those of some of our leading ministers, whom we have heard say that they did not want to "*know*," form a decided contrast. If there is any meaning in these words of our Lord, there is no eternal life without knowledge, and knowledge can only be gained through experience; therefore the immortality of the body cannot come upon the earth until men and women live the life requisite for obtaining a knowledge of God,—a knowledge which only comes through the regenerate life, and a soul of absolute and perfect devotion.

Neither, in the present age and order of things—the existing mental conditions of the people—can this knowledge of God that gives the dominion, be obtained by isolated individuals. Only by the assemblying together of individuals who have reached certain ultimates in their experience can the dominion be gained. We know that many, pointing to Christ and his powers, will dispute this proposition, but it must be remembered that there existed among the people with whom he associated, a common belief and confidence in the power of the master, or magic power. This enabled him to hold the consciousness of and use the powers that he possessed. But the apostle tells us that even he, when in Galilee where he was well known, "could do no mighty works" because of their unbelief; and, in his time, there was no unbelief among the Israelites that, in the slighest degree, could compare with the unbelief of the people of the present day.

Not only does association with the people prevent the neophyte from using these powers, but the mental suggestions, poisonous emanations, condemnation, and all the evil of the masses, render it impossible for him to reach attainments beyond a certain degree. This organization, however, this gathering together, can only be of those who have reached a point in their attainments rendering it necessary.

Eternal life will never obtain in the world until a body of people is gathered out from association with the masses, and their lives are united with God; for with this state of immortality comes the divine sonship, the dominion, and the kingdom of God among men. Then let us continue to work and to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—[ED.

BRAIN CELLS IN FINGER TIPS.

The gray matter—brain-cells of perception—have been dissected out of the finger tips of the blind. Standing point up beneath all the ridges so plainly seen with a magnifying glass on the skin of the inside of the finger ends are the so-called corpuscles of Pacini, which are arranged in the exact semblance of the keys of a piano, and are said by Meissner to crepitate and give forth a different sound in every age of each person. This Pacinian corpuscle, which contains within its lining membranes a nerve-trunk, an artery, and a vein, lines all the tactile surfaces of the body, particularly the inner finger and thumb tips.

A medical man recently assisted in an autopsy on a person blind from birth, and he sought to discover by scalpel and microscope the secret of the extraordinarily delicate touch the blind man had acquired during life. Sections perhaps a sixteenth of an inch thick were carefully sliced off the inner surfaces of the index and middle fingers of the right hand. Under a high power these showed, instead of a single nerve trunk and artery and vein of the average man, a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs in immense number branching from the main stem. Through constant use the finger tips of the blind acquire this unusual development, with more and more perfect performance of function.—*The Microscope.*

THE ESOTERIC MOVEMENT.

We often meet the inquiry, "What is the Esoteric Movement?" The answer to this question would be easily enough given in a single sentence to a people who had studied the laws of God and nature. We may, however, give the following as a diagram of the subject:—No. 1 is a center from which all else radiates. This center, which is as the acorn to the oak, is a perfect surrender to the mind of God. From this extends four branches, going out to the four quarters of the earth. They are—1st. The subordination of the appetites, passions, and

desires; 2nd. A conquest of the evils of mind and body; 3rd. The focalization of the mind upon God, the Cause of all things, and holding it there without waver or movement; 4th. The opening of the consciousness and inspiring from the Fountain of all knowledge, wisdom, and understanding. From these, as four centers, there spreads out, in multifarious subdivisions—like the vine branching out, interlacing, and intertwining as though it would fill all space—every method of self-culture and development; all scientific knowledge; all that there is in music, love, the divine-social life; all of the so-called magic powers, by which the human mind is enabled, through the mind of God, to control all the affairs of earth—in short, this system, in its fulness and entirety, will embrace everything of truth and usefulness that is found on earth; it reaches up into the very heavens, into the depths of the invisible and cause world, and brings forth inestimable treasures not heretofore possessed, and even unknown to the planet. When a body sufficiently large is formed, and who have attained such perfection as to come into unity and harmony with the Infinite, then, through the power of love and wisdom, for God is love, they will take possession of the planet, as kings ruling it, as priests instructing it in the laws and methods of a higher order of life and civilization.—[Ed.

THE HEAVENLY LAND.

There is a land,
Far, far beyond earth's troubled sea,
Where angels dwell, who mortals
Once like you and I walked this sad earth—
That land so far, yet near for those
Who place their all in confidence and trust
Upon the altar of the Lord,
In childlike simplicity and love!
Why dwell ye ever in the shadows
Here below, where mortals only can abide,
When, if you only would, a land,
More glorious than the tongue of man
In picture language can describe,
Awaits all those who will obey the Father's voice?
Awake, ye sons of God! Truly does
The Father ever wait to welcome
All who will approach him
Knowingly, or, rather, through obedience
Those who have learned life's lesson well.
The sunlight of God's love the valley

Cannot penetrate—only those who climb
Unto the mountain top, can see God's face,
Or penetrate into the mysteries that lie
Beyond the veil of human limitation.
Gird up your loins! Prove that your strength
Is equal to the task imposed on you
By Him, who, Master over all,
Would recognize his image in his son.
A son of God thou truly art,
Then why remain the slave of circumstance
O'er which you have no power to guide,
Or will to turn aside?
Awake! awake!! the trumpet of the Lord
Doth sound. The sleeping unredeemed of earth
Must perish, and be buried in the ruins
Which, ere long, will mark the ending
Of the passing age.

T. A. WILLISTON.

LOVEST THOU ME?

Child of my love! lean hard,
And let me feel the pressure of thy care.
I know thy burden, for I fashioned it—
Poised it in my own hand, and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said, "I shall be near, and while thou leanest
On me, this burden shall be mine, not thine."
So shall I keep within my circling arms
The child of my own love; here lay it down,
Nor fear to weary him who made, upholds,
And guides the universe.
Yet closer come;
Thou art not near enough. Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart.
Thou lovest me?
I doubt it not; then, loving me, lean hard.

—*Selected.*

A TRANSLATION FROM THE CHINESE.

Dr. Paul Carus, editor of "The Monist," in the July number of that journal gives a translation from the writings of Lau-Tsze, an old Chinese philosopher who was born 604 B. C. The work from which Dr. Carus translates is entitled "Tau-Teh-King," which he renders "Reason and Virtue," remarking that the Chinese word "Tau" strongly suggests the Greek "Logos." Judging from the connection in which the two terms "Reason" and "Virtue" are used, it is evident that by "Tau" is meant the paternal principle in creation, the Logos, the word, "the effectual utterance," which is the positive, formulative mind-force, all-knowing and all-controlling. "Virtue" is undoubtedly used in the sense of the maternal principle,—the protecting, supporting, nourishing, loving principle, including the material form of life. The meaning of these two terms is brought out under the sub-heading, "Nursing Virtue," as follows:—

"Reason quickens all creatures. Virtue feeds them. Reality shapes them. The forces complete them. Therefore among the ten thousand things* there is none that does not esteem Reason and honor virtue.

"Since the esteem of Reason and the honoring of virtue is by no one commanded, it is forever spontaneous. Therefore it is said that Reason quickens all creatures, while virtue feeds them, raises them, nurtures them, completes them, matures them, rears them, and protects them.

"To quicken but not to own, to make but not to claim, to raise but not to rule, this is called profound virtue."

From what we know of the philosophy of being, it is evident that either there are Chinese words which cannot be translated into our language, or, like many of our modern philosophers, this writer uses words, as, in this instance, the one translated "virtue," with a special significance which must be drawn from its connection and from a knowledge of the law of mind in creation.

This translation begins with the following:—

* "The ten thousand (vis., all) things" is a name for the world in the sense of nature, or concrete reality.

"THE REASON that can be reasoned is not the eternal Reason. The name that can be named is not the eternal name. The nameless is of heaven and earth the beginning. The name-determined becomes of the ten thousand things the mother. Therefore it is said:

'He who desireless is found
The spiritual of the world will sound.
But he who by desire is bound
Sees the mere shell of things around.'

"These two things are the same in source but different in name. Their sameness is called a mystery. Indeed, it is the mystery of mysteries. Of all spirituality it is the door."

Here the Chinese philosopher brings to light the two pivotal thoughts of the Hebrew and Christian Bibles. His thought concerning the NAME is identical with that given in the Cabala; that is, that the name of God is inexpressible. In further quotations it will also be seen that he presents the same idea concerning "Tau," the Logos, that has been expressed in the Old and New Testaments concerning the creative word. He uses it in the same sense in which it has been used by Esoteric writers.

"Reason is empty but its use is inexhaustible. In its profundity, verily, it resembleth the father of the ten thousand things.

"Oh, how calm it seems to remain! I know not whose son it is. Before the Lord, Reason takes precedence."

We have here a thought so grand, so comprehensive, and yet so pointed in its expression, that it would only be marred by comment. It embodies the idea of the universal formative mind, whose emptiness is its opportunity for usefulness. In the ultimates of this thought we see the son of God. That deep spiritual consciousness, the attempt at an expression of which would but destroy, he marvelously pictures in the words, "Oh, how calm it seems to remain! I know not whose son it is."

"Thirty spokes unite in one nave and on that which is non-existent depends the carriage's utility. Clay is moulded into a vessel and on that which is non-existent depends the vessel's utility. By cutting out doors and windows we build a house and on that which is non-existent depends the house's utility.

"Therefore, the existence of things offers opportunities, but that which is non-existent in them renders them useful.

"Heaven endures and earth is lasting. And why can Heaven and earth endure and be lasting? Because they do not live for themselves. On that account can they endure.

"Therefore the holy man puts his person behind and his person comes to the front. He surrenders his person and his person is preserved. Is it not because he seeks not his own? For that reason he can accomplish his own.

"Holding and keeping full, had not that better be left alone? Handling and keeping sharp, can that wear long? If gold and jewels fill the hall no one can protect it.

"He who sustains and disciplines his soul and embraces unity cannot be deranged. Through attention to his vitality and inducing tenderness he can become like a little child. By purifying, by cleansing and profound intuition he can be free from faults.

"In loving the people and administering the country he can practice non-assertion. Opening and closing the gates of Heaven he can be like a mother-bird: bright, and white, and penetrating the four quarters, he can be unsophisticated. He quickens them and feeds them. He quickens but owns not. He acts but claims not. He excels but rules not. This is called profound virtue.

"He who arrives at vacuity's summit, guards his tranquillity firmly.

"All the ten thousand things arise, and I see them return. Now they bloom in bloom, but each one homeward returneth to its root.

"Returning to the root means rest. It signifies the return according to destiny. Return according to destiny means the eternal. Knowing the eternal means enlightenment. Not knowing the eternal causes passions to rise; and that is evil.

"Knowing the eternal renders comprehensive. Comprehensive means broad. Broad means royal. Royal means heavenly. Heavenly means Reason. Reason means lasting. Thus the decay of the body implies no danger.

"Where great sages are (in power), the subjects do not notice their existence. Where there are lesser sages, the people are attached to them; they praise them. Where still lesser ones are, the people fear them; and where still lesser ones are, the people despise them. For it is said:

"'If your faith be insufficient, verily, you will receive no faith.'

"How reluctantly sages consider their words! Merit they accomplish; deeds they perform; and the hundred families think: 'We are independent; we are free.'

"The multitude of men are happy, so happy, as though celebrating a great feast. They are as though in springtime ascending a tower. I alone remain quiet, alas! like one that has not yet received an encouraging omen. I am like unto a babe that does not yet smile.

"Forlorn am I, O, so forlorn! It appears that I have no place whither I may return home.

"The multitude of men all have plenty and I alone appear empty. Alas! I am a man whose heart is foolish

"Ignorant am I, O, so ignorant! Common people are bright, so bright, I alone am dull.

"Common people are smart, so smart, I alone am confused, so confused.

"Desolate am I, alas! like the sea. Adrift, alas! like one who has no place where to stay.

"The multitude of men all possess usefulness. I alone am awkward and a rustic too. I alone differ from others, but I prize seeking sustenance from our mother.

"The holy man embraces unity and becomes for all the world a model. He is not self-displaying, and thus he shines. He is not self-approving, and thus he is distinguished. He is not self-praising, and thus he acquires merit. He is not self-glorifying, and thus he excels. Since he does not quarrel, therefore no one in the world can quarrel with him.

"That saying of the ancients: 'The deficient will recuperate,' is it in any way vainly spoken? Verily, they will recuperate, but they must return home.

"There is Being that is all-containing, which precedes the existence of Heaven and earth. How calm it is! How incorporeal! Alone it stands and does not change. Everywhere it goes without reaching limits, and can on that account become the world's mother. I know not its name. Its character is defined as Reason. When obliged to give it a name, I call it the Great. The Great I call the Evasive. The Evasive I call the Distant. The Distant I call the Returning.

"The saying goes: Reason is great, Heaven is great, Earth is great, and Royalty also is great. There are four things in the world that are great, and Royalty is one of them.

"Man's standard is the Earth. The Earth's standard is Heaven. Heaven's standard is Reason. Reason's standard is the intrinsic.

"'Homeward is Reason's course,
Weakness is Reason's force.'

"Heaven and earth and the ten thousand things come from existence, but existence comes from non-existence.

"'Without passing out of the gate
The world's course I prognosticate.
Without peeping through the window,
The heavenly Reason I contemplate.
The further one goes,
The less one knows.'

"Therefore, the sage does not travel, and yet he has knowledge. He does not see the things, and yet he defines them. He does not labor, and yet he completes.

"He who seeks learnedness will daily increase. He who seeks Reason will daily diminish. He will diminish and continue to diminish until he arrives at non-assertion. With non-assertion there is nothing that he cannot achieve. When he takes the empire, it is always because he uses no diplomacy. He who uses diplomacy, is not fit to take the empire.

"One who knows does not talk. One who talks does not know. He keeps his mouth shut and his sense-gates closed.

"Thus he is inaccessible to friendship and also inaccessible to enmity. He is inaccessible to profit and inaccessible to loss. He is also inaccessible to favor and inaccessible to disgrace. Thus he becomes world-honored."

The following extracts are so suggestive that we insert them detached from their regular order:—

"He who keeps this Reason is not anxious to be filled. Since he is not filled, therefore he can grow old and need not be newly fashioned.

"Quick-wittedness is the (mere) flower of Reason, but of ignorance the beginning.

"A great man abides by the solid and dwells not in the external. He abides in the fruit and dwells not in the flower. Therefore he discards the latter and chooses the former.

"The holy man says: I practice non-assertion, and the people of themselves reform. I love quietude, and the people of themselves become righteous. I use no diplomacy, and the people of themselves become rich. I have no desire, and the people of themselves remain simple.

"The holy man desires to be desireless, and does not prize articles difficult to obtain. He learns, not to be learned, and tries again what the multitude of the people give up. He assists the ten thousand things in their natural development, but he does not dare to interfere.

"True words are not pleasant; pleasant words are not true; good ones are not contentious; contentious ones are not good; instructive ones are not stilted; stilted ones are not instructive."

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.

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

Kingfisher, Ok. Ty., June 13, 1897.

Mr. H. E. Butler.

Dear Sir:—I have only lately been a student of your branch or theory of occultism. I have, however, to say that, through the study of various occult forces for five or six years, I changed from an infidel to a Christian. My college education effected what Bacon announces; viz., "A little philosophy doth incline one to infidelity: much philosophy doth turn one back to God" (substance). One of the first experiences I had was about six years ago when doing law editorial work in St. Paul. My family being 600 to 800 miles from me in another town I earnestly desired to see them. I had in my hand a letter lately received. My mind in day-dream revery began to take rapid course over hill after hill and horizon after horizon until I could swear that I saw them as clearly as though present and looking at them. I did not, at the time, know at which of my six relatives my wife then was, and I seemed to flash from one to the other, not finding her, until, at last, I saw her in a grotto at father's home sitting in the P. M. shade, laughing and talking with mother and sister. I mentally communicated nothing, not wholly realizing anything except a vision which I feared to destroy. I know not how long it lasted, but I was recalled to my duties by some noise, when it vanished. Subsequent correspondence showed that everything at that hour had been as I saw it. I never could repeat the experience.

A year ago, while my wife was again in Iowa, I endeavored by prearrangement to bring this about to the extent of mentally communicating, but was unable to obtain a similar vision at the time or receive any mental impression. The next day I learned by letter that, by reason of visiting with children, concert would be impossible, which, of course, explained it. Nearly every night we, however, by a strange coincidence, retired at nearly the same minute, and our thought and prayers lovingly related to each other, and at these times a refreshing experience soon lulled to peaceful and satisfied rest—but these experiences never took the form of words. Why not? No message. Why not? Only sweet communion and mutual desire for personal presence of each other.

On one occasion when living (as now) together, I was just buying some meat—we usually obtained 1 1–2 lbs.—when, for an unaccountable reason, I said, "Give me another pound." On my arrival home, my wife said, "We have company, and I have just been hoping so

hard you would by some accident bring an extra quantity of meat." I asked how long she had been thinking that, and she said for half an hour.

Two years ago I was converted—at least, was in an attitude of mind in which I had arrived at great distress to know the TRUTH. Recall that I had been an infidel, a scholar, and a student of science. I had at last found myself in the attitude of having found that my researches—all of which had been earnestly pursued with the hope of reaching the truth—led me up to a point where I felt as though, if I could but get a single glimpse of the Glory and Spirit of God and Christ, I should forever be unalterably a Christian; and, as I knelt in earnest though mental, wordless prayer, the burden of desire was on my soul. While yet awake I seemed to lose physical consciousness,—but not in sleep, for it was in an instant,—and in a moment I seemed to be bathed in a world of purest white radiance, dazzling and burning. I know not its duration, whether seconds or minutes, as I was alone in a separate bed from my wife, but my first consciousness found me giving physical utterance to these words, "Dear Jesus, do not leave me—take me with you." I accept and still accept the vision as a sign. I believe and still believe the Jesus in Spirit—or the Holy Spirit—was manifested for my soul's vision. What is your solution?

I have longed for a life of purity,—pure thoughts, but the struggle for it is an awful and constant battle. I have always found that I had too much inclination to "live to eat," instead of "eating to live;" that I have, because thereof, suffered physically,—been dyspeptic and had the natural consequences of it; I have, likewise, revelled to excess in the other physical pleasures of life. All this I am striving to overcome, and have found new reasons for it in your teaching.

One more experience, three days old, and I am done. On the train bearing me home Thursday, a lady was taken sick and went into hysterical convulsions. So violent were they that both men and women were too frightened to touch her. I rushed to her and commenced rubbing her forehead with both hands, mesmerically adding suggestions, etc., while the conductor went through the train looking for a doctor. He did not find one, but did return with a lady acquaintance of his who commenced talking in the ear of the sufferer the customary phrases of Christian Science. In a short time an interval of quiet occurred, when I asked the lady who had come in if her name was not H. She said it was. I then said I had ten years before known a lady named L. H. who was a Christian Scientist, and who so much resembled her that I felt that I knew her. She then said her name was F. H., but that the minute she came to the woman's side she felt as though she knew me, and asked if I had ever lived at Dallas, Tex., or been there, to which I had to say no. I cannot give a satisfactory solution to this. I should be glad to know what an expert and clear-sighted occultist would say as to this. If any light could be shed on it by a cast of my horoscope, I was born between midnight and daylight of March 14, 1863. I fear I shall weary you, but I am very anxious to learn and profit by knowledge—my thirst is for knowledge. I ought to say that I have, of late, detested and been greatly annoyed by recurrences of the animal man, and I loathe

the thoughts, but find them, for a time, nearly irresistible. Suggestions would be appreciated. Yours truly, L.

Ans. You have evidently reached a soul growth which enables you to have these experiences without going far in the regenerate life—we believe that you have lived the regenerate life in a former incarnation. "Your conversion" also evidences that you belong to the "ripe fruit" of the age. All true occultism comes by unity with the Spirit of God. The occultists who are seeking magic power by drills, etc., without a personal unity with Divinity, will more frequently fail than succeed, and those who do succeed, will ultimate in "black magic," which is so ruinous to both soul and body. If you carefully and earnestly seek to follow the leadings of the Spirit of God, you will find that there is an invisible guidance which will lead you into all truth, and, best of all, you will have a conscious oneness with the Father; therefore, we advise that you do not seek occult powers for the sake of their possession, but seek perfect harmony with God, and all else will be added to you.

You ask why no words pass between yourself and wife when you meet in the soul consciousness and are absent in the physical body. When two souls meet that are in harmony, they do not need words; they feel each other's feelings, and think each other's thoughts, so that a conscious exchange of words becomes unnecessary. There is no doubt that you did go out in the soul consciousness and see your wife, as you narrated in the first part of your letter, but no one can tell you exactly how to do it, further than this: abstract your consciousness from the surroundings and the physical body, and, in the quiet passivity of the inner consciousness, simply desire to be at the desired place, and it will be so, unless there is a lingering consciousness holding on to surroundings. But even this, as well as many other things connected with it, you must learn from careful interior study and practice.

Your recognition of the party on the train, whom you had never before seen in the physical body, it would be impossible to satisfactorily explain, as such a variety of circumstances might bring about similar results; for instance, an acquaintance in a former incarnation, souls being on a similar plane of development, or souls having met on the astral plane, and many other things might bring about such a result. Knowing the name of the lady was probably psychometric, or, in other words, mind reading.

We would repeat that these are not the ultimates to be sought; remember the words, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."—[ED.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

John W. July 13, 1850, 6.50 a. m. England.

⊕ in ♋ ; ☽ in ♍ ; θ, ♌ ; ☿ in ♏ : ♄ in ♒ ; ♃ in ♈ ; ♂ in ♈ ; ♀ in ♈ ; ☿ in ♒.

Your innate nature, polarity, and rising sign (body) embrace the entire maternal trinity, and all the planetary positions are harmonious with this the base of your nature. You have great strength of character, but it is more of a feminine quality than a masculine. Are very clear-headed in regard to what ever interests you. Have unusual foresight in business ventures, and, in the business life, would be most successful as a speculator, where great hazard and great profits unite. But in your nature there exists one great barrier to every hope and aspiration; that is, an extremely subtile nature; and as it mainly arises from the physical organism, it is so apparent that it is likely to destroy confidence, and so, in most instances, to defeat its own object. Study the meaning of the words of the Nazarene, "Behold an Israelite indeed, in whom there is no guile." You have a mind well adapted to literary success. If you would reach the highest goal of human attainment, your great care of home and family and of their interest, must be overcome; in other words, the "Martha" tendency is likely to so occupy your mind as to prevent you from reaching the high goal. Do not allow yourself to become very anxious or too much worried in regard to a multiplicity of business matters, or you may have trouble with the brain. The times of greatest danger for you are when the moon is passing through the maternal trinity, and the hours when Cancer, Leo, or Virgo is rising.

Millsford. March 13, 1833, between 12 and 2 a. m. Tiffin, Ohio.

⊕ in ♓ ; ☽ in ♐ : θ, ♐ ; ☿ in ♌ ; ♄ in ♓ ; ♃ in ♒ ; ♂ in ♑ ; ♀ in ♒ ; ☿ in ♏.

You have a very restless, active nature. All the planets are in such positions that your nature harmoniously expresses itself, so that

you have remarkable ability,—versatility of abilities. Your mind is clear on any subject to which it may turn, and you have the capacity to perceive, formulate, and execute in any direction you may desire; and would have reached a high plane of wealth and position in life, were it not for a restless, intolerant condition of mind. That, and certain domestic infelicities which would inevitably arise from the qualities of your nature, or, at least, an adverse influence of the feminine mind over your own, have evidently been the cause of serious losses, if not many failures. You have a wonderful fountain of vitality, and, by a proper course of life, you ought to live to a very great age. If you live the regenerate life, you will very quickly open out into clairvoyance. Make a special effort to overcome restlessness and combativeness. Your greatest struggles in the regenerate life will occur when the moon is in Sagittarius; especially will this be true when Mercury is in Scorpio, and the hours when Sagittarius is rising.

Mrs. B. R. D. March 28, 1839. Texas.

⊕ in ♈; ☽ in ♏; ♅ in ♏; ♄ in □; ♃ in ♈; ♂ in ♐; ♀ in ♐; ☿ in ♐.

Having an orderly mind, you live in the brain and in the mental sensations. Are very discriminating and critical, even exacting. Have a large degree of combativeness, which, in your case, takes the form of a nervous fretful condition—at least, it will be apt to make you fretful unless you have studied these things. You possess good abilities in the occult, clear visions, good intuitions, and an unusually strong will; but it is very difficult for you to overcome anxiety about the things of this world. Learn the meaning of the words of the apostles when they said, "We have forsaken all and followed thee." Can you do likewise? Your difficulty in concentrating your mind on God and Spirit arises from your anxiety about things of this world,—the "Martha" part of your nature. You have a very nervous organism, and must treat yourself with stillness,—the calm, restful quiet. Keep your home, or, at least, one room, free from outside influences, where you can establish and maintain your own conditions; for as long as you can have a place to hold your own center, you are strong against all adverse influences. If adversity gets you down and breaks up your home conditions, it will be very difficult for you to rally.

W. P. G. March 12, 1857, between 12 and 3 a. m. Galveston, Tex.

⊕ in ♓; ☽ in ♎; ☌ ♐; ♅ in ♏; ♄ in ♑; ♃ in ♎; ♂ in ♏; ♀ in ♒; ☿ in ♋.

You have a restless and uncertain life. The planetary positions are such as to confuse the mind and to create erroneous ideals, both as to the love life and in the intellectual realm. There is a strong inclina-

tion toward the occult, but it is sure to turn toward the magical. You have an innate consciousness that, in some way, the world is against you, and the struggle is so desperate that you would gladly reach out to the unseen to give you magic power over the Fates. The position of your planets is such that there is not much for you in this world as it is. Your greatest struggle will be to let go the world; and unless you do so, you are doomed to disappointment in every department of life. If you would reach the high goal of spiritual consciousness, wherein alone you can find rest, you must surrender all to God, live in the spirit of devotion, cultivate a love to God and the Spirit. This will help you to overcome anger and combativeness, which are very strong in you—but remember you must forgive others if you would be forgiven. You would probably have comparatively an easy task in overcoming the waste of the life. It would be hard to designate the periods of your danger, for they are almost as much at one time as another. They might be greatest, however, when the moon is in Pisces or Libra. There will be especial danger whenever Mercury passes through the sign Cancer.

W. M. Oct 30, 1858, 6.30 p. m. Galveston, Tex.

☉ in ♏; ☽ in ♌; ☌, □; ♅ in ♐; ♄ in ♒; ♃ in ♐; ♂ in ♑; ♀ in ♎; ☿ in ♉.

Your course of life is comparatively smooth, providing you have had a good education and have been reared in practicality and usefulness. Your mind is very subtle, and you may be somewhat of a talker, yet you appreciate the meaning of one who said, "Words are things intended to conceal one's meaning." Your nature allies you to the occult, and would be attracted to almost any form of it; but your sex nature and ideality, as well as your ideal love nature, are a constant menace to mental clearness and your success in any department of life. If you would reach the high goal of attainment, you must conquer the subtility of your nature, selfishness, and passion as it relates to anger, vindictiveness, and sexuality. You must necessarily cultivate a love to God, an openness and freedom of speech —shall we not say, an honor of speech?—and devotion toward God. Times of your dangers are when the moon is in Scorpio or Leo, and when either of these is rising. An especial time of danger is when Venus or Mercury is in Scorpio or Leo.

"F. R. S." June 18, 1872, 11.45 p. m. England.

☉ in □; ☽ in ♏; ☌, ☍; ♅ in ♒; ♄ in ♋; ♃ in ♒; ♂ in ♐; ♀ in ♐; ☿ in ♏.

You have a very active, restless mind disposed to carve out paths of its own. Are paradoxical in that you are apt to be on the unpopular side of most questions, and yet you attain a degree of popularity.

As a politician, you would be continually unearthing irregularities; as a writer, you would choose unusual subjects; in society, in fact, in all spheres of life, you are searching for that which is behind the veil. We see indications of a disturbance in your domestic life. In the study of the sciences you would be most attracted to mental philosophy, anatomy, and physiology. Your penetration, your sarcasm, and a natural tendency to insinuation militate against your great aspiration toward popular favor. If you would reach the highest goal of human attainment, give your mind to an earnest desire to know the cause of man's low estate, and offer yourself as a willing instrument in the hands of God for the elevation of the race. It will not be difficult for you "to conserve," but in order to enjoy all the benefits of living the regenerate life, it is absolutely necessary that you study the law of inspiration*, and that you spend much time in practicing interior and silent devotion. While we need not warn you as to the times of danger, as you are so well fortified, yet when the moon is in Gemini, avoid any unusual effort, and spend the time as much as possible in quiet; and when the moon is in Scorpio, practice inspiration and devotion and avoid all antagonistic thoughts.

H. M. H. Oct. 5, 1862, 2 a. m. Nebraska City, Neb.

☉ in ♎; ☽ in ♓; ☊, ♌; ♅ in ♐; ♄ in ♓; ♃ in ♈; ♂ in ♎; ♀ in ♓; ☿ in ♌.

You were born in the sign Libra, under the most positive rule of the planet Uranus. Being polarized in the sign Pisces, Saturn and Venus being in the same sign, and having a Leo body, makes you very restless and dissatisfied with conditions around you; and Jupiter's position greatly adds to this, as your ideals are higher than you can reach. Mars gives you much of the combative self-protectiveness, but at the same time it gives you great power to inspire, from the invisible, whatever you feel the need of; and, while you are so potently allied to the mystic,—and spiritual, through Leo,—yet you have, undoubtedly, been greatly confused by conflicting circumstances and appearances. If you give yourself up to knowing and doing the will of the Lord and desiring a complete comprehension of the truth, you can obtain it directly from the Fountain-head; but you must con-

* Those who have control of the generation and who do not obtain spiritual results therefrom, will find the following drill of assistance in developing powers of inspiration:—Lying upon the back, hold the breath under control and so regulate it that the exhalation shall be equal in length to the inhalation. Avoid, as much as possible, any movement of the abdomen and chest, letting the breathing be altogether that of the diaphragm and lower lung. Let the mind be positive and focalized upon God the Source and Cause of all things. Breathe in this manner for about five minutes, and then let the mind go passively free into interior thought and musing, holding the reins of government firm in whatever direction you wish to inspire.

quer all dissatisfaction, and all disposition "to fix up" things around you, or even to condemn that which is out of order; for thereby you enter the arena of struggle, the opposite of peace. If you would have peace and quiet, place your mind upon it, and refuse to see or to have anything else.

Mrs. W. J. March 11, 1855. N. Y.

⊕ in ♓; ☽ in ♐; ☿ in ♏; ♄ in ♐; ♃ in ♌; ♂ in ♎; ♀ in ♏; ☿ in ♈.

You were born when the earth was in the sign Pisces, and this seems to shut up your interior self, leaving it almost entirely without means of expression. It is restless, dissatisfied, while all your planetary endowments are harmonious and expressive. You necessarily live from day to day governed by the influences thrown upon you. There are many things in your life which conflict, one with another. The Hindu philosophy is most remarkably true in your case, that "every individual creates his own heaven or hell;" that is to say, your planetary positions are such that you are free in thought and expression and by special effort to wipe out unpleasant memories and a continuous dissatisfied restlessness, and carefully guarding the thoughts, desires, and feelings of the ever-present now, you will soon create a new consciousness, shaped and characterized by your own life and thought. Avoid self condemnation. Make your covenant and peace with God, and live in that henceforth, and all things will work together for your good.

H. A. Kiesling. Jan. 23, 1874, 3 a. m. New Ulm, Minn.

⊕ in ♒; ☽ in ♈; ☌, ♐; ☿ in ♒; ♄ in ♌; ♃ i ♓; ♂ in ♎; ♀ in ♑; ☿ in ♑.

You have an exceedingly nervous temperament. Everything in your body is "on the go." You should make the one study of your life to be quiet and peaceful in mind, gentle and restful in body. Adopt a slow, regular step—make it a rule to keep step with those with whom you are walking. Drill yourself so that, at any time, you can say to the body, "Be still," and cause it to rest; otherwise, you may meet circumstances which will destroy the body because of its inability to be still and rest. The strength and brightness of your mind is thrown into confusion by too intense activity. You are in danger of making a hasty marriage, which would bring a hasty repentance. Would be a natural mystic if you could get the body to quiet down, and if you do not choose the domestic life. Are destined to have a hard struggle in conquering the waters of life, but you will have gone a long way in that direction when you have quieted the nervous system. Next, you must study the stoic in your eating, drinking, and sleeping, and, above all, in your ideals of love. Have fine natural

abilities. You must avoid associating with persons born in the sign Cancer, especially females. The sign Cancer will always be an adversary to you,—when the earth, moon, Venus, or Mercury is in Cancer, or when Cancer is rising, you must be especially on your guard; also when the moon is in Aquarius or Aries, and the hours when these are rising. Remember, in order to succeed, your decisions must be unchangeable.

M. F. R. Aug. 3, 1865. Place and hour not given.
⊕ in ♌; ☽ in ♐; ☿ in ♑; ♄ in ♉; ♃ in ♊; ♂ in ♈; ♀ in ♎; ☿ in ♉.

It is uncertain whether you are polarized in Sagittarius or Capricorn; if born after 3 p. m., the moon was in Capricorn, but we will read a Sagittarius polarity. Leo is governed by love and the feminine will. Mercury in Taurus characterizes that love as the love passion. Venus in Libra accentuates those conditions. Mars in Aries gives you a strong maternal love and combative nature, and adds a selfish tendency. Jupiter in Gemini expresses this position, and also expresses Saturn in Taurus, which gives you almost unparalleled command of language. Mars, the god of war, being in Aries, the source of ideas, whatever ideas you wish to enforce, whether right or wrong, you are able to do so beyond all contradiction, and your ideas being characterized by the god of war, the result is not always pleasant. If early instructions had not been good, you would have lacked the moral stamina of truth and rectitude. We would advise you to weigh well your words—keep the old adage ever before your mind, "Be sure you are right and then go ahead." You are sure to be in error when you attempt to defend yourself against a wrong, unless you wait over night and take the case to God in prayer, letting go, for the time being, your own position, and earnestly desiring to know the right. You have fine abilities in oratory, if they have been brought out, and, by your efforts in that direction, could make whatever cause you espoused a success. But above all beware of hasty conclusions, action, and speech.

Hans. Bromiche. July 13, 1871, 11.30 p. m. Benson, Minn.
⊕ in ♋; ☽ in ♊; ☌, ♈; ☿ in ♑; ♄ in ♋; ♃ in ♑; ♂ in ♉; ♀ in ♊; ☿ in ♒.

You are one who lives almost wholly in the body, as you have no means of expressing your inner self; and your inclination to talk is one of your strong adversaries, for without the proper culture and education you would not always talk wisely. You have a good body, active and strong, if it has been reasonably cared for. Although you were born in the head of the maternal trinity, yet you have nothing to adapt you to a marital life. In the study of the mystic, be careful

lest you seek power from that source for selfish purposes: in that case you would be destroyed. Would do well in dealing in ladies' fancy goods, or in the manufacture of something of that kind; and you are a natural musician. If you would reach the highest goal of human attainment, you should make an especial study of the nobility of honor, justice, and righteousness from the standpoint of God the Father of all. The times of danger of losses are when the moon is in Cancer, Gemini, or Aries; and the hours when either of these three signs is rising, especially Cancer and Aries.

N. K. B. May 30, 1878, 12 p. m. Place not given.

☉ in ♊; ☽ in ♊; ☿, ♒; ☿ in ♓; ♄ in ♎; ♃ in ♋; ♂ in ♒; ♀ in ♌; ☿ in ♋.

If the hour of birth given us is correct within fifteen minutes, then this delineation will be a true one, otherwise, it will be very unlike you. You have a bright, active mind; are positive, energetic, with a nervous, irritable temperament. You have fine ideals, a loving disposition and a great ideal of the domestic, a quick eye for the orderly and disorderly. For grace and harmony of movement you need drills in physical culture—a military drill would be very profitable to you. Are in danger of being led by the sensations and passions,— a course which would destroy your success in life; for by following such inclinations you would soon lose the true sense of honor and fidelity, and be forced down into the lower walks of life. But if you take up Esoteric culture,—a life of self-control,—you are a man who possesses the elements of a bright and successful career. You would find Astronomy a congenial study. To have success among the people, you must overcome a certain irritableness which characterizes you. If you are leading the regenerate life, your times of danger will be when the moon is in Gemini or Aquarius, and the hours when either of these signs is rising. You should be especially on your guard during the time Mercury is passing through Cancer.

EDITORIAL.

Some of the members of the Esoteric Publishing Company have felt the need of changes in the Magazine, but, in order to bring about those changes, it was necessary to wait until the regular yearly meeting of the Board of Directors, which takes place in the first part of July. At this meeting it was decided to make several radical changes, and among them was the reduction of the price of the Magazine from $1.50 to $1.00 a year, to take effect with the beginning of Vol. XI. It was also decided to credit the present subscribers, who have paid

$1.50 for Vol. XI. with one year and six months on the subscription list. We believe that this will greatly increase the circulation of the Magazine—those who wish to subscribe can put a dollar bill in the letter as conveniently as a money order, and thus save trouble and liability of postponement in sending the subscription. B. B. Zerub was appointed editor of THE ESOTERIC for the ensuing year, and we hope to make the magazine not only as attractive, but fully as profitable as in former years; and we shall try and bring the thought down—at least, some of it—to the ready comprehension of all. F. S. Chandler, formerly secretary and purchasing agent of the Ann Harbor Railroad, has been appointed business manager.

Melrose, Mass., July 15, 1897.

To the Editor of THE ESOTERIC.

Dear Sir:—You will pardon me for neglecting to acknowledge your kind notice of my journal in your magazine, a while ago. Let me, however, call attention to the fact, that I am not a Christian Scientist, nor does my journal represent that school of thought. I am, and have ever been, a Truth Seeker, and the purpose of my effort is the upliftment and betterment of humanity. I am in sympathy with your teachings in many ways, and find THE ESOTERIC very interesting indeed. I hope sometime to reciprocate your kindness in calling the attention of my readers to your journal. The cause of purity and high aims in life cannot be too strongly advocated. *To live the life*, is, to my mind, the one thing needful: it is what I try to impress upon my readers constantly. Please continue the exchange of journals. My paper occupies the foremost rank among metaphysical publications. Very sincerely and cordially yours.

M. J. Clarkson.

The very limited amount of time that we have to devote to the examination and review of our exchanges, caused us to form a hasty conclusion in regard to "*The New Thought*," and we think it but right that the editor of that journal have an opportunity to speak for himself in correcting the error. We welcome with delight such journals as the one in question, as we feel that they are doing a work much needed at the present time.

Many friends of the Esoteric thought have suggested the utility of a synopsis, or prospectus, of "Practical Methods," for free distribution as a means of interesting the public in the

thought. This we have prepared of the same page-size as the work itself and containing 12 pages. It is printed on light paper. Those wishing these little pamphlets for distribution can have them by sending us the amount of the postage,—ten cents per hundred copies. This will enable all persons who are really interested in the thought to do much for it. When Mr. Butler wrote "Practical Methods," he was occupied in the change from Boston to this place; and on arriving here, it was like sitting down in the midst of the Manzanita bushes and beginning the publication of a magazine. The former literary editor of the Magazine decided, after the removal was effected, not to come; therefore "Practical Methods" was published without proper assistance, and in many ways, the work done upon it was hasty and very crude. We have begun the work of revising it, and shall leave out certain features that are objectionable to the popular mind, and expect to make of it a book that can be placed indiscriminately in the hands of everyone. But owing to financial stringency we are short of proper type and many facilities for publishing the work, it will, therefore, be delayed for another month. All who wish the revised edition will please mention it in the order, otherwise the old edition will be sent, as we yet have about 5000 copies on hand.

All advertising of the Esoteric Fraternity has been eliminated from the Magazine, as the Fraternity is exclusively for those, who, through reading and a practical life, are thoroughly acquainted with Esoteric principles, and who have reached attainments that create an absolute need in themselves for such a fraternity.

The book reviews will appear in the next issue.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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B. B. Zerub, Editor. F. S. CHANDLER, Manager.

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GODLIKENESS.

Godlikeness, in its Biblical signification, does not mean being equal to God in extent of power, in greatness, or in any superlative sense of the term; yet when we attempt to define what Godlikeness is and what it is not, we are attempting that which is now and always will be an impossibility. We can, however, consider the approaches thereto, and thus, perhaps, show someone the way to attain it.

The first question arising, then, is one concerning the qualities and attributes of God,—whether a personality or otherwise. All thought of or belief in God as a personality like ourselves can be nothing less than idol-worship. There seems lain deep in the hearts of men and women the idea of having an image to which to bow down in adoration. From earliest history, man has made himself images of gods and he is still doing so. Nor is the custom confined to the so-called pagan nations,—those of India, China, and of Africa; but throughout the multitude of the Christian churches in Europe and America, the carved image of their God is set up: in the Roman Catholic Church, where they bow down to images of the Virgin Mary and of the Lord Jesus, this image-worship is most open and pronounced.

We hear Christian people pitying the blindness of the heathen who "bow down" to images of brass and of iron, of gold and of silver, and if the heathen were to accuse them of doing the same thing, the only distinction to be made being that the Christian worships a different image, the devout Churchman would reply, "We do not worship the image, we worship the idea, the thought-form. The image is simply the means by which the mind is kept centralized on the true object of adoration." But these same heathen came here to the parliament of religions and told us that that is just what they do. They do

not worship the stone, the image, any more than does the Christian. The only difference that a disinterested party can see between the images, the idols, of the Orient and the Occident is, that the latter are more artistic, and, consequently, display a little higher development of mind—in the same general direction, however. The Buddhist, the Brahman, and the Christian, when questioned in regard to "bowing down to images," give precisely the same answer.

For our part, we can see no difference between worshiping an image of the man Jesus or the Virgin Mary, or worshiping an image of Buddha or any other image of God. Neither do we see any difference between carving an image out of wood or stone, or out of gold and precious metals, and making an image of God in one's imagination when one thinks of, or prays to him. To us "God is a Spirit, and they that worship him must worship him in spirit and in truth," and not in an image, which is altogether the work of creation, for truly greater is the Creator than the created. We aver that no one can know God or anything about God, the eyes of whose soul are blinded by having the image of some material, created thing before them; for, as we have just said, all images belong to the material world, and are, therefore, carnal, and Paul aptly tells us that "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. VII. 6.

But the multitude will raise their voice at the sound of these words, and say, "We cannot conceive of a God without form." "We must have something tangible to worship," may be the way in which the thought defines itself to other minds. Now this, dear readers, is an acknowledgement that you have not obtained the first spiritual idea, that your mind is wholly carnal and incapable of any other thought. We do not mean by this that your mind is incapable of obtaining or receiving any other thought; for, if so, our writing would be in vain, and we write in hope of being able to direct your minds towards spiritual thought.

THE ESOTERIC has dwelt much upon the words of the Apostles, of the prophets and Bible historians, relative to the method of creation; namely, that God created the world by a word. A word is the expression of a thought, and when we are told in Genesis that God created everything before it grew in the ground, it is equivalent to saying that he imagined everything into form, and gave that image vitality from his own life, which enabled it to materialize.

Now we ask you to try and think with us in regard to this matter. Have you power to imagine a thing? Sit down quietly, turn your attention away from the body—from all your surroundings—and focalize all your consciousness upon whatever thought may take form in your mind; and as the thought takes form and becomes vivid, carefully observe your sensations, keep a quiet eye on your consciousness, and let your imagination have play for a little while. Images will come up diverse from the first which presented itself, diverse from the second; perchance an image of joy may be succeeded by one of horror. Who, in his musings, has not had such scenes of horror come before the eyes of the mind as to cause him to start up in an effort to throw them off and free himself. In this mental action you will discover the Godlikeness,—the capacity within yourself to create an image and make it real to all your senses and consciousness.

Now, if an imagination of horror should so possess the mind as to be continuously dwelt upon, the result will be insanity. Why? Because, in such a case, it supplants every other consciousness of the individual, and, as his consciousness is limited to self,—he knowing nothing of the laws and methods by which, through the operation of mind, to form another self outside of and independent of his own organism,—we sometimes see the most horrible transformation take place in the person of those who were previously symmetrical and harmonious in all their parts. Go to the insane asylums and look into the faces and upon the forms of those whose imagination is one of horror: behold how completely body and features have been transformed. What has wrought this marvelous change in the appearance of the individual? Imagination, thought persisted in. If, then, man can create such distortions and perversions of divine order, joy, and beauty, why can he not, by the same process, create that which he wills to be? Surely the one who wrote Prov. XXIII. 7, was right when he said, "As he (man) thinketh in his heart, so is he."

Our God is not only the God of the universe, of all worlds and systems of worlds, but he is also the all-pervading spirit-consciousness that lives in all lives, moves in all forms, and, at the same time, is above all form and all created things. He is an omnipresent, thinking, conscious mind; and all that we are is derived from him and is also mind. We are given a special volition walled in by circumstances on either side,—want, pain,

suffering, and anguish pressing upon us from the rear; Hope, as an angel, going before and pointing to joy, peace, life, and God-likeness. Experience has taught us that a certain course will bring sorrow, that another will bring pain. The world, in this enlightened age, is full of sorrow, pain, and misery. Who has made it so, God or man? We ourselves; and thus we learn by experience that there is something wrong, something we must remedy; for God never changes, and if changes are wrought in our surroundings, we have made them. Therefore, throughout the land, the inquiry is going forth for the way of success, of happiness, of attainment; and, in response to this inquiry, THE ESOTERIC has set forth new and higher methods of life, the efficacy of which many have proved—in part, of course.

Let us now return to that great fact that God is Spirit, Mind, and that mind is consciousness, that all the consciousness we have is from the mental states. Not until we recognize these facts do we know where to work. We then see that the mind controls the body, and that the body, in turn, reacts upon the mind; therefore the first great work is the regeneration of the body,—freeing ourselves from generation, and the present and past conditions of life.

In order to do this, we find, of course, that we must stop the waste of the vital fluids, the seed. This gives power and clearness of mentality; or, in other words, it turns the creative power away from the function of physical generation and centers it in the mind. When this has been accomplished, we begin to create such conditions as our highest conceptions are able to reach. In order that we may create wisely, we are brought face to face with the necessity of revelation from God; as the dear Master said, two witnesses are necessary to the establishment of the truth. That revelation has been on record for over 5,000 years, and is found in the Great Name of God, Yahveh, the "I will be what I will to be."

In this name we find a power of will to select from the entirety of the elements of the universe the mind quality of the Spirit of God. Let us look at this for a moment: the will of the individual is manifest in the direction of the conclusions of his mental action; therefore, when we think upon the Name of God, when we sit quietly and allow its power to take form in the mind, we find that, by the power of his will, our minds are led out into the realm of his thinking consciousness; and, as he knows all things, by thus inspiring and becoming the

embodiment of his will, we become the embodiment of the conclusion, or the ultimate object, in the mind of God when he created the world.

By continuing this inspiration we will find that all our inclinations, desires, thoughts, and consequent realizations, cease to be of man and the natural world, and begin to be those of God; that is, our consciousness becomes his consciousness, our desires, the desires of the Lord; and if this attitude of mind is persisted in day and night continuously, the consciousness of the the individual man, as he has been, will pass away and the consciousness of God will take its place. Then will body and mind be created in the image and likeness of God, and within us will be established the realization that "of myself I can do nothing, the Father that worketh in me, he doeth the work; my Father worketh hitherto, and I work; I must work the works of God."

But we are in a world in which mental suggestion from the conditions of the old order comes so powerfully and so continuously that the mental state which we have just described can only be established and maintained by untiring effort. Those who are living the regenerate life will be aided in transferring the creative power from the involuntary generic function to the voluntary mental function by a relentless and unceasing centralization of the mind upon the single desire to know and do the will of God,—an earnest and continuous desire that the mind and will of God take absolute control of the organism, so that every hope and every aspiration may be under the governing influence of that will. By persisting in this mental state, the individual will soon discover that two minds are active within him,—the mind of the body, its sensations, appetites, and passions; and a mind which is an intellectual consciousness. The former is constantly influenced by the mental states, appetites, passions, and diseases of the world, while the latter is independent of all these conditions, by virtue of its unity with the Divine Mind, which formed all things and is, therefore, superior to and fully able to control all things.

When you, my readers, have discovered this mental state within yourselves, live in it henceforth, and at once begin, through its power, to cast out the devils that inhabit the body, in the form of undue appetites, desires, diseased states—in short, realize that this intellectual consciousness is the real ego, the "I," "myself," and persistently abide in it, working unceasingly to cleanse the body, to heal its diseases, and to make it a

fit temple for your habitation and for the habitation of Yahveh, the God of the universe (Jer. III. 14). The work is a short one if unremittingly carried forward. Then will you sit in the mind's serene expanse, ever knowing, ever doing, in harmony with the mind and will of the Father, ever possessing and ever enjoying the power and glory of his great nature.—[Ed.

EVENING MUSING.

E. J. HOWES.

Mourn not that night's low brow
Is in the sky;
And the sweet western rose of eve
Must quickly die.
All our sweetness lingering faithfully,
Linking life's dissonance to harmony,
Starts from some dissolution of loved form;
Heightens in presence of the night and storm.
Mourn not!

Naught tampers with thy ruth.
The law, that life
Escaping to a wider home must leave
The tearful strife,
To regions not yet wholly cancellate
Of hindrance to the pass to higher fate,
Makes one with reason and experience;
And faithful bides thy guest till thou go hence.
Mourn not!

Oh nature! boon of friendship, breath of God.
Fixed to the oar,
That ever to the callus of the hand
(Once raw and sore)
Now seems too common in its constant stroke,
We sometimes through thee find the glamour broke,
And numbness wakened. Thy reality,
Eye as of angel, and a hand clasp free,
Wakes through the frame life's finer ecstasy.
Courage revives as though all being spoke—
Mourn not!

CONSERVATION AND DEVOTION.

While conservation of the life, as taught in THE ESOTERIC, is very essential, yet there is the loving devotional attitude of mind and soul toward God, which is of equal importance to the neophyte seeking the high ultimate of perfect unity with Spirit.

A union, or equality of these two principles is the only safe and reliable mode of procedure.

Many of our students, through the power of an indomitable will and fixity of purpose, experience little or no difficulty in retaining the seed and transmuting the life from moon to moon, still, they fail to reach the true objects of our endeavors.

Again, there are many, having a natural endowment of the devotional nature, who are able to draw from the Divine Center with great facility, and, in doing so, overtax their ability to hold such potencies until the process of transmutation has been completed.

The one class become hard and overbearing, selfish and unforgiving, uncharitable, unreasonable, egotistical; while the other become so pliant and vacillating, or indiscriminative, as to readily admit the adversary seeking the sublimated life essences.

In John III. 5, Jesus says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This is a most emphatic assurance that water alone will not bring us into the kingdom, nor will Spirit only accomplish the desired end; but we must possess these two constituents in equal proportions, in accordance with the law, in order to maintain that equilibrium necessary to travel straight forward in "the narrow path."

The congregation and filtering of the waters, combined with an appreciation of the need for, and helpfulness of, the Spirit, produce a well balanced organism fully equipped to meet every contingency and overcome all obstacles in the rounding out of an individualized Son of God.

SEEK POWER RIGHTEOUSLY.

To the casual reader, Esoteric teachings may appear similar to those advanced by the various schools of occultism throughout the land. Those who study our thought, however, soon realize that there is a dividing line which separates it from all other cults. Many who believe they are Esoteric students, are far from such, as they lose sight of the fundamental principle which underlies all our thought and effort. The chief, or corner stone, in the structure we are endeavoring to build, is a renunciation of self in order that the animal (physical) man may be replaced by one that will portray the image and express the likeness of our Creator.

The line of demarkation between good and evil is supposed by the masses to be well defined and easy to be distinguished, but, in reality, it is so fine that no one can, with absolute certainty discern the difference between the two, unless he is truly guided by the Spirit of God, which alone endows men with wisdom and understanding,—powers that always impart discrimination to those who possess them.

If man struggles for power, of whatever name or nature, he invariably loses sight of the most important truth of being, which is this: "If we would obtain true spiritual powers, we must learn to live in the silence." Struggle means confusion, sin. How, therefore, can a man expect to gain spiritual powers, if he sins continually? We should always keep in mind the fact, that the interior man is to fight our battles. No one engrossed by the struggles incident to a material existence can know God. God manifests himself in the stillness of the soul. How, therefore, can we hope to know him, if our exterior and interior nature is in constant turmoil? In the silence alone, can man hope to gain that unmoved demeanor which characterizes the master.

A true master is a son of God. He has obtained the dominion, and, consequently, like the Christ, has become one with the Father. His powers are only limited by his sphere of use. The master sees God and is, therefore, immortal. If a man (the physical man) could see God, he would die, as God is a

consuming fire. The son (spiritual man) not only looks upon his Father's face, but he can and does draw from the inexhaustible fountains of the divine mind, knowledge, wisdom, and power; not that he desires to use them for self, but in order that he may be of service to all mankind. Dear friends, study the law of use; it is the chief law of spirit, and should be ever before the mind.

The first thing to be considered by the one who is seeking spiritual truth and consequent power, is to know definitely what he wants. The most desirable attainment, and the one that all true Esoteric students should strive after, is to know the mind and will of God, and to reach this attainment they must seek earnestly and with untiring effort: they should seek intelligently; that is, according to law and method. We are told, and we know it to be a truth, that God is not found in the "thick darkness," neither in the "thunder," nor where "confusion" reigns; but in the silence, where alone harmony can exist. Therefore, if we would find God, we must rise above the dark and troubled conditions of a material existence, and in the realm of spirit (light), where silence alone is found, we can become acquainted with our God, and our Father. God is spirit, and it is only through spiritual perception that we can ever hope to meet him "face to face."

The power to become conscious of the mind of God, has never been denied to man. God is ever ready to reveal himself to man,—his power and glory surround us continually. It is from this source that we draw power of thought and action, and we are only prevented from possessing and manifesting the power and glory of God by defiling the sacred temple, the physical body, in which God should dwell and manifest his omniscient power.

The physical body of man will never be purified, neither will God be manifested through him, until he rises above the animal senses, and harmonizes his nature with the Divine. To live in harmony with divine law, means much more than would at first appear. It means that man must so far overcome the evils incident to an earthly existence, as to be free from struggles of every kind. If man would rise above struggle, he must cease from doing those things which produce struggle. As long as struggle exists, inharmony reigns: where there is inharmony, the individual is controlled by the principles which govern evolutionary life, and when subject to that power, he is under the

law of creation, or generation; he is still mortal, still earth-bound. To be earth-bound, means just what the words imply,—bound to earth; and as long as man remains wedded to the things of earth, so long will he be ignorant of the things of spirit, so long will he be unconscious of the realm of cause.

The one who overcomes, is able to enter the realm of cause, and to dwell there. He may possess a material body, which necessarily dwells on earth, but the real man lives continually in the realm of mind. His physical form dwells on earth because there, is his sphere of service; he delights to serve the children of men, for it is the Father's will, and to do the Father's will is his chief delight. If our readers would reach this condition, they must purify their bodies by right thought, right deeds, and righteous acts; and in order to learn how to live right, they must pray daily to know the Father's will that they may do it. To do the Father's will should be the greatest joy of our life.

THE SWISS GOOD-NIGHT.

Among the lofty mountains and elevated valleys of Switzerland, the Alpine horn has another use besides that of sounding the far-famed Ranz des Vaches, or cow song; and this is of a very solemn and impressive nature. When the sun has set in the valley, and the snowy summits of the mountains gleam with golden light, the herdsman who dwells upon the highest habitable spot takes his horn and pronounces clearly and loudly through it, as through a speaking-trumpet, "*Praise the Lord God!*". As soon as the sound is heard by the neighboring herdsmen, they issue from their huts, take their Alpine horns, and repeat the same words. This frequently lasts a quarter of an hour, and the call resounds from all the mountains and rocky cliffs around. Silence at last settles over the scene. *All the herdsmen kneel and pray with uncovered heads.* Meantime, it has become quite dark. "*Good-night!*" at last calls the highest herdsman through his horn. "*Good-night!*" again resounds from all the mountains, the horns of the herdsmen, and the rocky cliffs. The mountaineers then retire to their dwellings and to rest.

JUDGMENT.

As we advance along the line of our attainment, there comes a season for judgment of ourselves, which is closely followed by the judgment of God. It is here that we are made to realize the force of the injunction of Jesus (Matt. VII. 1, 2), "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." At this period we travel back over the past, weighing and balancing those experiences in which we seem to have been justified in an act, a word, a thought of condemnation or censure. It will indeed be well with us when God takes us up to his judgment, which is to determine our worthiness and acceptability as Sons of God and co-laborers with His Holy Ones, if we are truly prepared to meet each and every case thus reviewed, with that broad spirit of charity spoken of by Paul: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." I. Cor. XIII. 1–8.

On the other hand, if we are able to find excuses in the slightest degree, or to justify ourselves in this, that, and the other position of the past, we will discover to our sorrow, when

God's judgment begins, that we have stood out against His Spirit in its intricate windings through matter; perhaps in a mother or father, a brother or sister, a wife or child, a friend or companion, a condition or thing, or a combination of circumstances used, for the time being, as a test or a trial, to refine the grosser part of our nature, or, perhaps, to open the windows of our souls to a clearer comprehension of Divine law and purpose.

Those of us who have severed the earthly ties and followed the suggestion of our Elder Brother when he said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," must here review the true situation, and recognize that those in opposition to us were, in reality, living as near as we ourselves to the correct understanding of God's intents and purposes; therefore it must be clear that there is no justification whatever, and there remains nothing for us to do, but to turn to our heavenly Father, with both sides of the question bared before Him, and feel in the very depths of our souls, that we did the best we knew, or in accordance with the highest light shed at that time by His guiding Spirit; so that we may rightfully and confidently expect that Divine Justice will prevail in the execution of judgment, which will lay no heavier cross upon our shoulders than it is wise or expedient for us to undertake in the further struggles as we "take the dominion." True, we must be prepared to suffer the penalty of broken law, God's inviolable statutes—prepared to wear the "sack cloth and ashes" most becoming to the occasion, as, "without one plea" in self-defense or censure, we thus cast ourselves upon the bosom of a merciful Father.

KNOWING, CONSCIOUSNESS.

Jesus said to his disciples, "Ye shall know the truth." To know is to be conscious, not to know is to be unconscious; therefore, to whatever extent we are unconscious, lack knowledge, we are dead, and to whatever extent we know, are conscious, have consciousness, to that extent we live. All activity of brain and mind is life, living; and lack of this activity is death.

There are, however, a multitude of spheres of mental activity: the mind may be engaged in the merest nonsense, and then life becomes a nightmare. The mind that is engaged with the thoughts of others is a spectator of another's life: he is like the beggar walking through a rich city, beholding grandeur and excellence, but he himself possessing nothing. The same truth exists in relation to all that pertains to the life and consciousness of those whose minds are engaged in studying the life and habits of men, except in so far as knowledge thus gained may be made useful in the pursuit of their own purposes. Real, live thought is born in one's own organism, and such thought feeds and animates both soul and body.

It has been said that God is love: Love is the Father and Mother alike of all mind and consequent consciousness,—mind is the offspring of the conjunction of Father and Mother (love). When expressed upon the material plane, as beast, bird, or even insect, a thought-form of the creative mind comes forth an instrument through which the Creator thinks and works.

By thinking, man may follow the upward currents towards his Father, God; or by refusing to think, and idly following the senses and impulses, he may descend to the plane of animal existence, and, we sometimes think, even to the plane of vegetable life.

To be filled with the spirit of knowledge, is to be filled with the spirit of God, of light, of life, of Godlikeness. The absence of the spirit of knowledge and understanding is darkness, devil, damnation.—[Ed.

PRAY ALWAYS.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. v. 6.

To "hunger and thirst" is to desire because of a conscious need. It is written that "God resisteth the proud," also that God hates a proud look. A proud person feels a (false) sense of self-sufficiency, in need of nothing, having (in his own mind) more than others. This is the antithesis of "hungering and thirsting."

Since God is omnipresent, he is as fully present in one place at all times as he is at any other place at any time; hence the expression "drawing near to God," or "the place of God's throne" (implying a center), is but a figure representing the fact that one can at times enter into a condition where he will become more conscious of God's presence than at other times.

This can only be done by a strong desire springing from a conscious need; for the desire, turned towards God, to know his mind and feel his Spirit, is a prayer that is always answered more or less fully according to the intensity and duration of the "hunger and thirst."

The same desire, or prayer, will bring a different result in the case of different individuals. Two men may earnestly and honestly pray that God's Spirit cleanse them and make them pure, and the inflow of that Spirit may cause one to rejoice, giving him a clearer consciousness of God's nearness and love; while the other may find that all the evils of his nature are stirred to fearful combat, and that to him the result is darkness and distress; for while God is always the same, the manifestation of his presence varies with the kind and quality of person through whom he is manifested, even as fire varies in its effect upon different substances.

There appears to be two ways by which one may be "filled with the Spirit of God:" one may receive that Spirit delegated for the accomplishment of a specific work; as when Jesus sent out his disciples, two by two, and gave them power over sick-

ness, unclean spirits, etc. The other way, which is open to all, is best described by an illustration:—A man hearing of a great discovery of gold, talks about it, first to one and then to another, and permits his mind to dwell upon gold hunting until he gets the "fever," or is filled with, and completely ruled by the spirit of it. Just so, through a consciousness of his need of the Divine qualities and attributes, one may turn towards God, until the Spirit of God fills him, and he acts, speaks, and thinks under its influence and in harmony with it.

God is "gracious;" and one who humbles himself, and is "hungry and thirsty" for his Spirit, presses into and touches—as it were, feeds upon, God's life and attributes. Because of this it was written that God "giveth grace to the humble;" but as the proud man cannot enter into the necessary hungry and thirsty attitude (being already in a way satisfied), he cannot receive the "grace" nor any of the qualities of the Divine life. And so we read that "God resisteth the proud, but giveth grace to the humble." Yet God's attitude towards all men, both good and bad, is the same: God loves the wicked as well as the good, he is no respecter of persons, the sun shines alike upon the unjust and the just. But men's attitude toward God differs, and brings correspondingly different results to the different individuals. Therefore it is written, "Thou (God) wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee;" also "There is no peace to the wicked."

A SUBSTITUTE FOR FLESH.—Doubtless many of the Esoteric students who are trying to live upon a purely vegetable diet, find that, at times, the system seems to demand the fat of flesh, and yet they prefer not to eat flesh To such we would suggest that cocoanuts may prove a very desirable substitute, and supply at such times all the demands of the system. If the oil of the nut satisfies the craving of the would-be vegetarian for flesh (and we think that as a rule this will be the case), then the objectionable features of a meal of flesh can be avoided.

AFFIRMATION AND DENIAL.

It is passing strange that, at this time, when such numbers of good publications on mental science are, in the most aggressive way, flooding the literary market, and coming to the notice of everyone interested in higher thought-culture, as well as to the readers of The ESOTERIC—it is strange, I say, that, under such circumstances, this publication must discuss methods of mental science. It seems rather as if its function relative to those already widely disseminated and thoroughly understood ideas and methods, is to teach their application to the attainment of the ultimates foreshadowed and promised in this magazine since its incipiency.

On reading Mr. Hudson's book, "The Law of Psychic Phenomena," I was, a year ago, inspired to write the article entitled, "Autosuggestion and Regeneration," in the June number of The ESOTERIC, Vol. IX, in which I endeavored to show the useful application of autosuggestion in getting control of the life and the functions of the life.

I remember an instance in which an Esoteric student visited a Christian Science friend and sought to talk regeneration and Solar Biology, and all the while the Christian Scientist kept reiterating, "I affirm that this is error of the mortal mind, and deny its power over me," until the visitor asked, "Why don't you rather affirm that generation is an error of the mortal mind, and deny that it has power over you?" "I have," he continued, "and it has freed me, and brought me where I can now see that it was indeed but an error of the mortal mind."

Deny the power of generation over you in any form, my readers; deny that it can affect you, even in your dreams, and cause you to lose the life.

Deny that the old desire and selfishness have longer any part in you.

Deny, most emphatically, the power of the mind of the world over you.

Affirm that you have control.

Affirm that you have power to make a Covenant and keep it.

Affirm that you have power to keep your mind from the fri-

volities of this world—to keep it centered constantly in meditation on the law of Yahveh.

Affirm that you are a son of God, and that you will grow into the inheritance.

Deny the necessity of the old dead sleep, and most emphatically deny its power to enslave you.

Affirm your power to gradually eliminate unconscious sleep and to become conscious.

Affirm the consciousness of the soul, and its control over all the bodily chemistry and functions. Affirm your ever-growing oneness with God.

You will find, if you do these things with all your might, that you will begin to realize all the ultimates of growth and freedom.

BEAUTY OF NATURE.

WM. WORDSWORTH.

I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

REINCARNATION.

This article is intended to offer a few suggestions to those earnest students who desire to re-collect the experiences of former lives, in order that they may be of greater service to the present age and generation. No absolute rules can be laid down which will be applicable to all cases, but only general directions upon which the student is expected to elaborate. Nor can we demonstrate that it is possible for the individual to gather up the memory of past lives; this each one must do for himself.

The first thought to be realized is that the present life of each individual is the ultimation of a vast and almost unlimited experience stretching backward many thousand years—shall we not say, to the time when the creative word first began to take on materialized form. Each experience is a link in the great chain of human life, which, when completed, represents, as it were, a fully developed spiritual ego, a son of God, endowed with powers like unto the Father; possessing the dominion, not only over the things of material earth, but power over life and death; commanding and being obeyed, through the power of mind, and will.

Choose the time for experimentation between the hours of sundown and 12 o'clock p. m., when the moon is in the sign Pisces. Sit in an easy position, with the mind in a receptive attitude, at the same time carefully excluding all thoughts and desires foreign to the purpose in view. Expect to obtain what you desire: this "expecting-to-know" attitude places the mind in the proper condition to recall,—re-collect. When you are certain that the right attitude and desire of mind has been reached, think of a prominent event in your life. Clearly define the incident; make it a fixture, a starting point. Be careful that no thought foreign to your purpose creeps in to lead you into by-paths. Hold firmly in the mind, the incident upon which you have decided as a beginning, disconnecting it from

all other thoughts. Do this until you feel the energies from within focalizing upon it. Carefully follow the incident backward, permitting, if possible, the soul to make the impressions upon the mind. Try to keep the connections unbroken, until, in your backward musings, you come to another important event, the second link in the chain you are striving to put together. If you follow it up carefully, you will find that this second link has a great deal to do with moulding your life and character. Follow the memories, step by step, fixing firmly in the mind each link, each important event, and, deep within the nature, ask the reason why? and expect an answer.

Backward, still backward, carry the thought, welding each link firmly as you go, until you reach the period of childhood. Do not pause there, but further back, let the thoughts travel, until perchance, in the dim forgotten period of babyhood, you are able to strike the key note,—recollect the first experience of this material existence, the link which connects you with the last experience of that forgotten life which you lived while a dweller in the land of souls.

If you are successful and can obtain an undeniable connection between this present earth life and the soul life, scenes and incidents through which you have passed in previous lives will press in upon you with great force; and, as they do, the wondrous love and wisdom of God will dawn upon the soul, quickening it to renewed effort and determination to press forward, at all hazard, toward the goal of earthly desires. Like a prodigal son who has wandered from the true path, you will be led to exclaim, "Father, thou knowest best; lead me, teach me. Into thy hands I commit myself, with all I am, or hope to be." May God grant that all who read this magazine will be willing to trust in the guidance of God.

THE MOTE AND THE BEAM.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" St. Matt. VII. 3.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Romans II. 1.

When first suggested to us, it appears incredible that it is our own faults that we condemn in others, but it is true. When you hear one complaining of the unkind words of others, observe, and you will find that it is he who has the harshest tongue. Then consider well—you are not an exceptional being. Listen when you hear one bewailing the unfaithfulness of friends: it is not the faithful one who does so. Do you not sometimes complain of unfaithful friends? Consider when you hear one bemoaning the unreasonableness of others: it is never the calm reasoning man who does so. Do not others find you doing the same thing? The one who is angered by the disobedience of others is he who has a rebellious nature; others are not. It is the unkind nature that is angered by unkindness.

When we look at our brother or sister and find there that which we condemn, we are only condemning our own faults which we see mirrored in another. We cannot perceive this until we have conquered pride sufficiently to rate ourselves, and be willing that others rate us, at our true worth, which is much less than we are at first inclined to think; but it is wise to be true to ourselves, there is nothing gained by self-deception. And remember that with what judgment we judge we shall be judged of God; not that it troubles God, in any way, what we may do, it is simply Divine Justice permitting us to be our own judges; for we condemn in others only the evils of our own nature.

It is not worth while, in a moment of humility, to ask some one else to point out our faults, as those things for which we in our hearts condemn others, are our own faults always.

Do not say "God is just and will judge me justly;" for he will judge you with the same prejudice and bias and ignorance of truth with which you judge your brother; "with what measure ye mete, it shall be measured to you again," for this is Divine Justice.

CONCERNING THE CREATION AND FALL OF MAN.

Inquiry:—Will you give us your understanding of the creation of man? Genesis says, "God made man and breathed into him the breath of life." Now, if we believe in evolution, man has not yet reached perfection, and how, then, could he have fallen? Do you understand Genesis as teaching that man was created at once as man, and then developed through the process of evolution?—

Ans.—We have been asked these questions probably thousands of times, and the inquirer generally looks to the most meager of all histories for their solution; namely, the account of creation found in the first and second chapters of Genesis. If men would follow the example of the Nazarene, who, when he was here preaching to the people, took his text, and, closing the book, laid it down and drew from nature and surrounding scenery the premises for his conclusions, they would see, as he saw, that God never does anything hurriedly: as it has been said, "the mills of the gods grind slowly." In order to understand the history of creation, it is necessary that one think, and so few on the earth are able to do this!

By carefully reading the first two chapters of Genesis, it will be seen that the first chapter is merely a statement of the order of creation, and that the only attempt at an expression of methods found in this chapter is given in the words, repeated in almost every verse, "And God said, Let there be; Let us make, etc.," followed by the phrase, "And it was so;" that is, God formed the thought and sent it forth endowed with the potential energy requisite for bringing into existence the things thought of, imaged forth in the mind,—the things which as yet existed only in the imagination of the Creator.

The second chapter begins with the words, "*Thus* the heavens and the earth were finished, and all the host of them." But the fourth verse reads, "These are the generations of the heavens and of the earth when they were created." It requires no metaphysical effort to understand what is meant by "the generations" of man or beast. Matthew makes use of a similar word formation when he gives "the generation" of Jesus Christ, and then traces it from Abraham to Joseph, the father of Jesus. Now, if the phrase, "The generations of the heavens and of the earth," is used in the same sense as that which is attached to this expression elsewhere in the Bible,—where it always occurs in connection with the idea of a long line of ancestral lineage, the enumeration of a long succession of progenitor and offspring,—we are clearly taught that man and all the material world were

brought into existence through the creative methods called evolution.

The concluding words of the fourth verse, conjoined to the fifth, still further emphasize the methods of creation; namely, that the world of creation first found its actual existence in the mind, the imagination, of the Creator, before it took material form: "In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain, upon the earth, and there was not a man to till the ground." These words certainly need no comment as they so evidently contain the unmistakable assertion that none of these things mentioned in the first chapter had yet obtained material existence: they were only in the vital thought-form that God had sent forth to carry forward the process of creation, evolution, which should bring into material existence.

The careful reader must discover that the word "day," in this connection, is not used in the sense of one rising and setting sun; for, if so, how was time measured during the first day, second day, etc., while the earth was in thought-form and darkness was upon the face of the deep.

In verse 7 of this chapter we read that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Now, here is a statement of the accomplishment of the result,—man was eventually "formed of the dust of the ground," or of the material of earth, the inference being clear that *after* man, the thought-form of Deity, had been clothed with the material of earth, "the Lord God breathed," or sent into him, "the breath of life."

The word "breath" is often translated "spirit," the Holy Ghost. A similar expression is used in reference to Jesus, who breathed upon the disciples and they received "the holy pneuma," the holy breath, the breath of life. Jesus said, "God is Spirit (pneuma);" he likewise said that those who possessed the animal life alone, had no life in them (John VI. 53). As God lives forever, it is his spirit, pneuma, breath, which is immortal, and which was breathed into man when he became "a living soul," and which fitted him for that divine state called the Garden of Eden. The same word, "breath," "pneuma" is used by Peter (Acts II, 17, 18) when he refers to the pouring out of the *Spirit* of God upon all flesh.

When the apostles had been endued with power from on high, they laid their hands upon believers who received the Holy Ghost, "the breath of life;" God breathed into them and they became the breath of life, a soul of life, an immortal soul. All those who live the regenerate life, wholly, perfectly, with that complete devotion to God, will reach a point in their experience where God will breath into them "the breath of life" and they will become "a living soul."

Some of those who have received this breath speak of it as "the inner breath," the spiritual breath, in distinction from the animal breath. It receives almost as many different names as there are people studying and thinking along spiritual lines.

Now as to the question in regard to "the fall of man:" —There is no Biblical statement by which to confirm our deductions drawn from nature, but, in the apocryphal book of the Old Testament called Esdras, the Spirit says concerning his people: "For their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world (the spirit world, the world of spirit consciousness) made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful. For the entrances of the elder (spirit) world were wide and sure, and brought immortal fruit." II. Esdras VII. 11–13. Here is inferentially stated that, before Adam, there was a people of innocence, of purity, and of immortal life, who were guided and governed by the instincts of that living soul clothed upon with flesh. But when the time came that they had obtained all the development possible under such circumstances, "then was decreed that which now is;" namely, that by experience man should obtain knowledge of good and evil, or, in other words, become "like gods, knowing good and evil."

The modern church would gladly go back to the primitive state and be like a babe without knowledge, guided and governed by the Spirit of God. But God has decreed that man become a son, *knowing* and doing his Father's will, *knowing* and refusing the evil; therefore, whilst Adam and his posterity, or the race called Adam, fell from the Edenic innocence, and consequent purity, they did so, laying down the joys of their innocence, and ignorance of all but the spiritual consciousness, because the Father had decreed that his child had grown large enough to be educated, and man has passed these nearly 6,000 years in the school of experience. But, thank God, the cycle (circle) is nearly completed; we see before us the golden gates of Eden, into which we shall enter rich with knowledge gained by experience, full of development of brain and soul powers, purified by the blood, life, and sufferings of the Christ, forever to know and do the Father's will.

AN EXPERIENCE.

By hard, daily labor I was striving to earn enough to support myself and those who had gathered around me. Weary with life's struggle, I retired to rest; and, as I looked out upon the world, I sighed and asked, "Is this all of life?" Being weary with it all, I let go of the struggle and sank away. Consciousness ceased and immediately returned; I was approaching one seated upon a chair of light. His garments were glistening with refulgent splendor: his face no words could picture: so calm, so peaceful, so full of knowledge, that it seemed as if he were made of thought,—the thought of God. It was as though nothing could cause there a tremor of excitement, as though he had never known anxiety. When I sank away, I had "let go," I did not care for life or death; I had let go of hope, and could see nothing about which to be anxious, therefore I found myself without fear or guile.

Without hesitancy approaching this majestic one, I said, "Sir, I would know the mystery of living and of being? I would be free from that which is called living, and be at rest. I would be—I want" I found I did not know what: but something within wanted something of him. Life seemed to me so unsatisfactory, and flashes of doubt of the existence of God, —doubts of his goodness, of his wisdom; condemnation of God, of man, nature, self. I was tired of all things, because, to me, the earth seemed covered with a dark mantle of misery; all was uncertainty, anxiety, and doubt. Was there a God who had created the world and made it thus? Was there no joy without a pang of regret? Were the best efforts of life to be always attended with labor, discouragement, and sorrow? Could a God of justice and of wisdom produce such things? If there was a God, could he even tolerate such existence? All this seemed surging within me—that was all: but I wanted to be like the one before me.

Turning his wonderful eyes upon me, he seemed to think in

me, searchingly, and I knew that his thought of me was, "He is tired of all the phantoms of earth, and wants the true knowledge. Yes, he has the strength to think and do: he has finished all that that plane of life can give him."

He spoke. "Would you have knowledge," he asked. I answered, "Yes!!!" "Would you be willing to be a servant of God and your fellow-man, in order that you may be a co-worker with me and all the heavenly host? Would you die to every hope, every desire for earthly possessions and enjoyment, and be satisfied with the consciousness of Spirit?" My inner self answered, "Yes, Yes."

As I now look back upon this vision, I see that no words were spoken: that there was but the spontaneous answer of thought to thought: that when he spoke to me, there was no motion of the lips, no effort of the muscles to send forth vibrations in the atmosphere. The thoughts of this holy one simply took form within me as words from him: and had I been in the normal physical consciousness, not knowing of his presence I should have regarded them as my own thoughts: it would not have occurred to me that they were foreign to me, and must, therefore, have been some one *thinking in me*—for this seems the only manner of expressing it.

Since that time I have often had a similar experience of thoughts coming into me and there taking such perfect form that they not only transcended my own power to think, but possessed in themselves such power as to cause a chill to open every pore of the skin, and seemingly to raise the very hair upon my head.

PHYSICAL IMMORTALITY.

We know that, as a rule, Esoteric students are reticent about appearing in print until they are ready to meet all that it may bring upon them, yet we have desired an expression from them of their experience and ideas relative to the immortality of the body, as that subject is being considerably agitated by various periodicals. We have received quite a number of responses, from which we select the following. They are divergent in their nature and we think will be interesting. We refer our readers to the article, "To Know God," in the last issue of this Magazine, No. 2, Vol. XI.

SOME QUESTIONS ABOUT BODILY IMMORTALITY.

Do not accepted authorities on physiology teach us that the atoms composing the human body are in a condition of constant change, that, in the course of seven years' time, the entire bodily structure undergoes a complete change? Do they not teach us that the blood is a powerful oxidizing agent, and that all waste and useless material is consumed by the blood and carried away through channels made for that purpose; that the blood not only tears down the old and useless tissue, but builds in new tissue in its place; that the complete circulation of the blood depends upon the activity of bodily exertion, and that the blood, the builder, must be supplied with the proper material with which to build?

If all this that scientists tell us is true, what prevents a man, or woman, who pays fair attention to diet and exercise, from attaining an eternal bodily existence by keeping the body in constant repair?

Does not death result from a lack of organization? Is not the central will or animating spirit the cause of organization, the concentrator, the builder? When an organism comes into material existence, is it not dominated by a powerful will to accomplish a certain object? Does not the healthy child attempt to subject everything with which it comes in contact to the sole

object of its existence,—the retention of its force and the attainment of maturity?

When the child attains physical maturity, does it not begin to dissipate its force? Having apparently accomplished that for which it came into existence, having attained the only object of which it knew,—maturity,—does it not prepare to die by the the attempt to reproduce other like organisms to take its place? Does it not by so doing acknowledge the attainment of its object in life, and release the forces hitherto held in subjection by the dominating will.

If one denied the accomplishment of his object, acknowledged his imperfection, and centered his will upon living in the flesh until he attained perfection, would he not retain absolute control over the forces of his nature, as does the little child? and thus by centering his whole being upon the nttainment of true maturity, would he not, by continued reorganization overcome physical dissolution at death?

Would not the scattering of vital force through the sex function, or by the following of digressing paths of life, lead to disorganization?

Does not the advice to "let thine eye be single," and to "become as a little child," convey the idea that all force must be conserved, concentrated upon the attainment of the great object of life, perfection.

Is one perfect who cannot control his destiny, who is overcome by the results of his own dissipation of force,—death?

Is all this visionary and impossible? Does not the continued conscious existence for one minute, imply the ability to consciously exist for two minutes, one hour, or a million years? Is it impossible for us, by learning the causes of death and avoiding them, to attain completely that which we already partially possess? Would not the effort to attain an eternal consciousness of physical existence make an interesting experiment? and though the experimenter fail to add one minute to his supposed allotted number, would not his life pass swiftly and happily? Ask a happy child to name its greatest desire. It will reply "To be a man." Should not a man be happy who aspired to be a god, and who had the child's unfaltering faith in the ultimate gratification of his desire?

Personally, I believe that the retention of *all* vital forces, and their focalization—with the persistence of the child in its struggle for maturity—upon the attainment of continued bodily existence, not for the love of life itself, but for service in a higher sphere of use, coupled with reasonable care for the body, will, in proportion to the intensity of the desire, add years and cycles of years to the continued physical existence of the individual.

I believe, with Emerson, "that the laws of nature, which are the angels of the Most High, and obey his mandates, are rolling on the time when the child shall die an hundred years old; when man shall stand up with no sickness in the body, and no taint of sin in the soul.

Bodily immortality for the individual is not only a possibility, but a probability of the immediate future, which should receive much consideration from thinking minds.

S. G. CHASE.

SOLDIERS HOME,
Los Angeles, Cal., June 19, 1897.

To the Editor of THE ESOTERIC.

Dear Sir:—Do I believe that immortality is possible while in this body?

I have continuously lived the regenerate life for the last six and one-half years, and from within comes the constant desire to always live the life. In the many changes it has worked and from the luminosity of the life within, I have a sufficient guarantee that I possess the right instrumentalities to make possible a continuous existence in this body.

Fraternally,
Ferdinand Imhorst.

Seattle, Wash., June, 1897.

H. E. Butler.

Dear Friend and Brother:—The Cancer number of THE ESOTERIC arrived to-day, in which we are pleased to see your call for thoughts on the immortality of the body. This thought was long ago settled very firmly in my mind. I believe the body can be so etherealized by spiritual processes that it be-

comes a part of the spirit, and a necessary part. I am convinced that the most direct method of producing the immortality of the body is by the breath,—instead of breathing down, to breathe up, ignoring the use of the physical lungs altogether, as they are allied directly to the production of material life; therefore generation is idealized in the physical breath, regeneration in the spiritual breath, soul consciousness in the soul breath. The breath is the individualizing factor, and as the physical is now well individualized, the physical organs of breath have served their use and will be displaced by a higher breath. I believe that ultimately the spirit breath will be the only breath we will use, that having all the potencies of the others and more; but we must first learn how to use it as consciously as we use the physical breath.

We have a grand example of the immortality of the body in the Solar Man, in whom the organ representing the lungs is shattered. The "Seven Creative Principles" substantiates this in so far that the lungs are not made a vital principle, not even a serving principle; therefore Lucifer had no definite function or eternal principle to represent, but was only supplementary. Further evidence to a reasoning mind is the fact that the action of the lungs do not come under the direct jurisdiction of the soul, as do the other vital organs, but under the immediate control of the intellect. They are only a medium of suggestion or impression of a higher need, and of a quality that must be attained. The fact that this question appears in the Cancer number of THE ESOTERIC is very suggestive.

Yours fraternally,

J. A. Martin.

Aug. 1, 1897.

To the Editor of THE ESOTERIC.

Dear Sir:—In response to your request to hear from the readers of THE ESOTERIC, an expression of opinion upon the subject of the immortality of the body, I will say that I believe the law by which such a state is governed to be briefly this:—In the universe there exist but two principles which are variously denominated the masculine and feminine, positive and negative, centripetal and centrifugal. The manifestation of the mascu-

line principle is in the outward vibration (from the center), that of the feminine in the inner vibration (toward the center); and when the individual attains a point in his growth at which these two principles are balanced, that is, when the vibration from the center of his being is harmoniously adjusted to that from the center, just at that point does he touch the immortality of body as well as of soul, for there equilibrium is established.

This is a subject of great importance, and one of such extended thought as to render it impossible to do more, in this connection, than to state the basic law. At some future time I may present an article upon this subject, for your consideration.

A Student.

A BUILDER'S LESSON.

JOHN BOYLE O'REILLY.

"How shall I a habit break?"
As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist,
'Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil unhelped, alone,
'Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep:
Backward turn, each step ashore,
Shallower is, than that before.
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First across the gulf we cast
Kite-born, threads, till lines are passed,
And habit builds the bridge at last!

SUGGESTIONS.

Most men are afraid to die, and yet they love a state of unconsciousness. Many will contradict the latter statement and say that very few want to pass into a state of death, but let us reason a little upon this subject, and I think that we will agree. All of us necessarily believe that death is, at least, or even at most, physical unconsciousness, but who is there that does not delight in going to bed and sinking into "a dead sleep." People designate a long night of unconscious sleep as a most enjoyable period, and sleep is so generally courted that many, when it cannot be otherwise obtained, seek it in intoxication. Now, the only difference between the entire unconsciousness of sleep or intoxication and that of death is, that, in the former case, the individual hopes to awaken again; in the latter, he has no definite knowledge of what is beyond that state of unconsciousness.

Many think that if they knew what was beyond the vale of death, if they knew that there was no penalty to be met, they would be glad to go at once. But why, dear reader, is life so unendurable? Is it a mere nightmare from which you desire to awaken? Why is it so? Simply because of a perverted life. From the highest to the lowest, the human family have followed the ideas, appetites, and passions of an external existence; and happiness, sought in this direction, has ever evaded their pursuit, until the mind, and even the body itself, tires and becomes discouraged in the hope of obtaining it.

The only real pleasure is found in conscious unity and perfect harmony with God, the Cause and Source of all life. But to obtain that harmony one must, in the language of the New Testament, "be converted," that is, he must change his course of life, and the change must be in a definite or well defined line of action. A body filled with pure, healthy life, and an abundance of it, will be at perfect ease, and the mind will be clear; and not only so, but if there is such a thing as soul consciousness, such an one will find it. It is this consciousness

alone that can give anything like a proper conception of God.

There is no method on earth by which to attain these conditions but that of the regenerate life; that is, the retention of all the life (the seed) generated by the body. The effort to do this will, at first, produce a great struggle between the mind and the HABIT of the body; but if the individual perseveres until he has complete control in that direction, the order of nature itself will fill the body with an abundance of pure, young life.

If it is true happiness that one seeks, then the mind must direct this life by forming the habit of rhythmic breathing, mainly from the lungs, so that the exhalation may be governed by the will, just as is the inhalation. The breathing must be neither abdominal nor from the top of the lungs: it might be called a diaphragm breathing; that is, from the lower part of the lungs, the mind being turned toward God in loving devotion. If the individual knows nothing of the spirit of devotion, let him quietly sound the words, tone, zone, throne, and observe what part of the brain the intonation affects. He will soon discover that it is the upper part of the front brain, then let him centralize the consciousness, the senses, the desires, in that part of the brain and thus he will inspire the qualities which that organ was made to use.

There must, however, be a perfect and entire surrender of every hope and desire to the mind and will of God, or there will creep over the individual a fear to proceed in this way, and a conscious clinging to the things of the world; and as long as he tenaciously clings to the world, he must be subject to the laws governing those things to which he clings. For instance, if a person loves wealth, that love binds his mentality and consequent consciousness to wealth, and he is rendered subject to all its vicissitudes, such as danger of loss, fluctuation, struggle to obtain, etc. If the love be of some individual—man, woman, or child—of family, a home, or of home responsibilities, whatever affects these objects of his love, must affect him; therefore you cannot, dear friend, be a god to protect, care for, and uphold home, family, children, but the God of the universe is their God as well as yours; hence the wisdom of the words of Jesus, "Take no anxious thought for the morrow;" leave all in the

hands of God; do your duty for to-day, and be anxious for nothing.

If you wish to discover what is holding you to this world, you have but to get quiet and indulge in a little abstract musing upon the thought that you on the morrow are to die. Then cast about you to see what you want to do before your departure, and make real in your imagination the fact that you are so soon to depart. This will bring to your consciousness many of the links that bind you to an earthly condition. Now, all these links must be severed by your own volition and effort before you yourself can enter into and become one, and in harmony with, the Source of your being. You must, as it were, pull yourself out of the body of humanity, of the world, and ally yourself, with all your hopes and consciousness, to God. This does not mean that you should leave duties undone, or that you shall be less kind and loving to those by whom you are surrounded; in other words, it is not that you love your friends and family less, but that you love God and the cause world more.

To be a Christian is to follow the teachings of Christ and to be like him, and he said, "Seek ye first the kingdom of God and his righteousness; and all these things (the good things of life) shall be added unto you." Matt. VI. 33. When you can attain this point, you will no longer desire death, nor times of unconsciousness, but your body will be at perfect ease, and your mental consciousness will become one with the mind of God, Spirit. Then sleep will be simply closing the eyes to physical consciousness and awakening in heaven, the spirit world; and when the time arrives that the duties of a material existence call you back, both body and soul will rejoice in rendering service on the material plane. The Angel told John that such "rest not day and night;" and of such the joy of living is the joy of angels.—[ED.

A PURE HEART.

"Blessed are the pure in heart: for they shall see God." St. Matt. v. 8.

There is one phase of pureheartedness that appears to be seldom thought of in connection with this saying of the Master: it is an attitude of heart that may be called singleness of purpose. It may be said to have in itself no moral quality; as for instance, sand is not pure if granulated sugar be mixed with it, even though the sugar is, in many ways, a superior substance. Evidently the pure heart is free not only from desires that are wicked and immoral in themselves, but also, from those that are antithetical or foreign in their nature to the character and purpose of the object of its love. We find that upon one occasion when Israel kept the passover in an unusually strict and hearty manner, as they had not done for many years, that they received an unusual manifestation of God's favor; and the reason given for this display of favor was, that they had "sought the Lord with all their heart." Not only did they abstain from evil in the ordinary sense of the word, but also from everything of a secular nature that was not absolutely necessary: they neglected business, home, family, and self; their whole attention was fixed exclusively upon the one idea, namely, to approach nearer to God.

What it means to "see God," we may not know now; but it is said that seventy of the Elders of Israel with Moses and Aaron, while upon the mountain saw the God of Israel; also one of the prophets saw the Lord having the form of a man high and lifted up upon a glorious throne; yet we know that God is spirit, and formless, and that he is not perceptible to the physical eyes. But what it may mean to "see God," whether as a mighty glorious man, or to conceive a correct idea of him, or to obtain a correct understanding of his laws and methods of creation and re-creation, just as we say "I see" when we mean "I understand;" whether it means to enter into, and live in, that condition in which we can sense the Mind, Life, Love, and Spirit of God (as Jesus intimated when he said "I am in

the Father"); or whether it be all these and much more, of this we are sure, that it is a desirable thing. We also feel assured that in order to see God one must have a pure heart, in singleness of purpose; that he must have but object in life, one purpose, realizing the fact that the creature's first and great duty is to be and do that for which its Creator designed it; that the individual must turn (convert) to know God's purpose concerning him, and that he must do and be in accordance therewith.

Jesus said, "The son doeth that which he seeth the Father do." Broadly speaking the Father is carrying on the work of evolution, and thereby man has developed to his present condition of civilization and refinement. But the dissatisfaction of all men with the present order, indicates that the process of evolution (the Father's work) is not yet completed; and if the son would do as he seeth the Father do, that is, be a co-worker with him, it is necessary that he know how; he must have an understanding of the laws of life, mind, generation, and of regeneration: in fact, he must have greater knowledge than the wise men of earth possess before he can help the Father in his work. Without this great knowledge, God will reject him as a co-worker: the Spirit said by the mouth of his prophet, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea IV. 6.

The words of Joshua to the children of Israel are "Ye cannot serve the Lord: for he is a holy God; he is a jealous God: he will not forgive your transgressions nor your sins" (Josh. XXIV. 19), and they are as applicable to-day as then to all who do not know what the Father is doing and how it is being done, and who have not attained to the capacity to do likewise. Because of these things we realize that the purity of heart necessary to enable us to "see God," or even to do our duty as creatures of the Creator, is not only to abstain from wickedness and immorality, but to hold a singleness of purpose—towards which all else must bend—to know, that we may do God's work, as co-workers with him. Jesus expressed this thought in the parable wherein he said "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard." In all that we do, even in our eating and drinking (I Cor. X. 31), the accomplishment of this purpose must be held in mind.

Not until our hearts are purified from every other desire and ambition but to see and understand what the Father is doing, that we may do likewise, will we have singleness of purpose of which Jesus spoke, saying, "Blessed are the pure in heart."

THE POWER OF HABIT is something phenomenal, and, like all other principles we encounter, can be turned to as good use, in this higher life as it may have appeared evil on the lower round. We who are feeling more and more conscious of our unity with the mind and will of God, discover that we become so more through the habitual attitude of silent prayer and soul desire than through any other process. In fine, we prove that, through a steady, and, shall we not say, natural, habit of turning our whole heart's desires over to the keeping and direction of our common Father (our Husband), He is, through the operation of this law, enabled to gratify us in a more lasting and comprehensive manner than would be lawful through the old habit of supplication enjoined by the church.

TO THINK OF THE NAME YAHVEH PROPERLY, you should begin with the thought of your own will,—of how it moves the body, the muscles, and all of its workings within you. Then look into nature and you will see a mind and will similar to your own, governing everything therein. Then let your mind expand and realize that Yahveh is not only the Governor of your own body, of the planet earth, but of the whole universe; remember that all things are originally derived from that one Mind, and, therefore, that Mind can be nothing short of the God of the universe. In regard to the covenant which that name implies:—A mind that works without a purpose is one of folly; therefore the God of the universe has a purpose, and the will is to execute and accomplish that purpose. Those who enter into covenant with God to co-work with him for the accomplishment of that purpose in themselves and in the world, take that name; and the covenant is a covenant of absolute obedience to the requirements of those laws, of adherence to those principles, and an obligation to give up all else for the sake of their accomplishment.—[Ed.

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.

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

Pittsburg, Pa., Nov. 21, 1896.

Esoteric Pub. Co.

Gentlemen:—I have, for a short time, been a subscriber and reader of THE "ESOTERIC." I am pleased with it and enjoy same, but cannot exactly understand your teaching. Am much struck with the article in December number by W. P. Pyle on "God's Revealed Will." If people lived according to that teaching, would the race not soon become extinct, at least so far as visible mortals are concerned? I confess I never saw the Scriptures in that light. Did God not intend the world to be peopled as it is to-day; according to your theory, a century would wipe it out. As it is, it must be out of the control of God. I have been reading very carefully and I declare to you that I am more puzzled than I can explain. Will you not help me out just a little, either by letter or in "ESOTERIC," under the title of A. J. C.

Ans. The above query is one which generally suggests itself to the mind of those to whom the regenerate life is, for the first time, presented. Esoteric teaching has one difficulty,—its scope is so extended that the many objections arising in the mind of the surface thinker can only be met and comprehensively answered by a knowledge of the entire system. We will say briefly: Generation is in perfect harmony with God's plan and purpose, and so also is regeneration. We believe that generation will continue in the world, and we believe, and are certain, that there is a great body of people now living on earth, denominated by the revelator as "the first ripe fruit of the earth." These can no longer continue in generation—to them it becomes sin, for they can and should live the virgin life; and they must also come into more perfect unity with Divinity; in other words, they are to become the "House of God,"—the kings and priests unto God that shall reign on the earth. (See article "To Know God," in July number of this Magazine.)

Grand Rapids, Michigan, April 29, 1897.

Mr H. E. Butler.

Dear Mr. Butler:—Will you kindly give your interpretation of the following through the columns of the ESOTERIC?

I dreamt that I dreamt a dream which was as follows:—

While looking out of our office window towards the south-west, the sky became dark and cloudy, when the form of a large, white cross appeared in the heavens. Suddenly, from the bottom of the cross a man's head appeared, then his shoulders, and finally his whole body rising to the full length of the cross, with his arms outstretched. At the same time the form of a woman with golden hair and robed in a long, white, flowing garment, appeared, but reached only half-way up the cross. Then I could see water surging under them, and on each side great fires were burning. I then noticed the cross was resting on a bridge, the ends of which were fast being consumed by the flames. I was much frightened, and, kneeling down, began to pray. Looking up again, I beheld that everything had disappeared but the white cross in the dark sky. A. Q. W.

Ans. While this is only a dream, and may come from one of the many causes of dreams, yet it seems very much like an instance of the fulfillment of the prophecy, "And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and I will show wonders in the heavens and in he earth, blood, and fire, and pillars of smoke." Joel II. 28–30. Whether or not this dream is an instance of the fulfillment of the prophecy, one thing is certain,—there are, throughout the length and breadth of the land, thousands of such dreams by as many different people.—[Ed.

W—— M——, Tenn.

Hiram E. Butler, Esq.

Dear Sir:—I have a son who has accepted your teachings and is trying to live up to them. He has sent your Solar Biology and other books to his youngest brother here at home with me, and so I became acquainted with them. Your Solar Biology hits me exactly; and what you say about the sex function controlling humanity, and that its abuse is the cause of all crime, I believe. I am going to give you a sketch of my life. Was born February 1, 1837. My father was a good lawyer, Superior Court Judge in the State of ———; resigned on account of weak lungs, and removed to Mobile, Ala. My father came to Mobile in 1836, a wealthy man in those days, and died in 1845. His last words to me were, "My son, I hope you will make a great man." My mother was a very proud, ambitious woman, with a lofty nature; appetites and passions poorly developed—she was a large woman, tall and spare, and the smallest eater I ever knew; a well-informed, reading woman. She moved in the highest social sphere, in which she was at home. She had been raised and educated by her uncle A—— H——. In the graveyard at——North Carolina, stands a large monument, and on it is inscribed, "To the memory of A——H——, erected by the bar of North Carolina." This informs you of the standing of my mother's uncle in the state in which he lived and died. His

brother L—— H——, was Chief Justice of the State and prominent until his death. My father's house in S——was head quarters in the town. In 1844 Clay ran for the Presidency. My father gave Henry Clay and suite a grand dinner, my mother the only lady at the table. I state these facts to show you the circle my parents moved and lived in. My mother had a good healthy body, died of pneumonia contracted by exposure in moving her negroes from Mobile to Charlotte, to keep the Yankees from getting them in 1864. My mother would have me to be a lawyer: she said she had sprung from a race of lawyers. While I was at the Dane Law School, Harvard University, Fowler and Wells, phrenologists, examined my head and wrote me down clerk. Your Solar Biology says about the same,—that I like mercantile life. My mother sent me out to stay a month at Mr. C——'s (afterwards Judge of the United States Supreme Court) the most ambitious man I ever saw. Duncan, his son, was the wildest boy I knew. He died (the only son), a young man, of Bright's disease of the kidneys. Well, he initiated me into the practices of an immoral life. This was my start, when I was about fourteen; Duncan two years older. I went back home, and in a few days I was en route for the College of St. James, situated six miles from Hagerstown, Md. There I fell into masturbation and kept it up till it ruined me. I staid there five years; graduated in 1855. My mother then took me to the Law School at Harvard; I staid there till I got worn out with it and ran away. My course has been steadily down hill; I have run through with about 5,000 acres of land, have drank lots of whisky, although not a natural drunkard; I have been no good. Married a woman I did not want, a second cousin,—you can guess the reason, a child had been created—and we have been bickering and quarreling ever since, no particle of sympathy existing between us, have lived apart for years, although we have had ten children born to us. Now, is not that horrible. I am not mean; I was always honest and honorable in my dealings; stand well with my neighbors. I was started wrong by my mother, without a particle of instruction in what I most needed, the uses and abuses of the sex function. Fowler and Wells say that those infernal prison schools ought to be razed to the ground. The second vacation I spent at Reading, Pa.; the first one I staid at the school with one companion. I associated for two months with a bevy of girls for whom I never had an impure thought and never did an impure act—so much for association with the opposite sex, which my nature craved. I then went back to that nest of sensuality, the school, and during that session night emissions broke out on me, and I have had no energy or health since. I do not believe my brain fills my skull; I believe it is dwarfed. I have had a ticking in my ears ever since, and when I lower my head suddenly, it ticks in the top of my head. If I had preserved my chas-

tity I would have been successful. I feel that, for I was a smart boy, full of play and vitality. I have tried to kill myself three times, years ago, and yet believe it is the best thing I can do. I believe I have been over the dead line since I was seventeen years old. I seem to have arrived at a second stage of the ailment; for several months I have been passing my seed in various ways. I firmly believe, with you, that if I had been a chaste man I could have done anything—even been a good lawyer; for I had aptitude for anything. I wish you had struck me when I was a young boy. I enclose 10 cents for instructions for the old, but I do not think I have nerve left to take hold of them. No use locking the stable door after the horse is stolen.

W. M.

The above is but one of a multitude of similar cases that have been, and that will again be, where the Esoteric teachings are not accepted and applied. It does seem to me that if philanthropists, who are so numerous in wealthy centers, were really awake and in earnest, they would take steps to bring "Practical Methods to Insure Success" more generally before the world; for wherever that little book goes and wherever its instructions are imparted to the growing child, the course of life is sure to be upward, and not leading to the deplorable state described by our correspondent.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

E. M. G. Jan. 21, 1857. Place not given.

⊕ in ♒; ☽ in ♐; ☿ in ♏; ♄ in ♑; ♅ in ♎; ♂ in ♏; ♀ in ♏; ☿ in ♐.

The above positions show a nature governed almost entirely by its expression. You have a nervous, active mind and body, and possess great determination; but the difficulty that has followed you through life is, that that determination has not always been well founded. Saturn, however, in the head of the trinity of your life, has given a fine, orderly mentality, which works, in your case, as though the fountains from which your mentality flows had been put in order, and the qualities of Jupiter, Uranus, Venus and Mercury enter into and give quality to all its expression; therefore you do many things that not only astonish your friends, but yourself, for the disposition and thought formations seem to take possession of your organism and become your volition without the necessity of reasoning out things for yourself. You must avoid the spirit of combat and struggle, or you will suffer from indigestion. Your hope of attainment is through obtaining truth through a self-dedication to God and a life of careful morality and devotion. If you can put your entire organism under the governing power of the regeneration, and of the mind and will of God, your attainments will become easy. You ask the significance of a "caul" over a child's face at birth. It is an old superstition that such a child is clairvoyant and very fortunate in life. We believe, however, from your planetary positions, that, individually, you are very fortunate, but that married life would bring misfortune.

E. T. Lemieux. March 25, 1860, 7 p m. San Francisco, Cal.

⊕ in ♈; ☽ in ♉; θ, ♎; ☿ in ♐; ♄ in ♒; ♅ in ♒; ♂ in ♉; ♀ in ♑; ☿ in ♓.

Your nature is wholly of the mind. We trust that the opportunities of your early life have qualified you for literary work; but what-

ever they may have been, it will be necessary for you to study the useful in all your efforts, for your mind is too much inclined to the mystic, or dark sayings. You have, probably, a finely developed body, and are in danger of having too good an opinion of your appearance and your influence over associates, and especially over the opposite sex. As you live in the mind, you will gather around you with great strength whatever conditions your mind dwells upon. Are liable to be "carried" by the impulses of the outside world, or to go to the other extreme and be controlled by the peculiarly weird, impractical impulses of your own mental inclinations. You should have your mind brought into the order of the universe, and should possess a clear understanding of the objects of your existence and of the existence of all things, and an understanding of the purpose of God in the creation of the world. Then a dedication of your life, as a co-worker in that sphere, would enable you to reach the high goal without much struggle in other directions. The times of especial danger of losses will be when the moon is in Aries or Taurus, and the hours when these signs are rising: next in importance will be the sign Aquarius. Pisces and Scorpio may affect you somewhat.

L. G. July 31, 1881, between 6 and 8 p. m. Nebraska.

☉ in ♌; ☽ in ♎; ☿, ♒; ♅ in ♓; ♄ in ♏; ♃ in ♏; ♂ in ♎; ♀ in ♎; ☿ in ♍.

You are a person of natural power. The greatest danger of your life is that of being governed by the senses, appetites, or impulses of the occasion. You would have great power as a teacher in the educational sphere; would also make a powerful teacher of the regeneration, because through the triplicities, both Saturn and Jupiter are expressed by Uranus, which, through the trinity, also expresses your body. Mercury will greatly facilitate the acquisition of knowledge by hard, laborious effort It would not be difficult for you to reach attainments in the regeneration. The influence of Mars and Venus in Libra gives you strong self-protection, yet loving and kindly psychic perception; and Mars gathers for you in whatever direction the mind may turn, whether it be toward knowledge, power, or anything you wish, and, if harmoniously used, would give physical strength in the weakest part of woman's body. The presence of Jupiter and Saturn in Scorpio allows expression through Uranus in Pisces to qualities of the four planets, Saturn, Jupiter, Mars, and Venus. Uranus governing these influences will impart fine adaptability to the regenerate life,—there is no other door of success open before you. If you undertake to live the life of generation, your whole nature will be thrown in confusion, and your life will be one of suffering, disappointment, and uncertainty.

Mr. Geo. F. Edwards. August 17, 1852, 2. a. m. London, Eng.
⊕ in ♌ ; ☽ in ♍ : θ, ☍ ; ♅ in ♏ ; ♄ in ♏ ; ♃ in ♉ ; ♂ in ♉ ;
☿ in ♍ ; ♀ in ☍.

You have quite a remarkable organism. The basic principles of your nature include the entire maternal trinity. Your body is Cancer, made strong and vital by the presence there of Mercury. The interior, Leo, is the sign of spiritual ideas and devotion, and of a relentless determination, when fully decided. Both the interior sign and that of the body are led out through their normal expression Virgo. All this gives you a mind quick and keen in its discriminations, positive in its decisions. But one of the difficulties with which you have had to struggle, unless careful educational surroundings have been yours, is that those decisions are apt to arise from the inclinations of the desires and appetites, and, as you are a law unto yourself, you would naturally be in danger of running counter to "the laws that be." Uranus and Saturn give quality to your life and unite harmoniously with its basic principle to impart fine spiritual ideas and tendencies. Jupiter and Mars lend pride, self-protection, and strength of character. Venus gives fine ideals, fondness for rich, tasty food, and separates you from the vulgar masses; it also gives good control of the sex. The times of danger for you will be, first, when the moon is in Cancer; second in power and effect, when it is in Virgo; third, when in Leo; and when either of these three signs is rising.

Mrs. S. May 12, 1870, near midnight. Pa.
⊕ in ♉ ; ☽ in ♎ ; θ ♒ ; ♅ in ♑ ; ♄ in ♊ ; ♄ in ♐ ; ♂ in ♏ ; ☿ in ☍ ; ♀ in ♉.

The basic quality, Taurus, led out through Libra, with an Aquarius body, produces a peculiarly sensitive, nervous nature, and one full of contradictions within itself,—possessing zeal and enthusiasm with great impulsiveness, and yet Saturn in Gemini, expressing the innate qualities, creates the antithesis of impulsiveness; namely, a slow, thoughtful, calculating nature, which is rendered quite materialistic by the presence of Mercury in Aries, and Mars in Scorpio, gathering for the vitality and protection of yourself and your own. Venus is the governing planet, since its qualities blend most harmoniously with Taurus and Libra. This gives you a nature dominated by love, and Venus, being in Cancer, accentuates your nature as a family woman. Uranus in Capricorn may be said to govern the physical body and senses, thus giving a very strong external attraction to the spiritual and occult. But this organism is one whose constituent qualities may be said to be in a storm of conflict. In order to reach attainments you must conquer a portion of your motherly care and love, for it seems all-absorbing.

Mr. S. Feb 15, 1870 2 a. m. Penn.

⊕ in ♒; ☽ in ♌; θ, ☿; ♅ in ♑; ♄ in ♎; ♃ in ♏; ♂ in ♐; ♀ in ♒; ☿ in ♈.

You have a nervous temperament, and in time will probably have symptoms of heart disease, which will arise wholly from nervousness—your heart will be all right. The impulsiveness of your nature is the bane of your life. In order to succeed in any department of life, you must act from the mind, which is good, clear, and orderly. Your intuitions are disturbed by a combative tendency. Are generous to a fault, and yet have much selfishness, as Mars in Virgo is gathering for self. Live entirely in the mental order, and this position will be of great advantage to you. If you are placed in a position where the combative restlessness of your nature is called into action, you will soon have dyspeptic difficulties. Jupiter's relation to the rising sign gives you a superabundance of self-esteem. In order to reach the highest goal of attainment, you must live continually in the spirit of devotion; and, at the same time, the mind should be kept active in the study of creation from the standpoint of the objects of the Creator. The times of your danger are when the moon is in Aquarius or Leo, or when Mercury is in Aries. The hours during which you should be on guard are when Aquarius, Leo, or Sagittarius is rising, and possibly when Gemini is rising. Watch the influence of Mercury in its effect.

I. S. July 1, 1892. 8.45 p. m. Penn.

⊕ in ♋; ☽ in ♎; θ, ♒; ♅ in ♉; ♄ in ♈; ♃ in ♎; ♂ in ♋; ♀ in ♋; ☿ in ♒.

The above positions show a remarkable nature which is all centralized upon home and family, and without any means of expressing the thoughts, feelings, and emotions within itself. Six out of nine positions are in heads of the trinities, which unfits the mind for special service or the minutiæ of things. Saturn is this boy's hope in life: it gives him a very orderly and constructive mentality. This child should be well educated, and be especially drilled in the practical, useful side of life. The parents should be careful to see that whatever he begins he finishes, and finishes right. He is in danger of all diseases of the bowels. It is doubtful about his mind ever being turned seriously toward the spiritual or occult, except in so far as it would aid in maintaining the home life.

V. S. March 1, 1896. 8.30 a. m. California.

⊕ in ♓; ☽ in ♎; θ, ♉; ♅ in ♉; ♄ in ♉; ♃ in ♒; ♂ in ♋; ♀ in ♊; ☿ in ♉.

Here is the expression of anxious desire. The Taurus body will give great strength and power of endurance providing the child is properly educated in the law and methods of self-control, and espe-

cially in the line of sex. She has no means of expression except through Venus in Gemini, which expresses the body, Uranus, Saturn, and Mercury. This child should be carefully trained in all that pertains to refinement, self-culture, and control. If she has a proper education, she should become a poetess, and a musician and composer. She may also develop good abilities in the fine arts. She also has an extreme love of children and of home.

Mrs. W. S. P. Nov. 5, 1870. Place not given.

⊕ in ♏ ; ☽ in ♈ ; ☿ in ♑ ; ♄ in ♊ ; ♃ in ♐ ; ♂ in ♒ ; ♀ in ♈ ; ☿ in ♈.

Your entire nature is under the influence of Mars, which makes you subtle and combative, and, without education and refinement, arrogant and opinionated—of course culture counteracts these things. Again, this may be modified or even accentuated by the sign rising at your birth, which we do not know. You have fine mental abilities,—a good speaker and writer; have also poetic ideals, but are especially adapted for work among the people. The subtilty of your nature would make you a good chemist, electrician, or a doctor of medicine. Your love nature would in no way bind you to any place and condition—have more mind than love. All spiritual and occult ideals will come to you more from culture and devotion, and living in harmony with the laws of nature, than because they are inherent in yourself. You would have little trouble in conquering all waste of the life and living the life of a regenerate woman.

W. S. P. Oct. 16, 1865, 1 a. m. Place not given.

⊕ in ♎ ; ☽ in ♍ ; ☌ ☊ ; ☿ in ♑ ; ♄ in ♉ ; ♃ in ♋ ; ♂ in ♉ ; ♀ in ♒ ; ☿ in ♈.

Your body (the rising sign) is your strength, and gives force, order, and clearness to your expression. Jupiter in Cancer imparts strength, pride of person and position, and an ideal of home, and of elegance and grandeur in that home. You have good abilities in the fine arts. Uranus, in your case, produces a consciousness of an inner sanctuary, a hidden thought realm; and, if you live in a spirit of devotion, it will open up a spirit world and make it realistic within yourself. This the only leading out, or means of thought and formulation, for your inner nature, Libra. In order to reach the high goal of attainment, you have much to overcome in the senses, in skepticism, criticism, and irritability. Study divine morality. Should enter into the spirit of devotion that through it you may obtain knowledge, wisdom, and understanding, and the stamina of honor from a spiritual standpoint. The times of greatest danger are when the moon is in Leo, Libra, Virgo or Aquarius, and the hours when these are rising. Mercury in Aries or Libra will have a powerful influence on your life.

A. H. B Sept. 2, 1869, between 2 and 3 a. m. New York City.
⊕ in ♍ ; ☽ in ♋ ; ☉, ☊ ; ☿ in ♑ ; ♄ in ♎ : ♅ in ♏ ; ♂ in ♉ ; ♀ in ♉ ; ☿ in ♉.

You are a man of an indomitable will governed almost exclusively by the intuitions, which will always lead according to the fixed convictions, and settled desires and habits of life. There are two things which, in the past—and possibly still do so—have threatened your ruin. First, three planets in Taurus and the maternal trinity as a base, with a backwards polarity, give great sex proclivities, and the polarity confuses the orderly working of the mind. No doubt you have seen and corrected this by the regenerate life. The second difficulty is this: unless you have been careful to follow your intuitions relative to eating and drinking, you have had great trouble from the stomach, and have been and are in constant danger—while living in the old order of life—of inflammation of the bowels. You have a clear, orderly mind, almost unlimited capacity of formulating thought, ideas and plans for accomplishment, providing you are chaste in your habits. The times of greatest danger will be when the moon is in Cancer, Leo, or Virgo; and Taurus will have great influence over you, especially when Venus or Mercury is there. The hours of danger are when Cancer, Leo, or Virgo is rising.

Mrs. J. L. Oct. 4. 1845. Pa.
⊕ in ♎ ; ☽ in ♏ ; ☿ in ♎ ; ♄ in ☊ ; ♅ in ♏ ; ♂ in ♍ ; ♀ in ♋ ; ☿ in ♒.

Being polarized into the interior of the reproductive trinity, your real nature is hidden away in extreme femininity. You seem to be eminently fitted for a wife and mother, but there exists a great irritant in the very heart of your love nature. Have ideals, strong and determined, that have never been realized. You are very economical and careful about every one and every thing that belongs to you and yours; and it is very difficult for you to see things in the same light that your husband or others do. You have lived in a world all your own, incapable of revealing it to anyone. "Always misunderstood." Remember this: the Spirit of your Creator knows you from center to circumference, and in him alone is your hope. You should center your mind on God, and draw all your ideals from your highest conception of his great nature. Your innate qualities are those of a mystic, but you have no inclination to study and practice magic except as the mind takes form in that direction from within.

BOOK REVIEWS.

THE BETTER WAY. *An Occult Story.* By H. Mcl. Shepard-Wolff. Paper, 25 cents. Published by the Author, 1917 Vermont Ave., Washington, D. C.

This booklet of 29 pages presents some of the most vital truths so attractively and so simply that they cannot fail to reach those who find the burden of life pressing heavily upon them, for its thought reaches out to the Fountain of all joy and strength. The writer approaches the true source of power when she explains the times of silent contemplation as being "an endeavor to get away from the personal self, the outward man, and things of sense, and to open the inmost being to the Deific Will." Its methods and suggestions are practical and will be found helpful.

CONCENTRATION AND INSPIRATION. By Sarah Thacker. Paper, 50 cents. D. Johnston & Co., publishers. Sacramento, Cal.

This is a book of 88 pages of well written thought and practical suggestions for reaching a high plane of life. Probably some of our readers will remember the name of this writer as having appeared in the papers about five years ago as that of a party who isolated herself from the world, by going down into the canyon of the American River and living alone in an old lime kiln. She lived this solitary life for several years. She is a woman of good education and—as one will see by a glance through her book—of good mind. Aided by her inspirational powers she has produced a little book well worth the notice of the thinking reader. It is a valuable work in its practical suggestions for those who are trying to climb the heights.

OCCULT SCIENCE LIBRARY. Published Monthly. Price, $1.50 per year. Ernest Loomis & Co., publishers, Cor. 49th St. and Calumet Ave., Chicago, Ill.

The editor of this serial, which is the organ of "the Home Silent Thought Brotherhood," takes up the plan of the "White Cross Library." His suggestions are clear and deeply metaphysical, and many of the practices taught are thoroughly practical, and of a nature that we can conscientiously recommend, providing we know that those to whom they are recommended are truly devotional. At the present time there seems to be a popular craze for the acquisition of occult powers which will enable the individual to gratify his many desires. Though these pamphlets, issued each month, are small, yet they contain more practical thought in the direction just indicated than all the Theosophical literature put together. The teachings are careful, and, in many respects, wise and devout, yet we think the editor commits a serious error in reaching out with an evident intent to teach the selfish mind methods for its gratification. In connection with this suggestion we give the following from Vol. 1, No. 5 of this serial:—"The fairy story of 'Alladdin's Lamp,' which accomplished such wonderful things for him, only illustrates the true principle that man has within, a power which, if understood, would enable him to gratify his every desire through the magic of a wish and entirely without effort or strain. If your world does not entirely satisfy the deepest longings of your nature, it is time that you learned how to manufacture a world that will." Upon the whole, we believe that this is one of the best serials for the study of occultism now being published.

EDITORIAL.

THE members of the Fraternity who have been contributing to this Magazine, wishing to withdraw their personality from before the public, have requested that their names be no longer appended to their articles; but as the Magazine does not wish to take the responsibility of what all the members of the Fraternity may wish to say, all editorial matter will be marked as such, and what is written by members of the Fraternity will be without designation. Of course contributions from our friends will be published under their cognomen.

WE wish to ask the friends of Solar Biology to aid us in getting data whereby certain facts may be verified, as we are about compiling an addition to Solar Biology. We wish to make that science comprehend and clearly elucidate, from the standpoint of absolute verity, all the minutiæ of human life. We, therefore, request our friends to send us the date of birth of ladies who have reached puberty very early in life, and of those who have reached it very late in life; also the date of birth of those who have passed the menopause early in life, and of those who have passed it very late. We would like to have the date of birth of individuals possessing some one or two characteristics especially prominent. Of course the date of birth of a noted character is always desirable, whether the person is marked for great attainments in public life, or great deficiency of ability. We wish our friends, in so far as possible, to send us the hour, minute, and place of birth, with day of month and year. Any description of the person whose date of birth is sent will be thankfully received; such as height, weight, color of hair and eyes, whether strong or delicate, nature of weaknesses or disease, and habits of life.

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The ESOTERIC



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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law; thus man is led into the highest physical, mental, and spiritual attainments.

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

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The Esoteric

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. XI. ♎ SEPTEMBER 23 to OCTOBER 23. No. 4.

TO THOSE CONTEMPLATING BECOMING MEMBERS OF THE ESOTERIC FRATERNITY.

THE NEW REGIME.

Although instituting a change in the Esoteric work, we do not condemn or set aside the general teachings that have already been given to the world through THE ESOTERIC, but hope that the members of the Fraternity and students elsewhere may profit by the experience that has gone before us.

We wish to make the following announcement to all those contemplating becoming members of the Esoteric Fraternity:—As soon as the means can be obtained for building proper houses, furnishing them, etc., the men and women of the Fraternity will not only occupy separate buildings, but they will also be assigned to different locations. We shall look after the interests of the male department, and a woman who has qualified herself by attainment will take charge of the female department. Each division of the Fraternity will have such instructions, day by day, and week by week, as the individuals and the collective body need in their progressive experiences, but the law will be absolute that there be no visiting between the two bodies. Therefore husbands and wives, as such, will not be accepted as members of this organization. Of course, if husbands and wives are prepared to meet the conditions above stated, they will be accepted.

THE EXPERIENCE.

Knowledge, which is the result of experience, being the basis of all reason and conclusion, it is due students of THE ESOTERIC to know something of what the past experience in the Esoteric work has been, and we think that they will thus agree with us as to the necessity of the course we are about to take. We have found, through correspondence, that a very large per cent of the more earnest and zealous followers of Esoteric teachings have, in common parlance, "fallen in love" as soon

as they began to be filled with the potential energies of life, and have either married and gone down into generation, or have taken up with some one of the great variety of "advanced ideas" concerning the associate relations of man and woman; and thus they have been turned from the line of attainment, and, as a rule, hopelessly lost to the Esoteric work.

Many who have become members of the Fraternity are acquainted with these sophistries concerning the advance of human life, and some have even believed the scandalous reports circulated against this work, and have expected to find in the Fraternity conditions in keeping with those reports. When these people have found themselves required to strictly live up to the Esoteric teachings, they have gone out from us most bitter enemies, and have done all in their power to produce in the mind of the world a false conception of our work. Others have gone on well for a time, but their minds becoming occupied with relations formed here, they too have been turned from the work and have left us. Some, again, have continued following instructions until the potentiality of their life has exposed them to that most deceptive of all principles,—the highest ideal of love between the sexes, found in the old order of human life. These have also gone out from us: some have married, some have followed one course and some another; but, in almost every instance, they have become enemies of the work.

So much for the ultimate results of the association of the sexes in the Fraternity. Now a word in regard to the effect of such association upon the Fraternity itself. It is a law in generation that the woman insulates the man from the rest of the body: as soon as the old love begins to be active in her breast, even before it takes form in her intelligence, she begins to throw around the man what is called the womanly protective influence. This at once forms conditions for his insulation from the body, because his thoughts, feelings, ideas, and emotions are then colored by her thoughts, feelings, and desires: and very soon there rushes in a hoard of evil spirits, such as jealousy, hate, evil imaginings, and the numberless causes of inharmony existing in the world, and so the quiet of the Fraternity is disturbed. Whereas if men and women had been

separated until all these evils had been overcome and eradicated from their natures, none of these difficulties would have arisen.

THE LAW.

The law of generation is the method of creation in working out the purpose of God; namely, to multiply and replenish (fill again) the earth with inhabitants. Contingent upon this, and connected with the purpose of the Creative Mind, came the necessity of struggle, anxiety, and worry, in order to prevent inertness, and, by means of thought and effort, to cause continual development, unfoldment, of mind and brain organs. The law was made sufficiently strong to be all-controlling, and the relations of male and female, being a chief agent in this law of generation, were made master, the ruler, of the creative energies. Woman's desires and hope in life were centered in the man, and she herself was made the principal factor in the creative energies, while man felt his dependence upon her in the way of the procreative act, which seemed to be the dominating principle of her influence over him. This, however, was only apparently so; for he needed her influence to ensphere and hold him, and to wield an all-controlling power in binding him to his home and to the care of his children. The power to do this was given to the woman, and this being the active principal of her nature, unless she has the opportunity of exercising this function of her being, she is like a bird without a nest, a ship without a rudder, like a soap bubble in the air. He, in turn, when deprived of her influence, is like the Wandering Jew,—cold, hard, positive, restless, without home or anything to make an earthly existence pleasant and desirable.

To the superficial reasoner this fact may not be apparent because of man's ability to lose himself in the various interests of the day and in his social circle; but, even under such circumstances, we question whether there is a man living, in whose heart there is not the image of some woman whose memory is most sacred to him, and without whom he feels a certain degree of weakness and helplessness; but, being deprived of her presence—for married men are as conscious of this depriation as those who have never married,—he plunges into exter-

nal interests, and refuses to believe that life holds anything for him other than what is found in the various pursuits that interest mankind.

However, when he turns his attention toward God and the cause world, and conserves the potential energies of his life, he begins to suppress all these sense ideals, hopes, and aspirations, and retires, as it were, into the interior. He usually finds there an undefined ideal of the feminine half of himself, and the need of her grows as the potentiality of his life increases. By means of this, his most vulnerable point, he becomes an easy prey to the influence of woman's nature: for he has not yet obtained the power of discrimination, which would enable him to reject the influence of all women but the one who really belongs to him as his completement.

On the other hand, woman, honest, earnest, and sincere in her effort to reach the high goal, belonging, as she does, to the interior of human existence and of man's nature, finds that, without her volition, the currents of her life reach out after certain qualities of mind and physical strength. Unless they are repelled, her life and her love will be drawn more and more into the interior of the man, until her love takes possession of the entire being of both, radically changing mental and sense consciousness. It requires more real decision of character on the part of the woman to overcome this subtle interflow of mind and sympathy—which becomes active without her will and before she really knows what is taking place—than she would be called upon to exercise under any other circumstances, and even more than is demanded of the man. This is the pivotal point upon which moves that power by which the creative law governs the race and shapes its course.

In order to understandingly state this wonderful problem of the relations of the sexes, we must conform to the order made use of by the inspiration of the Bible. In the beginning when man and woman were but a thought of God, pure, innocent, and holy, before they had taken on material form, the two were one; but when they were clothed upon with flesh, they separated as to physical bodies, taking their respective forms in order that each might have a particular sphere of action and service in the world. But in order to accomplish the ob-

ject of their creation, it was necessary that the two work together, otherwise there could have been no generation of their kind, neither could have obtained the broad sphere of uses as we see them in the civilized world to-day. It was necessary that woman carry and take care of the offspring, "keep" the home, while man went out and tilled the soil, gathered in its fruits and made provision requisite for the uses of the wife, of the home, family, and for his own comfort.

The man and the woman thus separated have gone on through the cycles of time, and all the knowledge that the world posesses has been gained under that order and condition of things. The very brain structure of the race, and all the habits of its use, have been formed and matured under the regime of these experiences; therefore it becomes next to impossible for any man or woman, from the external or reasoning brain, to understand or believe in a life in which the original purpose and conditions of the original thought can again obtain; or, in other words, all the methods and requisites for returning to God and living in the conditions of the Spirit are opposed, antagonistic, to the usages and beliefs of thousands of generations.

When men and women begin to live the regenerate life by ceasing from generation, and by turning from all that belongs to it, they are mentally at sea; that is, they lose hold, for the time, upon every thing that they have believed, and discover that everything they have known was inverted and must be reformed. In the Revelation to St John, the angel said, "Behold, I make all things new." Whilst undergoing this great and wondrous change, all persons become as little children: Jesus said, "Ye must be born again. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

When they thus let go, retire, as it were, within, the first vivid consciousness to which they awaken is a need of something; and that need forms itself into an image,—the image of the opposite sex, the image that should become his or her complement. The consciousness of need in that direction becomes almost a helpless waiting. This opens man's and woman's nature, each to the other, so that without knowledge of law or

of specific qualities, their lives flow together. Woman in her thought and love is the interior of man, just as her sphere of action in the world—home and family—has been interior to his, the external business: therefore she really enters into him and begins to sensate in his sensations, to know in his knowledge, and to think in his thoughts: whatever the emotions, passions, and desires may be in man's body, woman becomes partaker of them; and, vice versa, whatever feelings, desires, appetites, and passions may control the life of woman, become the fountain and cause world from which the man thinks, feels, sensates, and desires. No matter how devout the two may be, how determined or fixed in purpose, the woman will stand between the man and his God, and the man will become, for the time being, her only god and hope.

Thus all that constituted the conscious intelligence of the two, before they entered into the sympathetic relation, has now been changed: even the passions that they before hated, have now become glorified and appear as the highest goal of human attainment; and in the light of this lurid fire, kindled by their own life currents, they deceive each the other, and are whirled into the generative act, which soon neutralizes all aspirations, and they find themselves dragged back into the material consciousness of this world, from which they started.

We have said that in the beginning man and woman were one, and we now say that they must again be one. We have also said that the uses in the world of procreation turn all their attention, consciousness, from God to the material world, and that their thought consciousness has been formed by the physical uses in the world of generation, creation. Concerning this subject of man and wife, the Spirit of God said through the prophet Malachi (II. 15): "Did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed." As may be seen by the context, the prophet was here speaking of the creation of man and woman,—that they were made one, and that they must again become one. But he also says, "Yet had he the residue of the Spirit;" that is, he did not exhaust his resources, but might have created more. Now, therefore, let no man or woman seek among the sons and daughters of men for that one, for it will never be found there.

They can find *a* one, but instead of obtaining the paradise of God and being once more able to "enter through the gates into the city," they will always discover, when it is too late, that they have made a mistake, and that the gate through which they are entering is the one through which Adam and Eve were driven to generation and death.

Men and women must realize that God had "the residue of the Spirit," and, like Adam, through first relinquishing hopes, desires, loves, sympathies, and by centralizing ALL these on God, they must follow, as obediently as little children, the guidance of his Spirit. By so doing they will be freed from their evil desires, passions, lusts; and scortatory passion, the very root of all these things, will be eradicated from their nature, a . body as well as conscious mentality will become a purified temple of the living God. Then, and NOT UNTIL THEN, will God say, "I perceive that it is not good for man to be alone" (nor for the woman); and the Lord God will make a help meet for him, and will bring him or her to the companion, and they two will become one mind and one spirit: and that one spirit will be none other than the son of God, their attributes, powers, knowledge, sensations, and all that makes up their existence being of (directly derived from) the Father-Mother God. When this is attained they will go no more out; that is, they will never again fall into generation, labor, sorrow, and death.

Because of these things, let none think of uniting themselves with the Esoteric Fraternity, or starting in pursuit of these great attainments, until they are ready to die to the world, to all old conditions, to all old hopes, desires, and passions, and to place themselves without further resistance in the hands of God, willing to live alone with him, and to be satisfied with him until it shall be his will to unite the individual to his or her companion soul. Neither must they be in an attitude to accept any soul that may seek unity with theirs, for there are disembodied souls, having yet all the appetites and passions that they possessed in the physical form, that are ever ready and anxious to unite themselves with an aspiring soul in the body; and when such a unity takes place, real progress, at the very least, ceases for that soul, and in many cases, it will be worse than marriage to a physical companion.

Know this, that no man or woman while engaged in the interests of the physical world can be fitted to receive that companion soul; and we feel fully justified in saying that the conditions for this unity can never be obtained until there is an organized body under the proper leadership.—[Ed.

GOD'S VOICE.

"When I called, ye did not answer; when I spake, ye did not hear." Isa. LXV. 12.

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse." St. Luke XIV. 16–18.

The grave difficulty that man experiences in hearing God's voice appears to arise in a lack of ability to listen to it. When, at one and the same time, several voices speak to man with equal distinctness, that one towards which his mind is most strongly directed, either to accept or reject, would be heard the most distinctly. This proves that, to a certain extent, the mind has the power to close itself to impressions coming through the senses; just as we say to another, "You may talk but I will not listen;" that is, "I will not permit myself to be impressed by what you are saying." While one may not have the power to silence an appeal to the senses, he can cause the senses to ignore that appeal.

We are sometimes told that God's voice is heard only in the silence; but it appears that this is not necessarily an external physical silence, but rather that of the heart's desires and the brain's intellectualisms.

Man is called wicked, not because God in creating him made an evil thing, but because he accepts the verdict of his senses, and does those things which, in view of absolute knowledge, are wrong, and refuses to do the right, his judgments, being based mostly upon appearances and altogether upon externals, are usually, if not always, erroneous; for the appeal in such cases is always to the ego, the individual good being held as of more importance than impersonal right. Evidently it is not until man can reject the testimony of his senses, until they cease their insistent clamor, that he can, in stillness and calmness, ren-

der a judgment entirely unbiased by personal considerations,—a judgment based upon his highest ideals, and knowledge of right, justice, truth, and wisdom.

Upon an ancient temple was inscribed the words "Know thyself," and evidently one can not know himself until he restrains the senses, and thus gains opportunity of expressing himself. But comparatively few are able to hold the senses in check long enough to perceive that they themselves are one thing, and their physical senses are another. Observe a man attempt to express himself in a moment of strong feeling, and mark the change in his opinions after he has become calm; you will then in a measure perceive the difference between the man who can reason from a standpoint of justice and right, to the point of knowledge, and the sensating animal who reasons only from the standpoint of his own personal desires. When one is still, with all the senses held in abeyance, it appears that his faculties combine in the effort to arrive at correct conclusions, regardless of sense and self; and the expression of the inspired writer, "Be still and know God," indicates that it is only by this same method of "stillness" that the voice of God can be heard and the guidance of his Spirit obtained.

Some are possessed by the feeling that if they could only go into seclusion, away from the people, they could easily attain to that silence and stillness that would enable them to hear that voice which is heard only in the stillness; but it is evident that, unless one has to a great extent conquered the senses, when he goes into seclusion he will hear only the cry of those senses, instead of that "still small voice." It is not only the ability to stand unmoved under severe provocation that proves one's mastery of self, but also the ability to stand still amid the changing surroundings and wait God's time; and it is for this power that one should strive rather than for that solitude where no trials have opportunity to distress. In time of peace a coward can strut in a bright uniform and imagine himself a brave soldier; even so he who goes away from others, to get rid of the bother and annoyances that harass him, can, in his security from intrusion, easily imagine himself master of his undisturbed but not conquered senses.

Sometimes one finds that he is continually disturbed by the

words, actions, aura, and "conditions" of others, and in self-defense he assumes an attitude of positiveness; he is "so sensitive" that he does not see why others are not more considerate of him; he cannot bear to be approached by brother or sister: when we get into that condition it may be well to stop a moment and think that there are spots on the body that become so sensitive that they cannot bear to be touched by any other part; we call such spots sores, and we should avoid becoming like them.

Since man's duty to man, as a co-worker with God, demands a certain amount of contact with the noise and confusion of earth, and since in that confusion he must be able to hear the one voice that alone can guide him aright, it is evident that the stillness demanded, instead of being freedom from external noise and untoward conditions, is rather as that of a babe lying quietly and trustingly in its father's arms while being carried along a noisy, bustling street, and having a more vivid realization of the father's nearness and loving protection than of the surrounding bustle and confusion: certainly it is only in that attitude that one can always hear the Father's voice, and be always ready to answer "Hear am I."

THOUGHTS ON VIBRATION.

BY CHAS. B. RIGGS, M. D.

[Read before The Biological Society of Toledo, Ohio, July 15, 1897.]

There can be no effect or phenomena without a cause—where cause exists there must be phenomena ; the two are inseparable. All intelligent beings recognize a Great First Cause, which the English-speaking people call God. It has been said that "God is love," also, that "love is life in motion." God has been recognized as an intelligent Power, an all-pervading Mind, having the inherent ability to will and to do. Mind has been conceived of as a substantial energy possessing force and volume as two of its attributes, which, being set in action by intelligence, another of its attributes, produces what is known as vibration. Now, if God be recognized as love,—life in motion,—then it seems quite reasonable that God is, in the same sense, vibration; for vibration, in all its degrees of manifestation, is but life in motion. Since we recognize God as the Great First Cause, the Cause of all things material, psychical, and spiritual, and also as an infinite volume of vibratory life essence, we may reasonably assume that vibration is the method used by God to express Himself in the language of the innumerable forms of material, psychical, and spiritual phenomena. This being true, it follows that vibration lies parallel with, and inseparably united to, Cause,—God. Hitherto and henceforth, the great problem before the finite mind is to fathom the hidden realms of the cause world. This gigantic task it can only accomplish by unfolding into the image and likeness of the Infinite Father; for "verily, verily I say unto you, 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. For the Father loveth the Son, and sheweth him all things that himself doeth" (John v. 19, 20). In proportion to the degree of the son's unfoldment will the Father teach him the intricate processes of cause. This is verified by the fact that scientists have agreed that all things that are, have a specific rate of vibration, varying in intensity

according to the density of the respective substances. If, by any means, the rate of vibration of any substance is affected, the normal texture and physical and vital attributes will be modified in a relative degree. Then, by violating, transgressing, the laws governing the rates of vibrations of the various substances of the body and of the several faculties of the mind, the normal rates of vibration are disturbed, which lowers the vital integrity of each tissue element so affected. Thus is produced, not only the many forms of functional derangements, but also all the innumerable varieties of organic lesions. This is that which we call disease. Then, if disease is that condition of the tissue elements wrought by discordant vibrations, health must be the opposite condition. From this point of view we will define health as that condition in which absolute harmony reigns between the vibrations of the soul and body of man, and the vibrations of the Godhead. With this conception of health as our standard, we will find, on investigation, that there is not a healthy man or woman living on the plane of generation; and we dare say there are but few, yes, very few indeed, on the plane of regeneration. As the questions of health and of disease are of paramount importance in the higher unfoldment, not only of the Esoteric student, but also of all humanity, let us turn the calcium light of true science on the philosophy of life, hoping thereby to unravel some of its perplexing mysteries.

We are told that God created all things by the power of His word, or thought, for John (I. 1-3) says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." We know, also, that creative thought depends upon the substance of the being which projected it into form, to begin its creative existence. Then, if all things were originally thought-forms created from the substance of the Creator, and if God be recognized as an all-wise intelligence, a resistless mental energy, we are forced to the conclusion that all material things are the product of thought crystallization, and, therefore, crystallized thought-forms. Since all material things are crystallized thought-forms, flesh, the physical bodies of all animate objects, being material substance, must be the product of thought crys-

tallization.

Each atom of matter is stamped by the Creative Mind with a vital power which enables it to aspire to, and participate in, the many complex processes encountered along the great highway of evolutionary development; that is, each atom of matter possessed a specific rate of vibration at the time of its creation, and it has, also, the inherent power stamped in it by the Creative Mind, to take on higher or lower vibrations according to the character and quality of influence under which it may be placed from time to time. As a result of this inherent power, we see the material world constantly changing form to meet the demands of the vital principles which are descending from the astral into matter, some to begin, others to take up and continue, the process of individualization. In order to obtain this result, each vital principle takes on a material covering, or physical body, the form and quality of which is governed by the rate vibration of the vital principle creating it. Therefore each of vital being, whether vegetable or animal, possesses a vital spark or principle which is endowed with the inherent ability to gather mind powers from the various planes of its material existence as it ascends, through the evolutionary cycles, to its ultimate perfection. Each vital spark becomes, at its inception in matter, a creative mind or individualized soul in proportion to the degree of its unfoldment. The rate of vibration maintained by each vital being tells us the degree of unfoldment such being has attained; it also tells us the quality of mind powers possessed by such individual. Added mind powers, soul development, and physical refinement, are obtained only through the instrumentality of the centripetal force exerted over each individual soul by the Infinite Mind. It is by virtue of this attractive power that we are enabled to attain, by successive steps, the divine harmonies of the vibratory life-currents constantly sent earthward by the loving Father. Each creative mind is endowed with the power to transmit to the product of its labor, the appetites, passions, desires, and aspirations possessed by such mind at the time the thought is created. The kind and quality of these thought essences will be wholly governed by the rate of vibration maintained by the mind when the thoughts are given form. So it is quite plain that each thought will vibrate

in exact unison with the creative mind at the time of its birth; that is, if the creative mind be positive, or acting at a high rate of vibration, the thought, when crystallized into flesh, will be firm, positive, and resistant to adverse influences; "for in the unyielding will is health," happiness, peace, joy, love, and life everlasting. On the other hand, if the creative mind be in a negative state, acting at a low rate of vibration, the crystallized thought in flesh form will be lax, almost devoid of resistive power, and easily overcome by adverse influences; for "in the weak will is sickness," suffering, sorrow, passion, selfishness, hatred, "and death." Thus we are given the keys that unlock the mysteries of health and of disease. The Father has placed in our own hands the means by which we can possess whichever we desire; for He says, "Choose you this day whom ye will serve" (Josh xxiv. 15). He said also through His Son Jesus, "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammom" (Matt. vi. 24).

From the foregoing it will be readily seen that, to have perfect health, we must have, first, a healthy mind, through which thoughts can take their normal forms; that to have a healthy mind, we must have a healthy body, from the transmuted vital essences of which the mind can gather the substances in which thoughts take form; that to have a healthy body, we must supply it with food of such a kind and quality as the mind can harmoniously use in its constructive and reparative processes; or, in other words, the food must be made up of thought forms in which are incorporated vital essences that, when transmuted through the various vital processes of the physical organism, will vibrate in absolute harmony with the creative mind. In consideration of this how necessary it becomes that we arm ourselves with the divine law of "Use determines all things, whether good or evil," to enable us to adjust ourselves in our true order and relatedness to the Creator, and to all things created.

In order to produce perfect health of body and mind, food elements must vibrate in absolute harmony with the mind powers and tissue elements of the entire organism. By judiciously selecting our food, we regulate the qualities of life essences by which the body and mind are supplied; which, to a vast extent,

enables us to mould the character and quality of our thought. If we would act intelligently when going out in nature to gather our food, we should first examine our own conditions, qualities, and aspirations, so as to be able to know the kind and quality of food needed to build up the kind and quality of organism that will supply the mind with the proper quality and sufficient volume of life essences with which to build the conditions to which our minds aspire. Having received the key by which we can investigate the organic world with this end in view, our attention is first called to the appetites, passions, emotions, desires, and aspirations, and, lastly, to the habits of each individual being, ourselves included; for, as has been said, each creative mind stamps its qualities into every element of its physical body. If our ideality be that of great muscular power and capability of enduring extreme physical effort, then supply the body with articles of food possessing such qualities, keep the mind continuously vibrating at the highest possible rate with that ideal in view, and such powers will be given us in proportion to our ability to receive. Or if our ideality be that of high moral and intellectual ability, labor to that end as diligently as is indicated in the former instance, and our desires will be gratified proportionately to the persistency of the efforts made, and the highness of the rate of vibration at which the mind is maintained. Furthermore, if our ideality be that of a desire to know, and a determination to do, the will of God, supply the body with such foods as possess the higher spiritual life essences, make an absolute consecration of self to the service of the living God, keep the desires fervently polarized on spirit, and in due process of time, the spirit-world will be opened to us: then we shall have a vivid realization of "I and my Father are one" (John x. 30). By means of thought polarization the rate of mental vibration is, by repeated effort, raised to the plane of ideality; and by supplying the body with foods the vibration of whose vital essences approach, as nearly as possible, this ideality, the organic quality of the physical body is refined, which elevates the physical basis from which the mind works, step by step, toward the coveted goal. Therefore, when judiciously guided by an intelligent will, thought polarization and proper food go hand in hand, in whatever attainment we choose to make.

Having received methods by which we can properly guide ourselves in supplying the necessities of the entire organism, let us, now, turn our attention to the exhaust of these forces through the normal and abnormal functional activities of the body and mind. Nature's laws tell us that each organism, when living in pure nature, stores up a vast reserve force which enables such being to live up to the highest conception of its plane of existence; but careful investigation reveals the fact that man, in his great endeavor to obtain enlightenment, has, at the same time, gathered around himself a multitude of influences which exhaust the precious treasures of this great storehouse of his life essences, thus robbing him of the possibility of a realization of the higher attributes of his nature. Now, if it is impossible to realize the higher attributes of man's incarnate being while exhausting his life forces in sensual indulgences, it becomes vividly apparent how great is the necessity of jealously guarding the waste gates of our systems, in order to obtain and maintain the highest degree of health, morality, intellectuality, and spirituality. To reach these ultimates, we must, then, as completely as possible, close up the various avenues of exhaust and gather within the body all the energies at our command, so as to raise the rates of vibration of mind and body to the highest degree attainable. We must prohibit all sensual indulgences of whatever kind, for they exhaust the very essences of our being; cut off the generative act, stop all seminal losses, and turn that vitalizing fluid back into the body, when it will give us a newness of life, an expansion of physical, mental, and soul powers that shall far exceed even our most incredible imaginations. The disorderly mental faculties, with their wild imaginations, must be brought into a harmonious, orderly system, permitting the mind to think only such thoughts as will uplift ourselves and humanity. The mind must elevated to a plane upon which it will think only those thoughts that are in harmony with the objects to be obtained. The quantity of food should be reduced to the actual demands of the body and mind, and all viands eliminated that have a tendency to deplete the life forces in the process of nutrition. The body should have just sufficient exercise, in useful labor, to develop all its parts to the highest degree of perfection. If the law of use, as previously given, be applied to

all that is thought or done, the vibrations of both body and mind will be elevated to, and maintained at, such a high rate that the extraneous disease-producing influences will be ineffectual, the internal disorder having been completely eradicated by such methods. Then, if we must cut off all sexual indulgences, seminal losses, light, frivolous, and vulgar conversation, jealous and malicious misgivings, impure and disorderly imaginations, extreme mental and physical exercise, and extreme inactivity of body and mind, in order to obtain and maintain that high degree of health through which alone we can reach the higher attributes of our nature; it follows that these various ways of indulging the senses are the avenues through which disease—that is, the disturbances of the normal rates of vibration of the tissue elements of the body, and of the various faculties of the mind—is produced.

Then, to attain that pinnacle of unfoldment where absolute harmony (perfect health) reigns, we must "brake down the middle wall of partition" between soul and body," to make in himself (ourself) of twain one new man, so making peace (harmony in vibrations, perfect health); and that he (we) might reconcile both unto God in one body by the cross (overcoming the animal or carnal appetites, desires, and passions), having slain the enmity (between soul and body) thereby" (Eph. II. 14–16). Purity of body is, then, as necessary as purity of thought: Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. v. 8). To obtain that purity of heart (intellect and soul) to which Jesus alluded, we must make our bodies pure, for it is just as impossible to have a pure "heart" in a diseased body as it is to obtain musical harmonies from a discordant instrument; in our material existence the two conditions lie parallel to each other and are inseparably united. We must render every atom and essence of which our vital being is composed, a sanctuary of angelic purity, a fit temple for the indwelling of the Holy Spirit.

FACTS CONCERNING RIGHT LIVING.

By Dr. Jozef Drzeweicki, Warsaw.

[The Herald of the Golden Age.]

Man in all ages has felt a certain undetermined want for something which would fill the emptiness of life. He even craves, longs, and hunts after this "something," called happiness, but he looks for it where it does not exist; and where it may be found, that is, in himself, there he does not hasten to catch it. In his racing after happiness he is running this way and that way, and for the want of something more satisfying, creates for himself ideals, and sees in their realization his happiness.

Among the many emblems which are written on the banners promising happiness to man, there is one which reads "Thy Will be done on Earth," the emblem of The Order of the Golden Age, whose aim and task is now becoming well known, and which requires from its members the abstinence from all kinds of animal food—in this manner endeavoring to introduce a reform in the daily diet of man. That which we eat makes our flesh and blood; pure food and drink make pure blood; pure blood, pure thoughts and health; pure thoughts, pure deeds (in the higher moral sense), and pure deeds our contentment and happiness. That is why the greatest reformers—as the history of the progress of mankind teaches us—commenced their work from the fundamental reform of diet. Therefore, it is *quite natural* that The Order of the Golden Age, proclaiming a gospel of Peace and Goodwill on Earth, of Health, Happiness, and Contentment for all, should ask from its members, the adoption of bloodless and natural food.

There have been written many books, pamphlets and articles, showing the necessity of such abstinence from the naturalistic, ethical, humanitarian, and religious points of view; I shall not touch those points. As a physician, I wish to assert some *facts*, forgotten and little known by many, from the *medical* and *practical* point of view.

Our material body is the abode, or rather prison, for something immaterial, and in order to be healthful, must, like every building, be constructed of sound material and properly repaired

and warmed. Therefore the food which we consume should contain elements both for building and warming. The building or flesh-forming material is furnished us by food, rich in fibrin or albumen, and the warming by food, rich in carbon or the so-called hydro-carbonates, in the form of sugar, starch and fat. As we have two sources of food, animal and vegetable, it cannot be indifferent to us what kind of material for repairing and warming we employ; therefore, it is important to us to know positively which kind of it is *most suitable* and *most wholesome.*

All religions in the world teach us that the proper place of man is the garden, and seeds and fruits are his natural food. That which the religions teach us, finds its affirmative in all natural sciences treating on man. Comparative anatomy demonstrates that man belongs to the same group of animals as the higher apes, or the so-called anthropoid apes, which have, like man, sixteen pairs of teeth, the same digestive canal, and liver of the same size, and which in their natural state live only on fruit, and form with man the group of *frugivorous animals.* Thus, strictly speaking from the zoological point of view, man is neither a carnivorous nor a herbivorous, but a *frugivorous* animal. Further, we learn from comparative anatomy, that Nature gave to the carnivorous animals a large liver and a short digestive canal, and to the herbivorous a small liver and long intestines. It is well known to us how easily and quickly, especially in warmth, meat decays. Thus undigested particles of meat are subjected to decaying in the intestines, and the products of such decaying, in the form of the so-called ptomaines and leucomaines, etc., may enter the blood and occasion many inconveniences and disorders. Foreseeing Nature, however, secured her creatures feeding upon meat from such self-poisoning, by giving them on the one side a short digestive canal, in order to remove quickly the decaying particles, and on the other side a large liver, whose principal aim is to destroy putrid alkaloids, formed physiologically in the bowels—the so-called "antitoxin function of the liver." As man has a considerably larger digestive canal, and a considerably smaller liver than the carnivora, the undigested particles of meat remain a longer time in the intestines and decay longer; in this manner a great quantity of putrid alkaloids get into the liver, and irritating it, may be the cause of its many disorders. Besides, the liver itself being too small, is insufficient to destroy the whole quantity of the

alkaloids running into it, and allows them to enter the blood and poison the nervous system; thence many diseases of the liver, blood and nerves, may take rise.

Medicine does not know any disease occasioned by vegetable food taken in proper quantity, but there are many diseases connected with flesh eating, amongst them being *cancer* and *phthisis*. In proportion, as man ate more and more meat, cancer and consumption became more and more common amongst us, so that there is hardly any family to be found in which there would be no case of cancer or consumption. Fruits and vegetables are, as we said, blood purifiers: they are substances made by the alchemist, Nature, which come to us direct or first hand, whilst meat is a *second-hand material*, already used and made impure—as every living creature wastes itself, and pollutes its blood. Hence meat must always contain in itself some poison. Persons not accustomed to animal food contract diarrhœa or some sort of fever after taking meat, as it often happens with newly-enlisted soldiers from Polish and Russian provinces—where people do not eat it—when they receive meat twice daily during their service. By and by, they accustom themselves to flesh, the same as many persons to morphia, cocaine, tobacco, etc., and it has no more this immediately visible bad effect upon them.

Still more interesting and important is that which physiological chemistry teaches us. As it is known, food under the influence of the digestive power changes into a substance called chyle. It has been proved that chyle, formed after digestion of vegetable food and exposed to the action of the air, resists fermentation and decay for weeks, while chyle formed from meat in the same condition will, after three days, decay, and very often after twenty-four hours will show traces of fermentation. It is easy to be understood that the organism whose blood is supplied with alimentary substances so easily subjected to fermentation and decay must be more inclined to all kinds of inflammation and infection, than that which is supplied with substances resisting fermentation and decay. Thence, says Dr. Sylvester Graham in his "Science of Human Life," p. 362, "If two healthy, robust men of the same age, the one subsisting principally on flesh-meat and the other exclusively on a diet of vegetable food and water, be shot down and killed in warm weather, and both bodies be laid out in the ordinary manner and left to the action of the elements and affinities of the inorganic kingdom, the body of the vegetable-eater will remain *two or three times as long* as the

body of the flesh-eater, without becoming intolerably offensive from the processes of putrefaction." These are facts which speak for themselves.

According to the calculations made by Dr. Pavy, Dr. Edward Smith, and other modern physiologists, the organism of man requires only four to five ounces of nitrogenous food daily, and fifteen to twenty-two ounces of hydro-carbonates. Of the latter, according to Dr. Playfair, seventeen to eighteen ounces of sugar and starch are necessary for the organism, and, as is well known, there is no sugar in the animal food. Thus we see, that for restoring the body, man requires an exceedingly small quantity of albumen, but a large quantity of sugar and starch, which produce the strength and warmth. Therefore, the opinion that large quantities of albumen are necessary for our life and health, is fallacious, being a notion spread by the ignorance of physicians, who, by such teaching, created scores of cases of apoplexy, dyspepsia, gout, Bright's disease, etc., etc.

If we now reflect upon both sources of food, animal and vegetable, we shall convince ourselves that in the latter we have all necessary elements: albumen, starch or sugar, and fat, and, as is well known, nobody can live a long time on meat only. Although chemists did not discover any difference between animal and vegetable albumen, yet physiologists assert that the former is more easily assimilated in the organism than the latter. This assertion is quite erroneous, and it comes from their having conducted their experiments and observations on persons who were accustomed to meat from childhood, and had, therefore, accommodated themselves to such diet. They would come to quite contrary results if they made their experiments and observations on *vegetarians;* and would soon convince themselves that the latter digest *vegetable* easier than *animal* albumen.

There is in the North of Russia the tribe of Samoyedes, living principally on offensive fish oil, and this kind of food is very nicely tolerated by their stomachs, because they accustomed themselves to such diet. If physiologists would make their experiments and observations on Samoyedes, there would be no doubt that they would come to the conclusion that offensive fish oil is the easiest food for digestion. Men of science should keep in view the fact that the human organism is a machine which works as we direct it, *and the conclusion got from some men, living in one condition, cannot be generalized on all men.*

Summing up all the above, we come to the following con-

clusion: (1) There is no doubt that man, as natural sciences and religion testify, is created to live on fruit and vegetable food; (2) That such diet purifies the blood, while meat inflames and is the source of many diseases which are the punishment for breaking the natural law and command; (3) Belief in the value of meat diet is supported by erroneous opinions of some medical authorities—opinions, which in time have rooted themselves into the minds of men and become their property, their habit. *Besides Nature there is no authority.*

In the beginning we have remarked that our body, as every building, must be *properly* warmed and repaired. It is not sufficient to live on vegetable food,—it is necessary to use it properly. It is impossible to establish fixed rules with regard to diet, on account of different constitutions of mankind.

The greatest rule of diet is to follow *simplicity*. Nature delights in the most plain and simple food, and every animal, except man, follows her dictates. No animal eats when it is not hungry; only man disobeys his natural instincts and eats and drinks without any need, in order to gratify some artificially acquired taste. Hence man is much more subjected to disease, than animals in a state of liberty and living in a natural way, because the latter live in accordance with the laws of their nature, while man acts continually in opposition to the laws of *his* nature, especially in regard to his eating and drinking. There is a custom to breakfast, lunch, dine, and sup, as if such a command existed for men; and what is worse, physicians support this custom, advising their patients, as well as persons in good health, to "Eat and strengthen themselves." He who eats more than he needs, *poisons himself*, and if repeated almost every day, it is easy to foresee the consequences. For those who wish to apply the emblem, "Thy Will be Done," to the habits of daily life, I cite the following rule:—"Eat only when you are hungry, and drink when you are thirsty, and never otherwise. If some particular preparation attracts your palate, do not allow yourself to be seduced into taking it simply to gratify that craving. Remember that the pleasure you derive from it had no existence some seconds before, and that it will cease to exist some seconds afterwards; that it is a transient pleasure, and that which is a pleasure now will turn into a pain if you take it in large quantities; that it gives pleasure only to the tongue. During meals exercise your will, that your food should be properly digested, and build for you a body in harmony with your

spiritual aspirations, and not create evil passions and wicked thoughts."

The analogy between the nourishment of plants and animals affords a striking proof of the danger of intemperance. A certain quantity of moisture and manure is necessary for vegetation, and helps it, yet the excess of the one or the other will entirely destroy it. The best thing carried to excess becomes injurious and destructive; therefore, we learn that the highest degree of wisdom rests on the *proper* regulation of our appetites and persons, so as to avoid all extremes, and this only is the privilege of man. The slave of his stomach will always deserve pity. The Almighty endowed us with reason, and passions for the propagation of the species, and the preservation of the individual, etc. Everyone of us, like that Hercules from the Greek Mythology, has the choice of two ways: one, the way of reason—a hard way of struggle and sacrifice, leading to the Olympus, to the gods—and the other: the way of never satisfied enjoyment, as luxury knows no bounds, along which, in cups of pleasure there is also bitterness and deadly poison; but, alas, men only perceive their error when too late.

ASTRAL INFLUENCES.

It has been given in Solar Biology that those born in the sign Virgo are conservators of the old and established conditions, and we think that if the readers of THE ESOTERIC look back over the past month, the period during which the earth has been passing through that sign, they will discover that their minds have dwelt more largely upon the scenes of their past lives, running back to childhood, than has been the case at any other time of the year. We think, too, that those who are in the habit of living in the consciousness of the Spirit, have found it more difficult to maintain a spiritual consciousness than at other times.

Virgo is a feminine, earthy, materialistic sign, and as our readers pass from this sign into the sign Libra, they will find the change a radical one. Instead of the mind being held down to this life, with its many incidents of the past, it will appear to enter a boundless ocean from which thought foreign to one's self may be gathered from almost any sphere. States of consciousness of a strange and unaccountable nature will sometimes come over the intelligence. Libra is also a feminine sign, is airy in its nature, and seems to belong to the whole sphere of the earth's atmosphere: so much so that sensitives, and especially those born in this sign, frequently become conscious of being in the center of an immense sphere.

Dr. Cyrus Teed, who is born in the sign Libra, furnishes one of the most striking examples of the experiences just referred to. If we have his correct date of birth, Dr. Teed is polarized in Capricorn: Capricorn is, of course, known to be an earthy sign, and the consciousness of this hollow sphere has become so earthy and material to him, that he has formulated a theory that the earth is a hollow globe and that its inhabitants are on the inside of that sphere. It would only be possible for a person born in the sign Libra to get this conception, for everything in physical, external nature contradicts it.

It is quite evident that Libra belongs peculiarly to the half of the zodiac represented by the maternal principle, and that it is the head of the maternal; for it is found, by those living the

regenerate life who have begun to concentrate their minds upon the Divine Mother, that they become conscious of a hollow sphere whose dimensions and peculiarity vary, according to their own natures and thought conditions, from a hollow sphere encompassed within their own breast, to one filling the immensity of eternity. To some this sphere appears filled with darkness, which, no doubt, gave rise to the words of the prophet, "Yahveh said that he would dwell in the thick darkness;" for it is the hollow sphere of unformed thought and creative life, as if awaiting the approach of the creative word to take of its substance and create forms of usefulness.

In this sphere will be found, by the mystics who are able to traverse and explore it, the sun, moon, stars, and all that there is in creation; and this being the mother sphere, it binds, contracts, narrows down, to the limits of the mental capacity of the person exploring the universe, so that he may, as it were, handle worlds and systems, qualities and thoughts, and spiritual substances, as maternal things, and thus know them. Herein is a point of great danger to aspirants just awakening into the mother-half of the universe: if, to begin with, they have not a scientific knowledge of the facts of the universe, the light of a clear intellect, and a soul united to Divinity, they will create a world of their own, forming it of their own eccentric idealism, and, through the feminine principle, narrow down that sphere, and so solidify it, as to shut out the possibility of any ray of intellectual light entering it.

But we must confine our attention to what is immediately practical in this wonder world where resides all that is mystic. If the reader carefully observes his feelings during the coming month, he will find that he can acquire knowledge with greater facility than at any other time of the year. It is the sign which gives birth to the thought which produces discoveries—in short, it is the fountain from which may be drawn, gathered, formulated, anything desired. If our friends will notice the mental conditions and the sense conditions during this period, and the changing influences produced by the moon passing through the varied signs of its zodiac, and the influences produced by the rising signs (the twenty-four-hour zodiac), they will, from experience, learn something that will not only cause them to value Solar Biology, but which will awaken their consciousness into a new and wonderful world.—[Ed.

HOLINESS.

Many so-called advanced thinkers, and many of those seeking mystic powers, scoff at the idea of the Holiness Movement which is now, and, for the last twenty years, has been, going through the country. Others who do not scoff, say nothing at all about it; in their calculations it does not seem to form any part of the methods to be applied for the attainment of these powers. True, they have a code of morals and talk much about the many exalted ideas that must be reached in order to attain results, but when we come to analyze their methods and arrive at their real objects, we find those objects purely selfish.

Not only is this true of the so-called Theosophists and many other branches of magic-seekers, but it is also true of the great majority of Christian Scientists, and the class that goes by a multitude of such names. In fact it does seem that wherever there is a movement before the world seeking any mystic powers, from self-healing to the general magic-seeking associations, the central idea is to obtain power to gain wealth, honor, position, or supremacy over their fellows. This fact draws a distinct line between the anti-Christ powers and those of the Christ.

On the other hand, when we investigate the movement seeking holiness of heart and life, which is active in many churches, we find that, in so far as it is genuine,—for we know that some are seeking sense-gratification,—it is a complete and perfect self-surrender to the mind and will of God; and while it is not a philosophy that acts upon the intelligence of that people, yet its efficacy lies in the fact of having entered into covenant relations whose spirit is identical with the covenant that God made with the children of Israel in Sinai. The covenant is identical with the one that every Esoteric student must make, and the results of that covenant are identical with those that must be obtained by followers of the Esoteric teachings (we call the teachings "Esoteric" because they relate to an interior work,—a work of the soul and not merely of the external intellect).

No Esoteric student can reach the promised ultimates unless the soul is placed in a passive, negative condition toward God, and in a positive attitude toward the world; and unless he has subordinated all the appetites, passions, and desires of the flesh (overcome carnal-mindedness). In other words, all self-seeking must be overcome, and all the mentality harmonized with the Mind and Spirit of God, so that the individual, as it were, moves in the currents of his mind, acts from the powers of his will: the central thought must be, "Let *Thy* will be done"—not mine.

The Holiness Movement has really made this surrender in word and thought; but the time has not yet come for them to take the stand that those who have come to the Esoteric Fraternity have taken,—that of carrying all that covenant promise into effect. The time will arrive, however, when all those who have made the covenant surrender of wealth, honor, home, and even family, for the kingdom of heaven, will be required to carry it into effect. Then will be known those who have really made the covenant and are following the Lord wholly, and those who have not been sincere in the self-surrender.

The people in the churches who have made this covenant dedication are doing the will of God from the negative or feminine side: they are like little children in the arms of their beloved Father, God. They are happy there,—pure, sincere, and in many cases innocent, the symbolic language of the Canticles is applicable to them. It has often seemed to us that God, the beloved Father, has thus put on record his word concerning these people: "I charge you * * * by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till he pleases."

But when the Father *pleases* to awaken them from that beautiful sleep and dream, in which they now are, to a vivid intellection, and a consciousness that the time has come for them to go to work in the Father's vineyard, then, like the virgins of the parable, they will arise, trim their lamps, and go out to meet the bridegroom.

The time is not far distant when the words of Isaiah (LXVI. 8, 9) will be fulfilled: "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." The prophet seemed to have looked forward to a time in the history of the world when all things will be ready; when God will have a prepared people who are living in a consciousness of his Spirit, following its guidance absolutely, so that, when the word goes forth, "Behold, the bridegroom cometh; go ye out to meet him," all these people will at once obey, fulfilling the words "Who hath heard such a thing? who hath seen such things?"; as if to say, "Something is going to happen that was never before heard of;" so sudden in its movement as to justify the words, "Shall a nation be born at once?"

It is well, then, that every man (and woman) see to it that he is in a condition to obey the voice of this guiding Spirit; as he must be if he would be partaker of this great glory. We do not say that people should gather to this Fraternity; we would rather say that they should not gather here until they are certain that it is the will of the Father that they should do so. When this time (for the 'gathering) arrives, there will be only enough here for the fulfillment of the parabolic and prophetic utterance of Jesus, when speaking of this time, "Wheresoever the carcase is, there will the eagles be gathered together." Matt. XXIV. 28.

The word "carcase" means a dead body,—the souls under the altar: "and when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony that they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" for at that time there will be a few souls who are dead to the world; who have sacrificed their physical existence, and are dead to all that, from a worldly point of view, gives life and animation, having sacrificed themselves for the preparation of a place at which the gathering will take place when the time arrives. These will stand holding the light of the kingdom to the world, not looking to man, but in an attitude of mind justifying the expression, "How long, O Lord, holy and true (not How long, O people").

We commend you, with all our hopes and interests, into the hands of God, praying that his peace may abide with you.

A WARNING CALL.

How many readers of THE ESOTERIC have gained their freedom? How many of them have been emancipated from the evils which the errors of the past, and of the present life, have entailed upon them? Alas! but few; for if they had, the fruits of Esoteric culture would be more manifest than they are at present. The trouble has been, that great numbers of students have been deluded into believing that the conservation of the life is all that is requisite to their redemption and regeneration. They have dreamed their dream; and, thank God, many of them are awakening to a realization of the fact that conservation is only the base of the spiritual structure they are endeavoring to erect.

Conservation, in itself, availeth but little, and will not give to man a spiritual consciousness. To reach the high goal of human attainment, to be a true son of God, a representative on earth, of our heavenly Father, man must do far more than conserve the seed: the evils to which flesh is heir, must all be eradicated; the garden in which he lives, must be restored to its original beauty and grandeur; each thought, each act, must be under the control of a well ordered and well balanced mind, working in perfect harmony with the will and purpose of our Father. To accomplish this, requires much thought, much prayer, and much *determination*. Awaiting every soul on earth is a glorious future, an ultimate transcending the power of speech to express. To reach that ultimate, to find that oneness with God, man must prove by his work that he is worthy of so great a calling.

The responsibility entailed upon a son of God, is too great to be intrusted into the keeping of a child of earth; therefore unless man proves, by diligent application of law and method, his superiority over the mundane forces which control matter, he will never reach that state of holiness which alone gives him the capacity of body, mind, and spirit, necessary to sonship. A perfect equilibrium of body, soul, and spirit, must exist before man is removed from the sphere of use in the physical

world, and is permitted to partake of the joys of service in the spiritual.

In reality nothing separates the world of spirit from that of matter save that wall of doubt and skepticism which man, in the pride of his littleness, has builded; and as he has builded the wall which separates him from the Father, so he must, through his own efforts, remove it. Each act of charity and love removes a stone from that wall. Each unselfish deed causes the veil to grow thinner. Each time we forgive our enemies, we take a step upward toward our heavenly home. Multiply these beautiful gifts, my readers, make them a part of your daily life, and you will be surprised to find how quickly the joys of heaven enter your soul: you need not die in order to reach heaven. O dear friends, remove the barriers which separate you from the Spirit; why will you remain in the dark and dismal corridor of material existence, when the paradise of God is yours, if you choose to accept it?

Do not be deceived into believing that your freedom has been purchased for you. If you would be free, you must overcome for yourself. How do you expect to enjoy the fruits of victory, if the battle has been fought by another? How can you expect to be crowned with the victor's crown if you have never enlisted in the great fight that is going to emancipate the race? There are in the world to-day, tens, nay, hundreds, of thousands of grand, devout souls, who are dreaming away the precious hours of life If they would only dismiss from their minds that chimera of atonement through another, how quickly would they change the spiritual and mental conditions of earth?

Friends, you must awake! you must begin to put your house in order. You must weed out those false theories and ideas which becloud the mind, and prevent you from clearly discerning the purpose of God, when, by the power of creative thought, he willed you into being. Put the mind in order, or you will never accomplish anything in the Esoteric life. A clear head, a pure heart, and a physical body freed from every taint of disease, constitutes the perfect man; therefore if you would be perfect before God, see that his temple is free from those festering evils which are a disgrace to your manhood and womanhood. "Harsh language," some may say. Yes, it is; but when we look

abroad upon the world, and see the thousands who are asleep, we feel constrained to use harsh language. For years the call has gone forth, "Awake! Awake!!" yet you still sleep, are still satisfied with the shadows of earth, with the gods of gold and silver, with the workmanship of men's hands. You still bow to the golden calf, and at the same time expect that He who rules the destinies of the universe, will be satisfied with the lip worship you have to offer him.

Awake! Awake!! time flies, and we are fast hastening toward that time "when the night cometh, wherein no man can labor." Work while the day remains; work diligently and earnestly. *You* have everything to gain; you cannot add to the glory or honor of Yahveh, the God of the universe, whom we serve.

PROCRASTINATION.

"Time and tide wait for no man"; "Procrastination is the thief of time",—how often we have heard and quoted these trite old sayings, and yet we have hardly been able to grasp the mighty import they should convey to him who would know God.

To know God, is the result of growth, and to grow means persistent, tireless effort, and exercise of will power. Not to grow, is death, dissolution, decay. Observe the workings of this important, and, shall we not say, chief factor, acting, building, reacting, and distributing, in perfect unison with the creative mind: the bee, all absorbed in gathering its store of honey; the ant, hastily running backwards and forward, upward and downward, against fearful odds, yet with a well-defined purpose to build a pyramid with tiny particles of earth; the squirrel, rushing about, hither and thither, to provide against the winter's want; the eagle's lofty flight; the lion's majestic poise,—all manifesting, in their respective uses, the wonders to be accomplished by what we might term a "dogged effort" in the direction of a specific purpose.

Step by step, through the mineral, vegetable, and animal kingdoms, moves that indomitable will, until we reach man, "a living soul," who stands as the epitome or personification of all the will energy below him. Are you able to appreciate this fact, dear reader? Have you satisfied yourself on this point? Let us review the situation:—You say you have entered into covenant relations with God; have taken that name YAHVEH as your watchword and "strong tower," having thereby relinquished your every right and title to the old order of creation, generation. Very well; now, then, what is your truly consistent course? Is it not a fact in your experience, that, in the present order of the world, man is drifting on the strong current of creative methods and conditions, and that he who "will be, what he wills to be" has to reverse all of these? Indeed, we have

found it so; but, alas! how few seem to realize what it is actually to strike out against these formidable antagonists, and grapple with the cold fact, ALL OR NOTHING. This, that, and the other excuse is offered, as in the parable of the marriage feast, until we are led to cry out, O God, where are *the* people? Where are they who comprehend the great depth of Jesus' meaning, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." How many seem doomed to fall at this point: "their land is so full of idols; they worship the work of their own hands, that which their own fingers have made."

It seems to us that, in Matt. xx. 16, Jesus might have intended to convey the thought that many are called, but few choose to take on all the burdens and conditions contingent upon a complete renunciation of the world and its emoluments; for true it is, that a large majority who have thus far embarked upon this course have found themselves upon the scales of fixed notions, habits, imaginary responsibilities, etc., etc., where they are unable to "tip the beam" in the direction of that complete surrender to the will and perpetual service of God and humanity, regardless of personality and wounded feelings, in view of the old order.

On and on, following the sublime motion of the spheres, such souls must again pass down and through the measured process of another cycle, and rise to opportunities somewhat akin to, though hardly so advantageous as the present.

Children, have you heard the voice? Has your mind ever been illuminated with a consciousness of the glorious opportunity offered you,—that of taking your stand as a co-laborer with the angels and souls of just men made perfect? Can you afford to procrastinate in the sight of the law of eternal progression, where to repeat is to stand still. The morning sun finds new conditions at each rising. The great hands on the dial of the universe itself, relentlessly moves forward in obedience to this undeviating statute. Whom will ye serve, God or mammon?

GOD'S VOICE.

A frequent question,—"How am I to distinguish the voice of God in contradistinction to other suggestions and inclinations of the human heart?" In answer, we would take you back to those golden days of innocent, trusting childhood, when the voice of our faithful, tender, and patient mother was recognized above all others, as that of the accepted, cherished one,—she whose counsel and loving kindness won our esteem and obedience under any and all circumstances.

Grown to mature years, this child has developed the power to "reason and resolve." Experience and observation lead to the inevitable conclusion, that there must be a governing mind or spirit ruling and controlling the destinies of man, through the operations of law inviolable.

We trace the course of the great planets in our Solar System, and readily open up to the consciousness of an order and precision at which we are lost in admiration and wonder; and in such expansion we gradually release a hold upon the little playthings of former days and reach out to *know*, that we may come in perfect harmony with, and perform our part in, the arena of an earthly existence. Thus humbling ourselves, we become receptive to the Spirit of our Father, which is ever ready to pour into and through us, bringing a perfect consciousness of our close relations to him, and of our consequent acceptance as a co-laborer in the accomplishment of a divine purpose. Once conscious of this acceptance, we have established a condition, or perhaps better stated, have opened a secret chamber in the heart, where God's voice ever vibrates to the needs, and direction in guidance, of the truly consecrated one.

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.

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

SEATTLE, WASH., May 16, 1897.

Mr. Hiram E. Butler.

Dear Friend and Brother:—Christian Science, Mental Science, Divine Healing, and parallel lines of thought, seem to be the all-absorbing theme of those who claim to be the advanced thinkers of the day. These subjects were first brought prominently before my mind, seven years ago, by my younger brother asking in a letter the question, "Is all cause mental, as Christian Science says it is"? More than a year elapsed before I felt justified in trying to answer that letter. Many were the hours and days that my mind was centered on the thought, and many the valuable conclusions in consequence.

At first I started to write a letter answering the question in the negative, but that was no answer; according to my own feeling, to have said "Yes" would have been still worse, and, finally, I arrived at the conclusion that the mentality was, directly and indirectly, a greater scource of cause than I had before supposed.

By the law of suggestion (by means of thought, feeling, or action) the soul is directed; or, in other words, by virtue of use, subjective activity, of greater or less intensity, is established in accordance with our sympathies and desires. This is a prolific cause of an inharmonious nature, which means evil; for in many cases the mentality, which is the director, is passive to sense influences from whatever source they may come, the mind being played upon by every psychic current that finds any affinity with that mind. Every thought received by the mind sets the animal soul to the work of assimilating that thought, which calls upon the spiritual soul for life to perpetuate its existence; thus the life is wasted in inferior uses.

The animal soul may be likened to the earth; the thoughts to vegetation; the mind, or intelligence, to the gardener that directs the work. Every thought received is a seed germ planted in the soul, which grows and again plants its seed in the soil; so that, at the end of a physical life, we have the seed (germ) of all we have been during that life; and from incarnation to incarnation we carry these

germs, which come forth according to the warming influence of love (sympathy). While man produces no new thought, yet he makes it new to others by virtue of it being clothed with his own personality, which has been produced by the sense nature, in which the intellect has been director.

Again, the greatest producer of cause upon our planet earth is he who is not guided by his own intellect, but by the mind and will of God. But how did he become so? Did not the intelligence play its part? Is not the soul acting under the direction of the intellect, *by the law of suggestion*, as much as before? Has he not directed, yes, even commanded, the soul to no longer look to the intellect for its suggestions, or direction, but to look wholly to God? and is it not acting accordingly? Have not advanced and developed souls all passed through this first stage of intellectual development, and, by virtue of intellectual suggestion, passed beyond the intellect? Surely the intellect is a most valuable servant and a prolific source of cause.

My conclusions may be erroneous, yet this was the substance of the answer I made to the question, "Is all cause mental?" If you can spare the time, a few suggestions from you would be of great aid to me.

Last Sunday this subject was brought to my mind in a different light by a lady who remarked that there is no Mental Science to amount to anything in your "Practical Methods to Insure Success" or in any of your works. Although, prior to this, I have been in warmest sympathy with Mental Science, I now see that it is a Science of the intellect and little or nothing more. "All is Good" is only applicable to God or the regenerate man—not to the man who has merely conserved the seed, but to the perfected man. When others hold such an ideal constantly before the mind, it destroys the principle most vital to the neophyte; namely, Discrimination: it annihilates the seven creative energies, and dethrones God by setting at naught the laws of the universe.

"All is good"—yes, to some the greatest evil is good. The man who is wholly controlled by the senses can only learn by committing error and bearing the result. A child puts his hand in the fire and learns that it burns: the fire is "good,"—so is every thing in its place, —but the child learns that it is not "good" to play in the fire with naked hands. "All is good"—this admits of no comparative or superlative degrees: all action is good; there can be no better or best. If this is better, the other becomes evil; for when not trying to do the better thing, we are not living up to our highest ideal, and, therefore, are, thus far, living in the gratification of the senses.

The first creative principle focalizes: that is good; then we will not disturb a thing that is good. The second principle is not needed, but

it acts any way: that is good. The third and the fourth—and we have beautiful material development: that is good. As we can see no higher use, development stops there; Fermentation, out of which grew intuition and perception, the true discriminators, is not needed. Surely the progressive man must recognise that there are conditions and thoughts that are not good for him to indulge in, that are opposed to higher development. The seat of desire is played upon from two sources,—the material and the spiritual. Reason is the lever that opens the door between these two: when the door from one side opens, the other closes. Any one with the interior perceptions only faintly active must recognize this as true. Then, if these two forces, adverse to each other, are active, are we not necessitated to use discrimination? and in itself does not that mean good and evil?

Mental Science is the basic principle of Esoteric development. He who can wrest the seat of consciousness from the intellect, and, by mental suggestion, carry it to his or her spiritual center and hold it there,—not for fifteen minutes once a day, but, as nearly as possible, all the time,—and intelligize there in the spirit, is truly a Mental Scientist. But when that operation is confined to the intellect, pure and simple, the individual becomes an intellectual deformity.

Paul said "Pray without ceasing." One cannot pray in the intellect, therefore St. Paul must have meant to continually dwell (mentally) in the spirit; to let all the thoughts, feelings, aspirations, and mental operations spring from that source; then one is growing from the center out; then one is carrying all the sympathies, or loves,—which are the currents of life,—to that center. As all nourishment is withdrawn from the sources of evil in the house, they must die or get out.

When one holds fast to his centered position, he is complying with the words of Jesus when he said, "Resist not evil": one is resisting nothing. When we go to the point of resistance in the mind, we carry our life to the thing resisted, for the life currents follow the mind; therefore we are nourishing the very power we are desirous to be rid of. When the life is directed to any source other than this center, or spirit, we have no longer control of it, and are weakened that much.

Now, with the mind in the spirit, let us indulge in natural Mental Science. What is to be first done? Jesus said, "Seek ye first the kingdom of heaven." He instructed his disciples to look for the kingdom within themselves. This is what we are doing when we are looking for our spiritual center. If we find the kingdom there, we will see it everywhere; but never anywhere until we first find it in our ourselves.

Again we ask, How must we carry on Mental Science in the spirit? "Practical Methods" gives the most concentrated means in the affirmation, "I am spirit." Now, we are spirit, for we have the mentality in the spirit, and the mentality is always like the conditions in

which it chooses to act. Then all there is of us which is real is spirit: spirit is perfect, pure, and undefiled—cannot be otherwise; therefore we can practice Mental Science and feel that we are giving expression to thoughts that are true. This means faith absolute. The Mental Scientist, so-called, cannot have absolute faith in his practice until his mind becomes deformed, for reason rebels until it is dethroned by abnormal practice. When we keep the mind in the spirit, this spiritual perfection, which is the innermost sanctuary of every soul, will expand until it fills every particle of our being. Then we can do as Jesus did in healing: we will be able to project pure life into the germ of disease and entirely kill it.

The abnormal practice of the class whose highest aspiration seems to be to heal the sick, merely stimulates, by the law of suggestion, the animal soul, or subjective mind (of the patient), to suppress the external manifestation of the disease which the spirit is struggling to put out by bringing to the consciousness of the senses. The disease is thus drawn back, in the germ state, into the soul, where it will remain just as real as ever; and the work that might have been done now, is held back to increase the load of the spirit.

* * * We will ever aspire to the better and best.

Yours fraternally,

J. A. MARTIN.

Ans. From our standpoint of thought, the lines of your reasoning seem to run in the right direction. When you ask "Is not all cause mental?" we must answer, Yes; for the Scriptures tell us that God created the world by a word, and a word is the result of mental action—is it not? Your thought in regard to spiritual suggestion, or the suggestion that one receives when his mind is stayed on God, seems to us to be getting down to the center of all truth that is vital to man: for it is the only means by which man may rise above himself.

From the philosophy so often advanced in THE ESOTERIC, namely, that we cannot think a thought without becoming partaker of its qualities, it follows that if one's mind is stayed on God, in the spirit of loving devotion, he may thereby inspire thoughts beyond the natural capacity of himself or of others. And there is a mental law of recollection in accordance with which, if he loves those thoughts and clings to them, they become, as it were, the end of a string by which the mind lays hold upon and collects other and higher thought. This being true, it appears that, as soon as a man obtains one thought from the Spirit, by perseverance in the same direction he may grasp the fullness of the mind of the Spirit, or, in other words, may become wholly spiritually minded; for his mental consciousness, by repelling earthly thoughts and continually inspiring the spiritual, will become a spiritual consciousness. From this hypothesis we can see no end to man's growth and development; and by the processes of the regenerate life this growth and development may be so accelerated that,

through diligent application of methods, a man may gain more in a single year than he could gain in many lives, if he merely floated passively in the currents of the evolutionary forces.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

"A Gentleman." July 23, 1858. Place not given.

⊕ in ♌ ; ☽ in ♑ ; ♅ in ♐ ; ♄ in ♒ ; ♃ in ♐ ; ♂ in ♎ ; ♀ in ♉ ; ☿ in ♈.

The basic principles of your nature are a great power. Uranus and Jupiter in Sagittarius enhance the consciousness of that power, or, in other words, give you great faith in the abilities stored within yourself to accomplish in whatever direction your mind may turn. There is a latent will power within you which you must guard continually and govern by a high *intellectual* sense of honor; for the intuitive or instinctive sense is hard, unfeeling, and relentless, leading you to go through anything, not caring what or who is crushed in the effort toward accomplishment. You are distinctly constituted for the ministry, and as a teacher of the people. Mars at home, in Cancer, gives you superior ability to inspire knowledge from the spirit and cause side. Saturn imparts great love of order, both in thought and in physical surroundings, and in whatever direction your sympathies go, from that source you gather mental and physical qualities. But standing over against your great natural powers is an adversary: Venus in Taurus, leading the love, which is the basic principle of your nature, into the senses, and Mercury in Aries, giving you imaginings which will require all your native force to conquer and live the regenerate life; but when this is accomplished, these same positions will give you great ability to be of service to mankind. The times of the greatest danger of losses are when the moon is in Leo, Capricorn, or Cancer (for we believe that you have a Cancer body, and if so, will have special difficulty when the moon is there). The hours of your danger are when either of these signs is rising, or when Mercury is in Aries.

Mrs M. E. J. Dec. 24 1848, 12 p. m. Hamilton, Canada.

⊕ in ♑ ; ☽ in ♐ ; θ, ♎ ; ♅ in ♎ ; ♄ in ♏ ; ♃ in ♒ ; ♂ in ♉ ; ♀ in ♎ ; ☿ in ♑.

The basic principle Capricorn, connected, as it is, with the planetary positions, and especially influenced by Jupiter in Aquarius, fills your brain with ideals of beauty, of elegance, of luxury, over which it is necessary to keep continual guard lest it lead to sense gratification, and many extravagances. The use to which these conditions should be turned, is the acquisition of knowledges, both of the spiritual and physical sciences. This pursuit of knowledge will be greatly facilitated by the position of Mercury in Gemini. Mars in Taurus will also co-work with Mercury in the inspiration of knowledge, strength, and the ordering of the senses. Uranus and Venus in your physical body, give you a great ideal of love, harmony, music, and art; but Uranus imparts a natural antipathy to being governed by by law or the customs of others, so that you are naturally inclined to strike out in new paths for yourself. Saturn in Virgo lends fine intuitional foresight, and ought to make you successful in life,—fortunate. But the bane of your life has come through your polarity, leading all these peculiar characteristics into physical expression—too apt to act without proper thought, too quick to speak, many times offending your best friends. Again, it is difficult for you to keep your own secrets, thus through life you have made yourself a target. Your weakness is in the reins and kidneys; avoid stimulants and all excitement. You have unusual psychic power, and, if your attention is given to Esoteric culture, would soon reach good attainments.

Mrs. E. L. L. Oct. 21, 1843, between 6 and 8 p. m. Paradise, Pa.
⊕ in ♎; ☽ in ♎; ☿ in ♎; ♄ in ♐; ♃ in ♌; ♂ in ♍; ♀ in ♉; ☿ in ♏.

On account of uncertainty about the line between Libra and Scorpio we cannot tell in which of these two signs the earth was at time of your birth and on account of the indefinite time given, we are also uncertain about the rising sign,—whether your body is characterized by Taurus or Gemini. Because of this uncertainty we can say but little that would be to your advantage, further than this: The positions of Uranus, Saturn, and Jupiter are admirable, leading your mind into methods of self-culture and development, giving you clear perceptions of the hidden forces of nature. While Saturn breaks up the domestic life, or all hope in the generation, yet it establishes you in the regeneration, or in the new. Jupiter gives a proud bearing, a natural hatred of anything mean, low, or sordid. While Mars may cause difficulty with the digestion, yet, as it expresses and is controlled by Saturn and Jupiter, it imparts fine ideals and intuitions. Mercury gives great vitativeness, but Venus is your adversary.

F. W. C. July 28, 1866. Chicago, Ill.
⊕ in ♌; ☽ in ♒; ☿ in ♍; ♄ in ♉; ♃ in ♐; ♂ in ♎; ♀ in ♉; ☿ in ♊.

You are governed by the love passion, and are remarkably a dual nature,—masculine and feminine combined,—but the expression of your life appears very feminine. You have an interior positiveness that, when aroused, knows no bounds. Your nature is much shut up within yourself, but, in so far as it finds expression, it is orderly, diligent, and kindly. If you would observe your psychic perceptions you would find them a valuable guide through life. Your weakness is your love and sex nature. Not knowing the hour of your birth, we cannot be too positive in reference to this weakness or of your natural abilities, but all the powers of that interior will that you possess, are needed if you would live the regenerate life and reach the goal. Jupiter gives you great aspirations for earthly possession, home, family interests, etc., which somewhat militates against your reaching the highest goal of attainment. In view of your great tenacity and the general disappointment that life has held for you, there is an open door for the realization of your ideals in the regenerate life; notwithstanding the evil genie which has built up, in your body and in your surroundings, strong earth works that must be captured and torn down. Your times of greatest danger will be,—leaving out of consideration the rising sign—when the moon is in any of the interior signs, especially Leo and Aquarius; and the hours when these are rising.

Helen C. Dec. 2, 1890, 1.30 p. m. De Ruyter, N. Y.
☉ in ♐; ☽ in ♌; ☊, ♈; ♅ in ♈; ♄ in ♓; ♃ in ♌; ♂ in ♏; ♀ in ♐; ☿ in ♑.

This child, born in a physical sign but polarized into the interior, the heart, is, as it were, shut up within herself, not having any means of bringing to the surface, or of even knowing what those boiling, seething energies are, that are stirring within. Uranus in her body,—Aries (rising sign),—makes her very peculiar, and, unless carefully cultured, eccentric. With this combination, Jupiter will give great pride of personal appearance. Mars, leading out so many of the qualities of her nativity, makes her very hot-tempered and combative. She should have an excellent education, should be well trained in music, and carefully schooled in the conventionalities of life. She will suffer a great deal with the heart, arising mainly from great excitability; and, if not carefully trained, she may die with difficulties of the heart. She should always be governed by love, reason, and by the rewards of her own deeds; should never be whipped.

Mrs. F. W. C. Aug. 23, 1866, 5.30 p. m. De Ruyter, N. Y.
☉ in ♍; ☽ in ♒; ☊, ♒; ♅ in ♑; ♄ in ♉; ♃ in ♌; ♂ in ♏; ♀ in ♎; ☿ in ♍.

In many ways you have a happy disposition, but an exceedingly restless and nervous temperament. Are proud and aspiring, with more

selfishness than is necessary for your protection. You have beautiful ideals, are very artistic, but the cares and conditions of a domestic life will cover these with an expression of nervous combativeness and a desire to rule; your nature, however, is such that no one could follow your ruling—not even yourself. If you would reach the high goal, you must give up all idea of self-protectiveness, desire to control the life of others, and open your love-life to God and the cause world, where you must live continually. You are a natural conservator of the old and established conditions, all of which must be overcome. Unless you do this, you will undoubtedly suffer from tumors and like difficulties of the reproductive functions. You lack the spirit of devotion, and the capacity to have spiritual conceptions; these must be obtained through consecration of your life to God, and a continuous and most ardent devotion. Remember that you have no right to rule any life but your own, and you have all you can do in that direction. Music and pure nature will do more than anything else to keep your digestion in health and your mind in order. Your greatest adversary is in, and, therefore, all your work should be upon, *Self*.

W. A. B. April 12, 1823. Mich.

☉ in ♈; ☽ in ♉; ☿ in ♋; ♄ in ♏; ♃ in ♐; ♂ in ♎; ♀ in ♐; ☿ in ♌.

Your mind is peculiar, and deals with the unusual. The course of your career depends much upon the opportunities and associations of your past life. Your inclination is toward the occult and scientific, which are colored by thoughts pertaining to the vital currents (the science of sex). If you would reach the attainments, it will be necessary for you to drop the many lines of occult thought and the attractions to the weird, the memories of the past, and to get your mind keyed up to an intensity of focalization upon methods of self-culture and attainment. You will have to renounce ease and nerve yourself to energy of mind, and activity of both mind and body. Make a special study of the Esoteric motto, "Use determines all qualities, whether good or evil," and forbid your senses to be affected by, or to dwell upon, anything except what is thoroughly useful in the direction of your attainments. You should have been in the medical profession or have been an anatomist or physiologist. If such has been the case, you have undoubtedly written works on the science of life which are of value to the world. You yet have power to renew your youth by living the regenerate life, and by an intense concentration of all your efforts upon lines of Esoteric culture.

Mrs. H. C. April 10, 1868, 6.30 a. m. Stanley, Eng.

☉ in ♈; ☽ in ♐; ☌, ♉; ☿ in ♓; ♄ in ♑; ♃ in ♍; ♂ in ♍; ♀ in ♒; ☿ in ♋.

You are a woman of unusual physical powers, and naturally have a

great deal of energy and activity; are much inclined to flesh, however, although there is a possibility of derangement of the stomach, which would reverse matters. A fine cook and fond of rich, savory, food. You have an orderly mind, and, if the forces of your body are turned in that direction, you could become, or are, an excellent and prolific writer of fiction, philosophy, or science. Your mind is constituted more like that of a man than of a woman. Have an exceedingly strong will, and though slow to anger, yet, when aroused, are very intense, and slow to forget an injury. Are quick to speak; often make enemies by expressing the first thought that comes into the mind. If you would reach the high goal of attainment, you have a great work to do on yourself; but when done, your powers will surpass the task you have set before you. In your efforts towards living the regenerate life, it will at once become necessary to diet; otherwise the vitality will overpower the body. It will be very difficult for you to transfer your affections from the things of this world to the things of God and Spirit. Unless you are careful of your diet, there will be great danger for you during the next three years, while the superior planets are all in the intellectual trinity.

W. J. H. Dec. 1, 1863, 4, 30 p. m. Stratford, Ont.

⊕ in ♐; ☽ in ☊; θ, ♊; ♅ in ♐; ♄ in ♈; ♃ in ♉; ♂ in ♉; ♀ in ♑; ☿ in ♊.

For uses in the external world, the order of your life is somewhat inverted,—you go from external to interior; but carrying with you, as it were, the qualities of Uranus, which is mystic and spiritual. It is difficult for you to find expression for the ideals active within; but when you can unite the soul consciousness with the consciousness of the intellect, you will be enabled to lead forth all that is within you, in which you will be greatly aided by Saturn, Jupiter, and Mars, which impart great strength and vigor, through the power of Mercury in your body. Mercury gives you a strong body, and great mental endurance and tenacity. Be careful of being too hasty in speech and action; and do not be too certain about your own impressions, because they are very much disturbed and lack order; they will be so until the soul consciousness becomes one with the mental consciousness. You cannot even trust your own visions, unless there is connected with them a knowledge of their truth. The times of your greatest danger are when the moon is in Gemini, or Gemini is rising, and during the period that Mercury is in Gemini. Second to this, is when the moon is in Leo; third, when the moon is in Sagittarius, or the hours when any of the serving signs are rising.

Mrs L. H. April 10, 1867, 3 a. m. La Fayette, Ind.

⊕ in ♈; ☽ in ♋; θ, ♒; ♅ in ♑; ♄ in ♉; ♃ in ☊; ♂ in ♓; ♀ in ♋; ☿ in ♉.

You are governed by the head or the ideals, but they have no expression, therefore, whatever ideals, hopes, aspirations, you may have, are shut up within yourself. Your body sign, however, has a freer expression through Mars in Pisces. This makes your life one of restless dissatisfaction and general uneasiness. Because of the position of the Earth, Moon, and Jupiter, there is, in the senses, a consciousness of something grand, most spiritual, and most ideal; but, from the inner consciousness, your love of home and family, especially of your children, is all-controlling. From the outer consciousness, or bodily senses, there is a willingness to sacrifice almost anything for the sake of the ideal and spiritual. Through Saturn and Mercury in Taurus, the senses have a very strong and controlling influence over your entire nature. If you would reach the high goal of attainment, it will be necessary for you to overcome that dreamy idealism, and to get your mind firmly fixed on the practical methods for purifiying the body, putting the mind in order, and obtaining the consciousness that you are in harmony with the mind and will of God. You must practice the stoic, and live, if you can understand the thought, a practical, devotional life.

F. A. C. June 28, 1862, 2 p. m. Place not given.

⊕ in ♉; ☽ in ♉; ☿, ♏; ♅ in ♐; ♄ in ♓; ♃ in ♈; ♂ in ♌; ♀ in ♍; ☿ in □.

You have a bright mind, with a superabundance of self-esteem; orderly, intelligent, and high-minded; very careful of little things; much disturbed when everything is not in perfect order around you; a mind well adapted for a business life. You really lack the spiritual. If you would reach the highest goal of attainment, you will find before you many pitfalls because of the influence woman has over your life. You desire love, harmony, elegance, and beauty, but Mars in Leo is apt to make you say things that deeply wound your best friends. To succeed in the attainments, you must throw your whole life into the necessary methods, and set your mind firmly against all that has entered into, and controlled you, in the old life; for you are inclined to go to extremes in whatever interests you. You are a paradox to yourself,—are very cautious, yet lack caution in so many things. Study the law of right-ness as before God; and if you can establish within yourself that divine order, you will have comparatively little trouble in conquering the waste of life. Through the spirit of devotion, you can draw to, and obtain, any principle or power that you wish. The times of your greatest danger will be when the moon is in Cancer or Scorpio; also beware of the sign Virgo.

BOOK REVIEWS.

THE FAT OF THE LAND AND HOW TO LIVE ON IT. By Ellen Goodell Smith, M. D. Pansy Park, Dwight, Mass.

This is a book of 251 pages, and we read upon its title page that it contains "special chapters on nuts and vegetable oils, and how to use them in cooking; milk; bakeries; feeding infants, and various other subjects relating to the food problem." It gives numerous receipts for hygienic cooking and valuable suggestions upon dietetics in its various bearings. The authoress describes a number of recent inventions intended to facilitate the preparation of food, and is quite exhaustive in her enumeration and description of the different articles of food suitable for the vegetarian, and in her remarks upon their comparative value. Altogether it is a thoroughly practical work for those who possess the means to live as she describes; but, unfortunately, a great number of vegetarians could not afford to purchase the appliances necessary to set such a table—they could, however, get from the book many valuable suggestions on various subjects relating to home life. But, at the same time, if those who are in the habit of having meats upon the table would adopt the mode of life described in this book, going to the expense of the necessary kitchen furnishings, at the end of a year they would find that they had saved money, had lived much better than heretofore, and would certainly be much healthier and happier. It seems to us that, on account of the diseased condition of animals, there is a pressing demand upon every one to adopt the vegetarian diet. If any one thinks that without meat he cannot furnish a table with what is nice and palatable, let him get this book and follow its directions, and if he does not live better than ever before, we are not a judge of what is good.

OM. MAMMON. *A Spirit-Song*. By Louis M. Elshemus. Eastman Lewis, publisher, 139 W. 55th St., New York.

This is a work of 126 pages composed chiefly of a dramatic poem setting forth the spirits of the times, both good and bad, and of how, in some instances, they have progressed to their present state of manifestation in man. Among them are the spirit of progress, the spirit of peace, of swindle, the spirit of the factory—man, of calm, of sleep, the spirit of marriage, but especially the spirit of mammon, around which other spirits and the plot of the story cluster. The author displays poetic ability, and the portrayal of the gradual development in the race of the spirit of greed, is suggestive of how little beginnings grow and mature. In a new and striking way he presents to the mind of the reader the various thought powers at work in the mind currents of the people.

QUARTERLY BOOK REVIEW. A Record and Review of Recent American and Foreign Books. Issued January, April, July, October, of each year. Twenty-five cents a year. Montgomery, Ward & Co. Chicago.

A valuable periodical of 54 pages, attractively printed and artistically illustrated and bound. We can best give our readers an idea of its value and contents by quoting a portion of its preface:—"'The reviews which appear in the 'Quarterly Book Review' are the expressions of unbiased opinions of men and women thoroughly versed in literature, and with education and skill to extract from hundreds of pages the essence of what a book is and give the cream to the contemplative buyer. 'The Quarterly Book Review' contains numerous beautiful half-tone illustrations taken from recent books. A sample copy will be sent, postage paid, to any address on receipt of five cents. The subscription price of twenty-five cents per annum includes one or two intermediate numbers as well as the regular ones."

THE TEMPLE. A Monthly Magazine devoted to the Unfoldment of Divinity in Humanity. Subscription $1.00 a year. Paul Tyner, editor. The Temple Publishing Co., 34 Masonic Temple, Denver, Colo.

peka, Kansas.

A four-page paper filled with truly womanly thought, devoid of that positive unsexed character which so commonly belongs to the class known as "Woman's Rights" organizations. In its own words, "The New Woman is a woman's publication, in the interest of women, and will seek to put the *Woman Question* in its true light as the question of humanity, in which men have as much interest as women."

THE CALIFORNIA ADVOCATE, subscription, $1 per year. George H. Maxwell, editor. Issued Monthly by The Advocate Publishing Co., 67 Nevada Block, San Francisco, Cal.

This journal is "devoted to the upbuilding of California's manifold industries." A valuable paper for those who have, or intend to have, interests upon the coast. Its subject matter embraces a variety of topics of interest to the rural, as well as the manufacturing population; such as Labor, Land, and Water; The Irrigation Question; Colony Life, and Colonization Schemes; What to do with the Overplus Population; Beet Sugar Industry; The Hawaiian Treaty Proposition: A Warning to Land Owners in reference to a certain Financial Scheme of Eastern Financiers; and the Full Text the Alessandro Decision.

THE BULLETIN. Subscription, 25 cents a year. Rev. Wm. S. Crandall, editor. Address The Bulletin Co., Bath, N. Y.

A little journal of 15 pages. It announces itself as an "Interdenominational Paper." Is thoroughly alive to the purification of Christian life; and from the orthodox standpoint its thought is vigorous and healthy. The number before us gives, under the caption "The Larger Love, a sermon by Lyman Abbott upon the text "God is love." The editor promises to enlarge the size of his paper without an increase in its price.

EDITORIAL.

WE wish to ask the friends of Solar Biology to aid us in getting data whereby certain facts may be verified, as we are about compiling an addition to Solar Biology. We wish to make that science comprehend and clearly elucidate, from the standpoint of absolute verity, all the minutiæ of human life. We, therefore, request our friends to send us the date of birth of ladies who have reached puberty very early in life, and of those who have reached it very late in life; also the date of birth of those who have passed the menopause early in life, and of those who have passed it very late. We would like to have the date of birth of individuals possessing some one or two characteristics especially prominent. Of course the date of birth of a noted character is always desirable, whether the person is marked for great attainments in public life, or great deficiency of ability. We wish our friends, in so far as possible, to send us the hour, minute, and place of birth, with day of month and year. Any description of the person whose date of birth is sent will be thankfully received; such as height, weight, color of hair and eyes, whether strong or delicate, nature of weaknesses or disease, and habits of life.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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

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THE PLAN OF SALVATION.

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. John XVI. 22-25.

These most remarkable words of Jesus the Christ, just before he left the world, have been to his church an unknown quantity; and that he knew they would not be understood and intended that it should be so, is manifest in the twenty-fifth verse, in which he says: "These things have I spoken unto you in proverbs (parables); but the time cometh"—that is to say, the time is not now, but the time will come—"when I shall no more speak in proverbs, but I shall shew you plainly of the Father."

In order to get a correct understanding of these words of one who admitted that he knew more than he could then tell the people, we must consider four vital points: first, What it is to ask in the name of Jesus; second, Why we should ask in his name; third, The time to which he referred when, as he said, he "will shew us plainly of the Father;" fourth, What it is to behold (know) the Father.

Jesus' words are, "Hitherto (up to this time) ye have asked nothing in my name." Up to that period all religious service was conducted according to a regular formula which was a symbol of good things to come; yet there was the moral law, and the spirit of true devotion, for where can we find a purer and more exalted devotional spirit than that which meets us in the Psalms of David and in the Prophets—their pages breathe the

same spirit that has since permeated Christ's church. And surely Jesus did not abrogate either the law or the prophets; on the contrary, he said that he did not come to destroy, but that they might be fulfilled (lived up to).

The dear children in the churches, who have been asking the Lord Christ for those things that they need, have not understood the full signification of his words; and the Roman Catholic Church has gone so far as to pray to his mother that she may petition him for them. All these things have had their use during a period of intellectual and spiritual darkness when loving devotion was all that was to be found in the Christian church. During these centuries of loving focalization upon the Lord Jesus, they have been unconsciously drawing and incorporating into the vital centers of their being the principle of which he came to earth as the manifestation, and, in the fullness of time, the seed planted by his life and death will bear a rich and abundant harvest. They have loved the man Jesus with a pure, childlike love, because he was a Savior, because of his goodness, his mercy, and all the Godlike attributes that he manifested. The Lord does not condemn his people for not grasping the truths of his Gospel during the long age of generation and death, but rather—in verse 27—he says, "The Father loveth you because ye have loved me, and have believed that I came out from God."

But the context clearly announces that this condition of things will not always continue. The words, "The time cometh when * * * I shall shew you plainly of the Father," found a parallel in those of the angel to John, in which he said, "They shall see his (the Father's) face, and his name shall be in their foreheads." You will observe that the command is unmistakable, "In that day ye shall ask me nothing;" then, emphasizing his words, he adds, "Verily, verily, I say unto you, Whatsoever ye ask the *Father*." Note the words and think of their meaning: "Ye shall ask me nothing," and then immediately, "Ye shall ask the Father." It seems to us that such words need no comment; they are positive, direct, and unmistakable,—"When that time comes, ye shall not ask anything of me, but ye shall go directly to the Father."

"But," it is objected, "he says that we shall go to the Father in his name;" and the ministry have often illustrated this idea by that of the indorsement of a note,—that the Lord Jesus

indorses the demand, and when the note is presented with his indorsement, it is honored, but would not be honored without his name attached. Let us look at the subject from this materialistic standpoint. We hear the Lord saying in his noted petition, "All mine are thine, and thine are mine: and I am glorified in them:" whoever heard of a man indorsing his own note before honoring it, but Jesus emphatically says that all that is his is the Father's; therefore, from this point of view, the indorsement of the note would in no way increase its validity.

The thought in the mind of the Christian world, when they ask in the name of Jesus, seems to be that of the presentation of the merits of his person, acknowledging that they have no merit of their own, but that they aspire to become and are, as nearly like that Holy One as they are able to be. Because of this they are accepted of the Father, and carried in his bosom as dear children, awaiting the time when his Christ will come again in Spirit and in power, to show them "plainly of the Father." The Spirit of God in Canticles, apparently seeing this condition of Christ's church, said, "I charge you by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please." Here, as babes in the arms of the mother, they are not to be awakened or disturbed until he is ready to call them forth to a new and a higher consciousness; then they will know how to ask in his name.

Fully realizing that the time has come that these things be understood, we call attention to the meaning of the name "Jesus," and what it is to ask in that name. It will be remembered that the child Jesus was not named by man; but that, before he was born, he was named in heaven, and the name announced to Joseph; and that at the same time there was given the reason for its bestowal, or the meaning of the name. It will also be noted by those who have looked into the matter, that Jesus was not the first person among the Israelites who wore that name, but that the names "Joshua" and "Jesus" are identical; therefore the acknowledged mistake in Heb. IV. 8, where the rendering is "Jesus" when it should have been "Joshua," a distinction in person and not in name.

In announcing the name of the child Jesus, the angel said that it meant "savior," and that he should be so called because he would "save his people from their sins." It will, therefore, be seen that the name "Jesus" embodies the whole plan of

God's salvation of his people from their sins, and that this plan must be understood before one can intelligently, and, shall we not say, effectually, ask and receive; in other words, this promise is only to those to whom Jesus has shown "plainly of the Father,"—of his laws, his will, his purpose, and his methods.

This, the spirit of Christ has been doing through the Esoteric work. It begins its gospel just as John, the beloved disciple, began his: "In the beginning was the Word,"—the creative word of God that went forth, made this earth, and caused it to bring forth all things that are upon it. "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." That Jesus was the embodiment, and, therefore, the expression of the purpose of God concerning the creation of the world, we have no doubt; and it must be remembered that that creative word that produced the earth and all things upon it must, of necessity, be the inner life, not only of one small particle of it, but of the entire planet, and must include all law, all force, power, life—in short, everything in nature.

The Spirit of the Lord, inspiring Paul, caused him to say to the Romans: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also * * * even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. VIII. 22, 23). Here he clearly states that not only does the Church of Christ travail in pain, in labor, but with them the whole of creation, under the stress of the creative law (evolution), awaiting, or looking forward to, the time when creation shall be finished, and the body shall be redeemed—the body of Christ, the hundred and forty-four thousand—from the creative law, by entering the eternal Sabbath, the life of regeneration, when the seed sown by the Lord Jesus, and which was given vitality by the creative word, brings forth the first ripe fruit of the earth. This, then, is a bird's-eye view of God's plan of salvation, or the saving of his people from their sins.

In order that the idea may be clear to the reader, we will once more express this all-comprehensive thought in a more condensed form. When God spoke the world into being, the thought which expressed the ultimate object in the mind of the Creator was, "Let us make man (a race of mankind) in our image, after our likeness; and let them have dominion." Thus

creative law began its work, and Jesus the Christ was the first ripe fruit of that creative word, and was, therefore, the Word incarnate: "he was manifest that he might bring many sons unto God."

He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John VI. 53), which is the means of bringing about the condition expressed by the Lord in the words, "I in them, and thou in me, that they may be made perfect in one" (John XVII. 23): for if his people are partakers of his life, his flesh, his thought, in other words, if his people receive Christ into themselves, then they will be the body that is to be redeemed in the fullness of times.

To realize that Christ is the Creative Word of God is to realize that all creation is the working of that word; and to ask the Father in the name (for the sake) of Jesus, is to have the same object in view that God had in the creation of the world, namely, the redemption of that body; and which is equivalent to using the words of the prayer that Jesus taught, "Thy kingdom come. Thy will be done in earth."

But it is not enough for man to pray for, to desire, a certain thing, he must also live for it and work for it; and to do this, he must have an understanding of the object set before him. It is, therefore, unfolded in the Scriptures, and epitomized in the Everlasting Covenant (ten commandments), that man must return to God and yield up the body to become a temple in which he may enter and reign supreme, causing it to express his will, which is to make it pure and sinless in order that it may become a savior, saving his people from their sins and establishing on earth his kingdom.

Second.—Why we should ask in his name. We have just seen that to ask in Jesus' name is equivalent to asking that God's kingdom may come, that his will may be done on earth. Now, we must remember that the Bible expressly states that God never changes.—the same yesterday, to-day, and forever,—yet Jesus says that we shall ask the Father and that he will grant the petition. If, then, the Father does not grant a petition unless it is presented, and if he does so when asked, we think it is clear that that in itself implies a change of course on his part; yet we are told that he is unchangeable, and, verily, the words of the Lord Christ are true. If the petition does not change the Father and yet that petition is

granted, we can readily see that the petitioning, the desiring, changes us; and it must do so in a specific way in order to bring an answer to prayer.

We have endeavored to show that God had a plan and purpose in the creation of the world and in the redemption, or salvation, of his people, and that his plan is manifest in the working of all law upon the earth. It is well known to the scientist that infallible results follow the application of every law of nature; if this were not so, chemistry and mechanics could never have become sciences. Not only, then, is God unchangeable, but his laws are infallible; and as all law proceeds from the mind of the Father's creative word, therefore we must ask "in his name;" that is, we must desire, live, and act in harmony with his purpose, and, consequently, with his laws.

Sin is the transgression of the law; to be out of harmony with any of the laws of God's great nature, is to sin against them,—an act on our part which does not in any way influence or affect God, but which does seriously affect us; we must pay the penalty of the offense, that which we sow we must reap. If, mentally or physically, we combine any of God's creative forces in a way to produce destructive results, we are the sufferers; if they are combined to produce advantageous results, we are benefited. Therefore in order to ask in Jesus' name, we must, in every particular, desire and be in harmony with the plan and purpose of God in the creation and salvation of the world; and, as God created men from his own most Holy Spirit, as soon as they break down all opposition to the movings of his mind in themselves, and come into perfect harmony with his will and purpose, will his Spirit awaken to consciousness within them, and all his divine attributes will take form in their minds,—in themselves, their feelings and emotions,—and the Lord Christ will have been arisen in them; as he says, "I in them, and thou in me, that they may be made perfect in one."

Then all their desires (prayers) will be in perfect harmony with God's purpose, then they will realize the condition that caused the Lord Jesus, when on earth, to say to his Father "I know that thou hearest me always;" and again, "I do always those things that please him." Then, and not until then, can we ask in the name of the Son, in all its fullness. As soon as we come into unison with the mind and will of God, all opposition to his Spirit is removed, and all effort ceases, on our

part, to cause him "to serve with our sins," and then the Spirit of God flows into us, and begins to act, think, and live within us; or, in other words, our desires—being God's mind and will taking possession of and ruling our lives—will be the act of inspiring, that we may live from, the life of God. But this condition cannot obtain till everything within us is not only submissive to his nature, but desirous that it have free course to act and express itself. When we have thus far changed into unity with the Father, he does not change, but the power of the Creative Mind enters into us and begins the work of carrying forward its own great objects.

But, in the mean time, if we ask, desire, anything that is in harmony with the purpose of God concerning us and the world, it becomes an act of moving in the direction of all law, and the result is inevitable.

This may seem cold and cheerless, dear devout Christian soul, but it only appears so to you because of the habit of thinking of the laws of nature as something apart from God. When you have lived the life of regeneration, consecrated all your being to him, and the life currents within you are palpitating in unison with his great soul, then will you begin to realize that the whole world, material and spiritual, is governed by love; for God is love, knowledge, wisdom, and understanding. Some of you, no doubt, remember how, when you were converted, your soul opened and you loved all nature; everything about you was lovable, and you realized that everything praised God. When the spontaneity of your love thus went out to nature and the God of nature, you were so happy, so peaceful; and you were conscious that you could ask and receive, because, in that condition, you were asking "in his (Jesus) name." You should remember the message that the Lord sent to you by his angel through his servant John: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. II. 4, 5.

Third.—The time, to which Jesus referred, when he will "shew us plainly of the Father." Jesus said, "Of that day and hour knoweth no man;" but he likewise said, "Be ye also ready: for in such an hour as ye think not, the Son of man

cometh." The Son of man has come to you as soon as your mind is able to grasp these truths and your desires are to live the life: this is an infallible sign to you. True, as we look out upon the world, we see all the signs that Jesus said would precede his second advent; and is not the Spirit of God now moving upon your soul's consciousness, urging upon you the necessity of knowing the truth (facts concerning things that really are)?—that truth that will make you free from the law of sin and death. If this be so, then the time has come that, if you follow the divine guidance fearlessly, the Spirit of truth will come into you and

(Fourth) "Will shew you plainly of the Father;" for he cannot teach you of heavenly things until your will, your desires, your entire being have surrendered to—ceased to oppose, and willingly and gladly, under all circumstances, follow the guidance of—the Holy Spirit.

Me thinks I hear some some one say, "I would gladly follow the guidance, I would not resist its impulses, I want to know the truth; but there are so many obstacles in the way that I cannot,—so many duties to this world." This is as much as to say that you love this world more than God; that you have confidence in your own efforts, but have not confidence in his Almighty power, in his wisdom, his love—in short, you are not ready to give up the world for the sake of the kingdom of God and his righteousness; you are not ready to believe Jesus who says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Upon reading this, some of you will even here assert, "Yes, I am willing to abolutely follow the guidance." We will not contradict you, but will direct you to one who will authoritatively do so. Go by yourself and sit down quietly; let go your hold on the world, dedicate your life to God, and say in most earnest soul devotion, "I am ready to follow the guidance wholly." The Spirit will then speak in your soul, and make you know that you are *not* ready to do so; and only by long and persistent effort will you be able to overcome your all-absorbing love of the world, the flesh, the devil.

But when these are overcome, and you can, without one resisting fear or thought, pledge your life to God to be ABSOLUTELY OBEDIENT to the guidance of his Spirit, then he will

cause you to know many things of which you are now ignorant; and his angel will be sent to instruct you in all the methods requisite for cleansing this temple, your body, and making it a fit dwelling for the Lord Jesus, or the Savior, and you will learn what the prophet Isaiah meant when God said through him, "I am Yahveh, and beside me there is no Savior." Then will the Lord "shew you plainly of the Father;" you will be admitted into his kingdom, and will understand what you have been praying for, and what the church for centuries has prayed for,—"Let thy kingdom come. Thy will be done on earth;" for the kingdom of God will be within you. Peace be unto you.—[ED.

"ONLY A WORD."

"Only a word," do you tell me; Yes;
And it matters so little, as you believe!
"Only a word!" Yet you cannot guess
The mark on a life a word may leave!

"Only a word!" Oh, I know it well!
That glib excuse for a thoughtless speech,
And yet, remember, you cannot tell
How far or how deep a word may reach!

"Only a word!" But a word may harm,
And open a wound with ceaseless smart;
And a word may heal like a magic charm,
If it comes direct from a loving heart!

And "only a word," for all we know,
May hinder a sin or save a soul;
For the words we utter they live and grow,
Though they pass in a breath beyond control!

'Tis nothing but tiny drops that fill
Yon river that rolls so strong and deep,
And a life's whole teaching, for good or ill,
Is made of the words we hold so cheap!—*Selected.*

IMMORTALITY.

We offer the following suggestions upon immortality, because we feel that the subject is one of vital importance to those seeking spiritual attainments. It is so vast a subject, however, and one covering so much ground, that, in a brief article, we can only touch upon one or two points.

The old saying, "Man is born to die," is an untruth: when God created man, he created him in his image, and in his likeness; and if this be true, then it follows that man was created an undying, spiritual being. It is evident to our mind, that the only reason that man does not manifest his spiritual, undying nature is that he has not yet reached the fullness of his creation, or, in other words, he has not reached man's estate. He will not have unfolded the image of his Creator, which makes him immortal, until he develops beyond the power of the god of generation, or creation. The god of generation will control man, as he does all animal life, through six periods, or cycles, of time, mentioned in Genesis as "days." The seventh day, or Sabbath, is that period of rest, or cessation from the work of generation, upon which man enters when, through spiritual perception, he sees the necessity of resting as did the Father.

When man enters the eternal Sabbath of rest, he uses the life which he gathers, to re-create his body and to illuminate his mind, instead of using it to propagate his kind. This process of recreation, or "re-generation," as Jesus called it, not only refines the body and illuminates the mind, but it quickens the powers of the spirit, the real man. It enables the spirit to apply methods by which it can obtain complete control over its servant—the material body. In time the physical organism becomes so refined that it is a vessel capable of holding spirit, a temple in which God resides.

It is most essential that those who are striving after immortality should understand the breath. Esoteric students have

been taught that the breath is life. There is an exterior breath and an interior one. The external breath supplies the physical organism with the necessary amount of oxygen, etc., to support life. It also acts as the distributer of the life generated in the body; but it is not the breath of life. The breath of life is an interior breath, and can only be obtained or utilized by those who have developed a certain amount of spiritual consciousness, which enables them, when they receive the inner breath, to become living, immortal souls.

The advanced Esoteric student who has been practicing the in-breathing of the name Yahveh, may with safety experiment as follows:—The first syllable "Yah," the Theos, should be drawn in by the breath, and the second syllable "Veh," the divine Sophia, should be exhaled. Breathing in this way fills the body with divine life, which imparts to it vital energy and spiritual power. By means of the breath, this life should be sent through the organism as a living conscious thought with the idea active in it that all foreign entities, which hinder the ego from having complete control of the physical, are to be driven out. Through this method man obtains spiritual illumination, which fits him to enter the Edenic state of which we read in Revelation XXII. 2-5.

When the student has, through this method of inbreathing the wonderful name, perfected his organism and has become filled with the divine life, he will realize that the exterior currents which he has been using, have produced, or are allied to, an interior current which passes through him in the opposite direction. This current acts directly upon the soul,—renews, vitalizes, and causes a complete change in its structure. It is here that that mysterious spiritual birth takes place, which ultimates in what has been termed "The birth of the Christ principle." It is this principle, residing in each individual, that gives birth to the real man, the man of power, who was created in the Father's image.

When it takes possession of the inner man, then the lawful ruler has been enthroned; and being master, it also controls the physical organism, which we have falsely termed "the man." The material body is merely an animal, an external garment, which hides the real ruler, or spiritual ego, who alone can be-

come immortal. He has been immortal always, but, up to the present time, he has been compelled, through ignorance and lack of soul development, to permit his outer garment to wear out and disintegrate. Having become regenerated through fire and water, and being filled with the Spirit of God, he possesses knowledge by which he is able to renew and keep the animal body as long as he desires to do so. This will be as long as use in the physical world is to be served, be it one or one thousand years hence. When he no longer needs his body, worms will not corrupt it; but, by the power of the spirit within, he wills "dust to dust, ashes to ashes." The grave has no terror for such an one, for he has conquered man's greatest adversaries,—death and the grave.—[2.

AGE'S LESSON TO YOUTH.

If youth could know what age knows without teaching,
Hope's instability and Love's dear folly,
The difference between practicing and preaching,
The quiet charm that lurks in melancholy;
The after-bitterness of tasted pleasures;
Is health of mind, and calm fruits of leisure
Have sweeter taste than feverish zeal affords;
That reason has a joy beyond unreason,
That nothing satisfies the soul like truth,
That kindness conquers in and out of season—

If youth could know—why, youth would not be youth.
If age could feel the uncalculating urgence,
The pulse of life that beats in youthful veins,
And with its swift, resistless ebb and surgence
Make light of difficulties, sport of pain;
Could once, just once, retrace the path and find it,
That lovely, foolish zeal, so crude, so young,
Which bids defiance to all laws to bind it,
And flashes in quick eye and limb and tongue,
Which, counting dross for gold, is rich in dreaming,
And reckoning moons as suns, is never cold,
And, having naught, has everything in seeming—
If age could do all this—age were not old.—*Congregationalist*.

Faith and Works.—A little "Band of Mercy" girl says: "I prayed that the bird traps [set by cruel boys] might not catch the birds—and then I prayed that God would prevent the birds from getting into the traps—*and then I went and kicked the traps all to pieces.*"—*Our Dumb Animals.*

GOD'S BREATH IN MAN.

We read that "God breathed into his nostrils the breath of life; and man became a living soul." Before God's breath enters into man, he is but an animal: it is by means of the birth into a new life (consciousness), through a medium called "God's breath," that man becomes a living soul. It appears that the "Word" that God breathed forth and into man was his own Name, the Name of which all creation is a manifestation; and God's breath in man makes him an epitome of creation and an image of God, possessing the capacity, through the continual breathing of that Name (the Word which was in the beginning), of attaining to God-likeness.

When man learns to breathe that Word which "was God," he becomes a partaker of the God-nature, and, becoming like him, is conscious of the indwelling of the divine mind and will, which becomes in the individual a power to be used according to his own will.

We perceive, moreover, that God's Spirit, which is in his breath, seeks manifestation through man; and when man attains the capacity to breathe in (inspire) the God-substance, thus becoming his son and like him, he must use the powers so gained for the accomplishment of the divine purpose on earth; as Jesus said concerning himself, "I do always those things that please thee," also "I must work the works of him that sent me."

But if the powers so gained are used for the accomplishment of personal ends,—and they can be so used; as said the Spirit to Israel, "Thou hast made me to serve with thy sins" (Isa. XLIII. 24), also consider the story of Jesus' temptation upon the mount,—then all those powers will be turned against the individual to destroy him. (See Isa. XIV. 4–23.) Thus we perceive that those who breathe God's Name must manifest its attributes in their daily lives, or it will remain in them and consume them; for "God is a consuming fire" and very "jeal-

ous," and "it is a dreadful thing to fall into the hands of the living God." That men might be saved from this evil was the command given: "Thou shalt not take the name of the LORD of God in vain: for the LORD will not hold him guiltless that taketh his name in vain."—[5.

FORGIVENESS.

BY ELSIE CASSELL SMITH.

Still thy wild, throbbing, frightened heart, and wait;
Those ominous, low-hung clouds have hid the day,
A fearful storm is near.
Stumble not on, the rough stones bruise thy feet,
Strive not to find again the path erstwhile forsook;
Thou'rt faint with fear.

Fool! why wandered thou this way, losing the perfumed track
Of Him who led? Was not His guidance safe and sure?
Now stand thou still,
Ere a worse fate befall. He will turn back,
Missing thy faltering footstep and thy voice,
List then for his call.

Say, Soul, what aught but Death in fearful guise,
Through fear subdued to meek humility,
Can thee convince
That only in the path Christ trod redemption lies;
That none can reach the goal of immortality
Save through obedience.

Look (but shrink not so), where almost at thy feet
The lurid lightning's gleam reveals a gulf,
Yawning and deep,
Like wide-swung gates of Hell, where tongues of fire
Leap wildly through, while thundrous sounds
Rise from the awful deep.

Quick to thy prayer, O Soul; thy faith is weak:—
"Father forgive, and leave me not alone to longer tread
The valley of Remorse.
See! crushed by mine own folly, I thy mercy seek,
O lead me from this wilderness of sin, ere I leap yon brink
And be forever lost."

Hark! Can it be? far out beyond the storm I hear a voice,
And straightway silence reigns, while the burdened sky
Rends the dark veil,
Rolls up her sullen clouds and spreads the light across
Like a grey dawn. Hope whispers, "Courage,
All will be well."

Lo! while I strained my eyes to see Him drawnig near,
He bends above, all-glorified,—"My child, I heard thy cry,
I pardon thee;
Rest now, thy Father's love protects, have thee no fear."
O'erwhelmed with joy, I faint, but feel his arms enfolding,
And I rest indeed.

OUR NATION'S CHARACTER CONSIDERED FROM THE STANPOINT OF SOLAR BIOLOGY.

BY M. F. RICHARDS, M. D.

[Read before the Biological Society of Toledo, O., July 4, 1897.]

One hundred and twenty-one years ago to-day (July 4, 1897) a new nation was born and named the "United States." According to the method of delineating character by Solar Biology, we ascribe certain specific qualities and traits to the individual, as the results of the vibrations peculiar to the sign the earth was in when that individual was born. We believe it is a method of astrology to consider the opening of a new business, or the beginning of the execution of a given plan, as if it were the birth of a human being. The planetary vibrations are continually playing upon the body of humanity, and, from day to day, produce an effect upon its units in accordance with the dominant tendencies given by the planetary combination at birth. Whatever influences are active at birth become the fixed and dominant traits in the person for life. Now, we say that a person is governed by circumstances and environments, and we also say, in describing the character of an individual, that circumstances, education, and environment have very much to do with developing or modifying his natural tendencies; that is, his hereditary endowments or the nature given by the planetary combination at birth. These circumstances we believe to be caused by the changing planetary vibrations in which he is immersed from day to day. These, united with the dominant tendencies of his innate nature (given by the sign the earth was in at birth), cause him to feel and act in a variety of ways.

You will discover this in your efforts to conserve the "life:" each one of you, every time the moon enters certain signs, becomes aware of an increased activity of the sex nature, but all of you will not be affected to the same degree by any given sign. Some of you will be strongly affected when the moon enters

the sign Scorpio, but not all. Those born in that sign will be very conscious of the effect on the sex nature, but not so with others, unless they bear certain relations to that sign by reason of their own planetary combination.

Knowing these facts, we must believe that the actions of our people, as a nation, have a correspondence with the solar qualities active in the heavens from day to day, month to month, and year to year. We dream of an occurrence, and, as time goes on, it becomes a fact in the external: this dream was a prophecy. A gentleman told us yesterday that six months before he ever saw Toledo, or had any idea of coming here, he dreamed of being in a large city and of going to work in a large factory. As time went on, he came here and went to work for the Union Manufacturing Co., and found the buildings and everything just as he had seen them in his dream. Now, it is a fair question, and one which he asked: "How are we able to see in the dream state conditions that will exist in the future?" We think the basis of this phenomenon lies in the principle and law of cause and effect. You are willing to admit that every result comes from a definite cause; and it is also just as much an absolute certainty that every cause will produce its specific results. You feel assured of the absolute truth of the latter assertion, because, when you attempt to study nature with clearness of mind and desire for truth, you fully realize that nothing is done in all creation without the operation of some one or more of God's unchangeable laws; you realize that law, once clearly defined, is absolutely unchangeable, and, therefore, you can always rely on getting certain definite results from the operation of any given law. And again, results become, in their turn, causes to bring about other and future results. Now, the conditions that were active at the time of this person's dream, were the causes that finally resulted in the conditions that he saw in his dream.

We wish to ask the question, Is not all that is to happen just as much an assured fact as that which has happened? are not causes ever active in the present, and future results to be expected of them? and if we desire to do so, is it not within the possibilities for us to know all that the future has in store

for us, just as much as to know that if we strike the end of a match on a rough surface it will ignite? Astronomers, through a knowledge of mathematical laws, estimate to a minute, even second, the time when an eclipse of the sun will begin and end, and do this a year in advance of the event. This is really a prophecy, and it also proves the unchangeableness of a law, and the absolute certainty with which results may be predicted when we know the law by which a cause works. We plan and expect results, and time brings what we expect, providing we understand the law under which we are working.

We know that there is an Infinite Mind that rules all things and we also know that it had a plan when it said, "Let us make man in our image." If, then, we could read that mind, we would know all that the future has in store for us. And we do read the Infinite Mind when we foretell the positions of the moon and planets for the ensuing month or year. This gentleman read that Mind when he had the dream referred to. John, on the Isle of Patmos, read that Mind and recorded it in Revelation. When our plans do not attain expected results, it is because we do not read the Divine Mind correctly in regard to causes ever active in the present. Given the date of birth of a person, and we read the Mind of the Infinite respecting that one. Given the date of birth of a nation, and we should be able to read the Infinite Mind respecting that nation. Given the solar qualities active from day to day, and we should be able to predicate the actions of the body of humanity from day to day. We feel that it is in the capacity of man to do this,—to read the future in all directions, as he may desire,—provided he attain the requisite knowledge and skill.

To-day, July 4, 1897, our nation's birthday, we are fourteen days in the sign Cancer, and are, therefore, fully responding to the solar qualities of that sign, which embodies the principles of family and domestic life more fully than any other, and governs all business, sciences, and manufactures that are peculiarly necessary to the support and maintenance of familistic conditions. The moon, during the past week, has passed through the signs Gemini, Cancer, Leo, and Virgo, and is yet in the latter sign. It has been through the Maternal Trinity,

and this position, combined with that of the Earth, also in that Trinity, will serve to stir the minds of the masses very strongly in the direction of their homes and firesides, and of all those matters that threaten the maintenance and welfare of domestic life. We read in the newspapers that a strike among the coal miners all over the country is to be inaugurated on this day. The miners to go out, it is said, will number over 200,000, and they follow such a course in order to compel the coal companies to give them living wages, and enough work to enable them to support their families. This action will certainly coincide with the predominant solar qualities now active. The Democratic Convention held at Columbus, the past week, has adopted a platform that has the ring of the days of 1776. The leading thought in this platform is the adoption of an independent course respecting our national currency, believing that we, as a nation, are quite able to handle our own monetary affairs without the intervention of England or any other country.

Jupiter and Mars are now in Pisces which affects the feet and understanding, and will give a restlessness and desire to travel among the people. Perhaps the Convention of Christian Endeavorers in San Francisco, the coming week, will illustrate this influence. A newspaper statement from a railroad man says that something like 180 train loads will be due in Ogden City at about the same time. Sociability is a quality of Cancer people, and this Convention illustrates very well the social gathering of a mass of people in the sign Cancer and at a point so far distant as to give abundant opportunity to travel and see new places and scenes, thus according with the planets in Pisces.

Our nation was born July 4, and is, therefore, a Cancer nation. As such we look for it to be markedly domestic, patriotic, industrious, peace-loving; little inclined to war and to keeping up large standing armies; given to manufacturing industries, commerce, and trade; naturally protective, sympathetic, and humane. It is said that this country is controlled by Gemini—intellectually, we would understand; that is, this nation is to be described as characterized by the qualities we should attribute to a Cancer-Gemini nature, if belonging to an individual. To quote Solar Biology:—"A Cancer-Gemini person will have

a thirst for knowledge in all directions, with great activity and energy. Will have utilitarian ideas,—that is to say, ideas of a practical nature,—and be allied to the realm of art, education, and general knowledge, with inclination toward public life, speaking, writing, etc. Ought to have every advantage as to education, and careful instruction concerning the uses and abuses of the sex nature. This polarity somewhat increases the liability to the diseases common to Cancer." We think the above—all of it— very aptly applies to our nation. As a people we are veritable dynamos of activity and energy. We stop at nothing in the way af attaining knowledge through experiment, investigation, and invention. Comparatively young, as a nation, we are certainly making rapid strides in the direction of art, education, and general knowledge. We point with pride to our schools, to our inventors, and to our manufactories. We are eminently a social people, and are certainly in danger of throwing down the bars that protect the purity of the conjugal relations: there is such an unrest in the love nature of the people, that, in the desires of the love element to meet its ideal happiness, there is danger of the sacredness of the marriage covenant being entirely obliterated, and unrestrained passion given full play.

Again, we are generally held to be a nation of dyspeptics: Cancer, and especially Cancer-Gemini, giving liability to affections of the stomach. Cancerous diseases should be very common also, and tumors and abscesses should be remarkably common.

Hurry, anxiety, and continual unrest of mind and body, and sensitiveness to inharmonious conditions, are all common to a Cancer-Gemini nature, and these all tend to develop cancerous and tumorous diseases. We imagine that, could we know the number of people, especially women, who are operated on in our hospitals for the above diseases, the list would be appalling. Consumption, bronchitis, catarrh, and nervous diseases, all common to Cancer and Gemini combined, should be diseases peculiarly frequent among the people of our nation.

The Cancer nature is industrious, economical and saving, even to miserliness. The Gemini nature is industrious but not a money saver. Combine the two as Cancer-Gemini, and you

have a people who are active, energetic, industrious and liberal, but not money savers. Look at our municipalities,—how freely is money spent. Look at our national debt,—increasing every year, with no possibility that it will ever be wiped out.

Gemini is the expresser and serving sign of Taurus. Taurus belongs wholly to the five senses, the phenomenal side of material nature, and is selfish and domineering. It is symbolized by the bull, who, when enraged, will accomplish his purpose at all hazards. You have heard of a nation going by the name of John Bull: it certainly bears the characteristics of a Taurus nature,—has conquered a goodly portion of the earth, and, we suppose, would own it all if it could. Gemini people require to be told in exact terms just what they must do, for they always do as they are told,—exactly and no more. Taurus people are good business men: John Bull is a good business man, and pushes every enterprise for the money and power there is in it. Cancer-Gemini is a scientist, inventor, and manufacturer: these are first, and money making, merely for the sake of the money, really second. John Bull obtains large holdings in this country purely for money-making purposes. We are eager to learn and manufacture, and he is eager to take the money, which he does. Cancer-Gemini (Uncle Sam) does just as he is told, and J. B. (Taurus) does the ordering. He is after money, and you know that no important move in the finances of this country is ever made without first consulting England, and we always do as England says. We are an offspring of the English nation, and are a free people, so far as an individual existence, apart from the parent, is concerned, but we have, so far, failed to realize our manhood strength. We are ruled through our weakest and strongest characteristics,—through the Gemini industrial thrift and the Gemini failure to appreciate money and practice full economy. Children often contribute to the support of the family until old enough to be independent: so this young Cancer-Gemini nation will some time gain mature years, and be entirely independent of its parent, so far as taking care of itself is concerned.

Libra is the father sign of Cancer. The conception of this nation was from the qualities of Libra, which is both material

and spiritual, and governed largely by intuition; therefore the condition of the minds of the people preceding the birth of the nation must have been that of intense desire for freedom from the acknowledged power and rule of England, such as only the establishment of a new nation could give. They were intelligent and desired peace and industry; they were comparatively poor, and knew that they must make their own way by force of activity, energy, experiment, and knowledge. These conditions necessarily take the mind largely off money-getting, purely for its own sake. In considering their separation from England, they must have attempted to penetrate the future, as a result of the intuitive solar qualities of Libra. The conditions, then, in the minds of the people were those of intense desire for existence as a new nation, in order that they might engage in developing knowledge, art, mechanics, manufacturing, and a peaceable domestic life. These are the conditions for a Cancer-Gemini child; and we believe that our nation is all that we have said it should be in order to complete the nature of a Cancer-Gemini people.

One remarkable thing about the 4th of July is the amount of noise that attends its celebration. When an infant comes into the world, we feel that it will live when its lungs give forth a lusty cry; and so our nation celebrates its birth by giving forth a cry, in the shape of multiform gunpowder explosions, and we may say this is indicative, not only of its power to live, but also of its power to protect its rights, if need be.

Another point, Cancer is a feeder and supporter of vitality to the growing child or to the sick, and sometimes other persons fasten themselves upon this nature, and feed off its vitality, and deplete, and sometimes disease it, and even cause its death. Do our relations with England bear out this phase of the Cancer nature? Again, Cancer people feel that this is a condition of things to which they are liable and that their vitality is sometimes depleted by others, and when they feel the clutch of such persons upon the throat of their vitality, they make an effort to throw them off, actions which make them appear very eccentric. Do you suppose our country will ever give the mother country reason to think us eccentric from this cause?

THE LAW OF THE SUPER-SENSES.

[Extract from a letter written by one of the Fraternity.]

Did you ever think of the source from which we draw our daily supply of bodily and mental power? of the processes by which we do so? and that if we could gain a scientific understanding of the *modus operandi*, we might possibly draw from that fountain at will, and thus increase our capabilities in proportion? We know that from some source and by some method we are constantly renewing the forces which we daily expend in the pleasures and uses of life, and that if we could draw upon that source intelligently, our possibilities might be nearer a matter of choice.

I presume the thinking world admits evolution as an established fact, and what reason have we for believing that the race has reached its topmost round of development. In looking back over the ascent of the life of the planet, of which man stands at the apex, we find that its course has been in cycles, and that, at the end of each cycle, it has entered a new realm of powers and experiences, the last great line crossed being that distinguishing the monkey from the man. We also see that each advancing stage becomes more and more the master of its own destiny, that it more and more approaches a point where it can mould its own life and environments in accordance with an advancing intelligence.

There are now very significant indications, which I need not dwell upon, that the race has reached an era in its experience, where, as individuals and as nations, it will become self-destructive, unless it very soon passes beyond existing conditions. One point, however, in this connection, I must note:—The quest for new and untried sensations and experiences, which everywhere characterizes the refined classes, and the consequences, summed up by the term "blasé,"—from the root of "blasted,"—very clearly indicate the destiny of a race which follows its present course to a legitimate conclusion.

But surely the seeking for something new and untried, even to the point of self-destruction, shows that the people are blindly reaching out for what the present order of civilization does not afford; that there *are* powers and pleasures beyond what are now known, and of which they intuitively feel the need, thus plainly evincing the fact that, when they have requisite knowledge, the capacity is already within to reach out and enjoy. The processes of evolution, however, are not sudden, the initial steps are always taken by the select few who gradually draw the mass of their kind after them; therefore it is to the intelligent few that we are to look to guide the race into the light which is to illumine the next epoch of its experience. We all know that growth is from within outward, that environment and condition are the result of interior possibilities: and, consequently, it is a study of the law governing the interior functions of man's being that is to furnish the key to this evolutionary problem.

If we admit that still another cycle or cycles of development await the race, we also admit that man is to manifest faculties which are now latent within him; otherwise he would simply advance upon the plane he now occupies—there would be no distinct line crossed, as from man to monkey, and so on down. Moreover, present indications are that if, as the individual or as the organization, he endeavors to grasp power beyond that which he now possesses, the destruction of the healthiest and most substantial classes must follow; and he dare not go further into the enjoyment of sense life, for he sees that to do so would be to risk his physical existence. Where, then, are we to look for the next step of unfoldment?

A little reflection shows that it is through the senses that man has access to all that he considers desirable; and if he dare not go further in quest of what his senses now afford, it is clear that he must develop a system of super-senses, as it were; by means of which he may take command of, see, feel, hear, know, and enjoy that which his present organism cannot cognize, and the use of which must, according to the order of life, bring a keener intensity of enjoyment, added intellect, knowledge, power, and all that he reaches by means of his

present sense system. Many are seeing this possibility, and to indicate that the functions and uses of the higher senses are in a sphere totally distinct and above that in which man now finds himself, they call the entire system of super-senses "the sixth sense," which is manifestly incorrect.

As suggestive in this connection I quote a paragraph:—"All things develop slowly. Man is the most perfectly developed being of whose existence we are conscious. The lower orders of life have a varying number of powers of perception, which we term senses. The higher order of life have five. These senses diminish in power as they increase in number, being relieved one by the other. No deterioration in sense-power is known to have taken place without causing deterioration to the possessor, unless at the same time accompanied by the development of a new perceptive faculty. Man alone is credited with being an exception to this rule. He is inferior in keenness of sense to the animals below him, yet superior in power. It is also noticeable that the savage is in like manner superior to the civilized man. It is therefore probable that man is really the possessor of a sixth sense (another sense system), as yet imperfectly developed and unequally distributed. Intellect is not a means of perception, but an organ for the arrangement and use of the senses, and is to be found in all animal life, though in a less developed form than is noticeable in man. To say that the more highly developed a being, the less it will require its perceptive powers, and that, therefore, through want of use, they have gradually deteriorated, would lead us to this *reductio ad absurdum*,—that in time man will become so perfectly developed that his senses must continue deteriorating until at last he arrives at the perfection of an insensitive existence, with intellect to place in order all things which he perceives while he is unable to perceive anything."

If, then, we are in possession of a system of super-senses, latent or in an imperfect state of development, and if we are dependent upon the senses for intellectual vigor, the power to formulate thought, for knowledge, and for all the enjoyments of life, one can readily see that by the development of these higher senses, the individual will find himself in the possession

of powers, of knowledge, and of means of enjoyment, of which he now knows nothing.

Now, as to the question of their development. First, what is the nature and function of the senses? What are they? Evidently they are the avenues through which the individualized life becomes conscious, takes cognizance, of what is outside of itself, the function of the intellect being merely the orderly arrangement of these impressions: and observation teaches us that the more intense the life currents of the individual, the keener and more potent these impressions; the senses become deadened and blunted in proportion to the depletion of the system.

Another well known phenomenon of life, individualized or otherwise, is that it is unable to cognize (respond to) that which is too far removed from its own plane of manifestation (vibration). For instance, in the region of the atmosphere, at 32 vibrations per second we reach a point where our own life currents become responsive to, and, through the sense of *hearing*, we are conscious of, those vibrations as sound. When the vibrations rise to 32,768 per second, our life currents no longer respond to them. So far as the sense of hearing goes, the universe ends here, and of what is beyond the world has no conception.

In the region of electricity, where "the medium of vibration is a diviner air called ether," and more nearly allied to the sense of *feeling*, and, consequently, nearer the primal life currents of the universe, the heavier vibrations impinge upon the consciousness, producing discomfort and death, but the finer and more intensified currents pass directly through, without effect upon, our coarser organism.

In the region of light, to which we have access through the avenue of *sight*, the vibrations included in the visible spectrum lie between 450,000,000,000,000 and 750,000,000,000,000 (red light and violet light) per second. But here scientists have recently discovered there is something beyond: they have found a ray, the Rœntgen Ray, supposed to have an ultimate vibration of 2,305,736,009,213,693,952 per second, and passing, as do the higher forms of electricity, directly through material objects.

But who is able to give to the world the spectrum of the Rœntgen Ray?

And if our senses (the currents of our life) are so gross as to be unable to respond to external currents beyond a certain intensity of vibration, there are, doubtless, "more things in heaven and earth than are dreamt of in our philosophy," awaiting the refinement and intensified power of our life to know of their existence. In other words, it is possible, through the refinement, and consequent intensification, of the inner life currents, to know (respond to) that which is entirely beyond our present experience; and as the higher and more highly developed life always commands the lower, we at once see a sphere of knowledge and power opening out before the individual which will put him in command of circumstances and forces now altogether beyond his control. Please understand me just here,—according to the refinement and potency of our life currents we know and can accomplish on a higher plane, and, consequently, one of greater power. Again let me repeat, other things being equal, the avenues of power, knowledge, and enjoyment open to the individual just in proportion to the purity and intensity of his own life currents.

We here meet the all-important question, Can we refine and intensify the currents of our own life? I think this question may be reasonably answered in the affirmative, and believe the following suggestions will cast some light upon the subject. The laws of nature are very few and very simple, their apparent complexity arising from manifestation upon different planes of development—always the same laws, however: "as below so above." Let us, then, beginning with the more simple structures, the vegetable, and advancing along the various grades of animal life, observe the source from which has sprung the life which animates an organism.

We find that the nutriment gathered by the individual, vegetable or animal, is concentrated, refined, and then incorporated into the seed, a vessel holding the purest elements of life,—so pure, indeed, that one of those germs is capable of inaugurating a life equal and possibly superior to that of the parent. And we still further see that the higher the organism, the more

potent becomes the life stored in this germ, else the power to to beget one's kind would not exist.

The laws of God and of nature teach that this germ life is intrusted to man for two purposes,—to perpetuate his race and vitalize his own body. It is also clear that all the powers of mind and body are drawn from this source; for when the individual is guilty of unusual depletion in this direction, he is made conscious of the fact by loss of power, both mentally and physically. We thus see that, even for purposes of procreation, the individual cannot allow this stored life to pass out of the system without there being, just in proportion, an exhaust of the vital store-house from which he derives all that he is. If retained, the germ life, by a process of transmutation, is incorporated into his own body, and potencies sufficient to produce another organism are added to his own resources.

The fountains of a man's life increase in power and refinement proportionate to the amount and quality of the germ life stored within; consequently, as his power increases by the prevention of all vital loss, these life forces that he is generating are constantly growing more potent; so that, in his case, the processes of evolution are advancing at compound ratio.

By the intensification and refinement of the currents of inner life, they respond to—become conscious of—and take command of, forces more sublimated and belonging to an altogether higher sphere than those with which he is now in touch; and thus avenues of power open before him upon a plane in control of all that he has before known.

It is sometimes objected to what I have been trying to explain, that the process of conservation and transmutation is contrary to nature, that it is a physical impossibility, and here I am in position to state from knowledge—actual experience and observation—that it is daily being done, and that exactly the results I have pointed out are growing into realization. For three years I have been living this life in the midst of a small band devoting the attainments which the same life is bringing to them to the accomplishment of certain results with which the general world is not now concerned. So that you see I have not presented you with an untried theory, but with a matter of actual experience.—[3.

SCORPIO.

In the last issue of THE ESOTERIC, it being the Libra number, we gave the qualities and mental conditions that might be expected during the passing of the earth through that sign. A serious typographical error crept into the article: on page 169, line 18, the word "material" was printed "maternal." The error was quite a grave one, because the particular condition described was one of *emphatic materialism.*

We will be pleased to hear from them if our friends feel like sending us the particulars concerning their experiences during the past month, always remembering, in such cases, to send the date of birth.

The next sign into which this little carriage upon which we ride—the planet—will carry us, is the life producer, Scorpio. Scorpio is a watery sign, and combines much of the fiery quality, as it is the furnace into which all elements are cast for refinement, transmutation, and qualitation, preparatory to entering into the circulation, the nerves, in order to become magnetic and electric life,—energy. Through it the sun of creative life shines into and throughout the system. The period of the year during which it is active is the one, above all others, in which persons can most readily inspire and fill the entire system with life and health.

Uranus and Mars being in Taurus, during the coming month, Saturn in Gemini, and Jupiter in Pisces, will greatly facilitate the inclinations of the mind to formulate ideas of self-improvement,—mental healing, etc.,—so that those who are in delicate health may, by proper attention to the subject, put themselves in a condition of strength and vigor.

The qualities of this sign are both vital and serving; the life elements, being unformed, and, therefore, perfectly passive to the qualities of the mind, may be made to serve the uses of the body in any direction desired. If, on the other hand, they are not controlled and imbued with the proper thought, they

will receive the thought conditions of the world by which they are surrounded, so that they who are seeking the highest goal of attainment will find, unless upon their guard, that they have imbibed many adversaries to their success.

In the most ancient zodiac, evidently formed during "the golden age" of the world, Scorpio is symbolized by the white eagle. This symbology, however, belongs *exclusively* to those who are living the regenerate life. Through the influence of this sign the mental consciousness of such may soar to the very shrine of heaven; they may learn of the music of the spheres and of the holy ones; they find themselves in a world of rhythm,—of poetry and music,—for that higher realm is filled with music.

But on the lower plane, that of generation, the qualities of this division of the zodiac are properly represented by the scorpion; and those swayed by its influence are egotistic, selfish, proud, boasting, jealous, hating, and treacherous. In so far as the aspirant is under the influence of the generative principle, these are the principles that, during the coming month, ask but the consent of the mind to rush in and take possession.

It is a peculiar fact that those born when the earth was in the sign Scorpio, are so self-satisfied, that, in most cases, they firmly believe that they are already under the influence of the white eagle, even though they be living in pronounced generation; and the more thoroughly they are ruled by Scorpio, the more readily they believe that they are in the white-eagle condition.

Those seeking the highest goal of attainment must, during this period, guard against the temptation to believe that they have reached attainments beyond where they really stand, against undue self-justification, etc. Instances have come under our notice of those born in Scorpio, who thought that they had reached the highest goal of attainment when they had really not started upon the road.

This is a month in which people will luxuriate in the good things of the world, and in which many will live beyond their means. But most important to those seeking the goal of attainment, is the fact that, of the whole twelve signs of the zo-

diac, this is the easiest in which to take control of the life forces; and this will be remarkably true during the present Scorpio because of the positions of Uranus and Mars in Taurus, the mind organ which governs the sign Scorpio.

The presence, however, of Mercury in Aries and Taurus, whose influence will be felt until the last of the month, will cause many of our students some trouble; but all those who are able to control the mental action of Mercury, will find that, while in Aries, it will give strength of mind, and that it will harden and strengthen the senses whilst in Taurus; and thus it can be made to facilitate the attainments rather than retard them. While it is in Gemini it will impart unusual strength of mind and thought powers. If our readers carefully observe their feelings during the coming month, marking the changes of the moon from sign to sign, they may learn many things that will be of advantage to their future.—[Ed.

All progress on the material plane of life begins at the base and works its way upward by the inherent force of the universal law of growth, but this does not warrant the conclusion that anything was ever evolved from matter that was not originally involved in it. Matter as it appears to our objective vision is only one form of universal substance. All the great potential forces of nature are invisible to the masses of mankind in their present stage of development. All that is here to-day has been evolved under the operation of the eternal and unchanging laws of growth; and all that is to come is involved in the present, but belongs to the invisible realm. None of these great potential forces which have operated in all past time, and will operate for all time to come, are visible to the natural eye, but who will dare affirm that they do not exist? Material nature, as it is revealed to our objective vision, in our present stage of development, is only an infinitesimal fraction of that universe of matter, mind, and morals, of which we form a definite part.—*The New Woman.*

THE COMMANDMENTS.

"He that hateth his brother is in darkness even until now." I. John II. 9.

A careful consideration of The Ten Commandments, or Covenant,—viewing them in the light of directions for guiding the life into harmony with the laws of the Divine Nature,—and a comparison of these commandments with the ten plagues that fell upon Egypt, make it apparent that the plagues were symbolic of the results of a life contrary to the commandments.

For example, there appears good reason for assuming that that the ninth plague is an illustration of the result of breaking the ninth commandment, "Thou shalt not bear false witness against thy neighbor." St. John says, "God is love;" and again he says, "God is light, and in him is no darkness at all." We also read, "God breathed into his nostrils the breath of life, and man became a living soul." We hear Job exclaim, "Thou wilt light my candle;" and upon another occasion he says, "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine."

When one lives in the spirit of earnest devotion and surrender to God, breathing the Divine Name until he begins to enter into conscious touch with God as a loving Father, he also becomes conscious of the fact, that, somewhere in the interior of his being, a light has appeared, as though a lamp had been lighted within him,—a lamp which is kept burning (so far as external causes are concerned) by his own breath: thus God breathes into man the breath of life. While the individual lives in perfect harmony with the Divine Nature, or, in other words, keeps the commandments,—an expression indicating the attitude of mind whereby God's nature is copied,—this light burns brightly; but the moment one "bears false witness," "judges" his brother or sister, by even the slightest insinuation of evil on their part, he immediately finds that light fading away; "his lamp is put out in obscure darkness," and, in an agony of distress, he is compelled to grope in a "darkness which may be felt," until, through repentance, God's mercy is extended—

or, shall we not say, by sincere repentance the law of mercy is obeyed,—and He "restores His free (freely given) Spirit." Thus we find that "he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

It was evidently because of a knowledge of this law (doubtless, gained by bitter experience) that John wrote, "A new commandment I give unto you, That ye love one another."

When one can let his consciousness go down into this light, he begins to sense, faintly, the "love, joy, and peace" which are "the fruits of the Spirit;" and also, as he abides in that light, he realizes that "he that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.—[5.

THOUGHT ATMOSPHERE.

BY CHAS. B. NEWCOMB.

Our thoughts should be like flowers in their choice varieties and fragrance, or like æolian harps in their soft harmonies.

Nature is rythmical in all her expressions. If we would tune our instruments to the key-note of Love, a new world of melody would be speedily opened to us. The music of the spheres is more than a beautiful metaphor to ears that are not deaf.

Vibration is a grander science than many have yet perceived.

Every human being is said to throw off eight ounces, troy, of carbon every day, which is about six and a half tons in a lifetime of seventy-five years. This carbon is used continuously by the race. Is it not equally reasonable to believe that we derive from the universal Mind a circulation of thought like that of the blood corpuscles, which are formed from the universal atmosphere.

Each of us then is personally responsible for keeping that thought system pure and undefiled. In this way only will we realize Divine Humanity.—*The World's Advance-Thought.*

Have your ever stopped to think what it is in your being that, mentally, says: "I want to go there. I want to do this, that and the other." That which you call "I" has been built up of all your thoughts and desires, and it is slave or master according as it has ill or well chosen.—*Lucy A. Mallory.*

EXTRACTS FROM "REGENERATION: THE GATE OF HEAVEN."

The word *regeneration* bears interesting connotations. Among the Jews, and later among the Christians, it designated that ceremony of lustration called baptism. This ecclesiastical function was, indeed, in certain senses just what is described above, a second birth, a new start in life. It symbolized the washing away of sins, and the return to a state of pristine purity. As the first natural generation ushered man into the physical world, so the second spiritual birth, or regeneration, ushered him, by a purer life, into a higher realm of heaven, the presence of the Divine Father. This is, however, only the expression, in religious dialect, so to speak, of the scientific formula of perfect adaptation, by the organism, to all laws of its environment, physical, psychical, and spiritual. In either of these phraseologies, however, the term *re-generation* has a marvelous fitness. Consequently, the term Science of Regeneration may be substituted for the more indefinite Art of Life. Taken strictly, this new term includes the intelligent guidance of all natural functions of the organism. But it will be restricted here to the guidance of the generative function, inasmuch as the latter forms perhaps the most important part of it, and is to be the subject of the following considerations. Here, then, is the higher self controlling the lower self, the spiritual man ruling the natural man.

Anabolic and Katabolic Crises.—Living matter is never at a standstill, until the moment of death. Life is a state of flux, an equilibration of metabolism, consisting of anabolic and katabolic changes, slow or rapid. The anabolic changes are those of growth, of construction, and of self-preservation, by which the life-long hunger of protoplasm is stilled in continual assimilation of food-stuffs. The katabolic changes, on the contrary, are those of oxidation of the tissues, of elimination of effete matter, and the sacrifice of individual existence, more or less complete, for the reproduction of offspring. Growth and reproduction thus ever vary in inverse ratio, the height of the life-tides consisting ever of the resultant of these opposing

forces. Nevertheless, knowing this fact, it is possible to guide the height of the life-tides at will, by judiciously increasing the forces of growth, or checking the processes of decay, or following both courses at once, if the purpose be to increase life; and if the opposite be the end in view, nothing is easier than to check growth, or increase reproduction, or once more follow both courses.

The usual end to be attained is, however, to increase life. Therefore the usual method is to increase growth and check reproduction judiciously to the point short of destroying the equilibrium of life, which at its very best still is a resultant of the two opposing tendencies, albeit the one of decay or reproduction, that is, katabolism, is reduced to the point in which it is so insignificant as to be inappreciable. The greatest possible growth is therefore entirely sterile; the greatest possible reproduction is the minimum of the life-forces.

The Rate of Reproduction.—So far only the general laws of growth as applicable to protoplasm have been noticed. They are, however, not only applicable to cells, but also to cell-aggregates, or organisms. Here the question appears as that of the rate of reproduction. Spencer has analyzed this problem very carefully, and Geddes and Thomson summarize his conclusions.

"Leaving aside cases in which permanent predominance of destructive forces causes extinction, and also, as infinitely improbable, cases of perfectly stationary numbers, the inquiry is: In races that continue to exist, what laws of numerical variations result from these variable conflicting forces that are respectively destructive or preservative of race? How is the alternate excess of the one or the other rectified? A self-sustaining balance must exist; the alternate predominance of each force must initiate a compensatory excess of the other; how is this to be explained?

"The forces preservative of race were seen above to be two, power to maintain individual life, and power to generate the species. Now, in a species which survives, given the forces destructive of race as a constant quantity, those preservative of race must be a constant quantity, too; and since the latter are two, the individual plus the reproductive, these must vary inversely, one must decrease as the other increases. To this law every species must conform, or cease to exist. Let us restate this at greater length. A species in which self-preserva-

tive life is low, and in which the individuals are accordingly rapidly overthrown in the struggle with the destructive forces, must become extinct, unless the other race-preservative factor be proportionally great. On the other hand, if both preservative factors be increased, if a species of high self-preservative power were also endowed with powers of multiplication beyond what is needful, such success of fertility, if extreme, would cause sudden extinction of the species, by starvation; and if less extreme, and so effecting a permanent increase of the number of the species, would next bring about such intense *individuation*, all those race-preservative processes by which individual life is completed and maintained, and extend the term *genesis* to include all those processes aiding the formation and perfecting of new individuals, the result of the whole argument may be tersely expressed in the formula, *Individuation and Genesis vary inversely*. And from this conception, important corollaries open; thus, other things equal, advancing evolution must be accompanied by decreasing fertility; again, if the difficulties of self-preservation permanently diminish, there will be a permanent increase in the rate of multiplication, and conversely. . . .

"When we view reproduction in terms of discontinuous growth,—that is, as a phenomenon of disintegration,—it is obvious that complete integration of the matter acquired by the organism into its bulk, and for its own development, precludes reproduction,—that is, involves sterility,—and similarly as regards the energies of the organism. This is only a restatement of Spencer's generalization above discussed; for it is evident that, if genesis vary inversely as individuation, it must be suppressed altogether if individuation become complete."

Fourth Proof of Regeneration: Disease.—The value of the sperma can be judged of by this, that the sub-cutaneous injection of only a cubic centimeter of testicular secretion has in many cases brought back comparatively lasting health to old men, as Goizet shows. The onanist and masturbator, and the profligate are not so much criminals as fools, demented minds, who, for the sake of an ever-decreasing pleasure are either wasting or using to the lowest possible uses the most concentrated form of their vitality,—and, in a very real sense, their very eternal destinies.

The discovery of Brown-Séquard is remarkable in nothing

more than this, that it has been the successful agent in curing diseases of the most varied kind, except where serious organic lesions existed.

Here follows a list of the "principal diseases which are efficaciously attacked by injections of the testicular secretion." Goizet adduces definite cases for almost all. Displacement of the uterus, abscess of the cerebellum, simple and punctata acne, heart failure, weakness of sight, hearing, and voice; alcoholism; mental alienation, persistent leanness, anemia, anaesthesia of the skin, lack of appetite, cerebral apoplexy, asthma, hysterical globus, boulimia, Bright's disease, catarrhal bronchitis, catalepsy, cataract, bronchial catarrh, cephalalgia, chorea, loss of hair, congestion of the brain and spine, pulmonar congestion, constipation, convalescence of serious fevers, curbature, writer's cramp, Saint Vitus's dance, debility, decrepitude, defecation, fatty degeneration of the heart, delirium, diarrhœa, intercostal pains, earache, dysentery, and dyspepsia. Cachectic ecthyma, eczema, epilepsy, excess, bodily and mental fatigue, fever, boil on the anus, gangrene, glycosuria, gout, hallucinations, hematemesis, hemiplegia, hydropneumothorax, hypertrophy of the heart, hypochondria, hysteria, impotence, incapacity for mental labor, incontinence of urine and fecal matter, incoördination of movements, influenza, insomnia, laryngitis, leprosy, malaria, headaches, menstruation, morphinomania, neurasthenia, erratic and sub-orbitary neuralgias, onanism, palpitations, paralysis, paraplegia, paresis, loss of appetite, memory, sleep, sperma; phthisis, photophobia, pleurisy, priapism, ptyriasis, muscular, nodal, and articular rheumatism, salpingo-ovarite, sciatica, senility, strasbismus, stupor, nocturnal sweats, syncopes, constitutional syphilis and consumption, tabes, cough, pulmonary tuberculosis, ulcers, vomitings. and vertigo.

Now the very number of diseases which the injection of testicular secretion has cured shows that this remedy is not a specific for any one disease. The fact is that these injections merely heighten the tides of life and assist nature to cast off these diseases. This does not seem very far-fetched when it is remembered that daily we take into our body by food, drink, or breath, germs of the most serious diseases, which, however, are harmless so long as the constitution is strong enough to cast them off.

But why should man inject into himself the testicular secre-

tion of animals when he could preserve his own, and keep his body continually at the highest possible state of vitality? In view of this it would not be too much to say that if a man were absolutely continent, he would be free from all diseases, and more or less so in proportion as he is not quite continent.

This thesis is proved by the reverse of the above process, mentioned above, where it was seen that all manner of diseases, corresponding generally in remarkable degree to the above list, followed spermatic ejection more or less according to its amount.

The Possibility of Regeneration.—The above considerations suggested that in order to attain the highest state of health it was advisable to store up and preserve all the genital secretion. But it is doubtful if this result ever occurs in a "natural" life. Spinsters and bachelors, innocently of any illicit intercourse, generally lose whatever gonê is beyond the actual immediate needs of the body. It is then only in a "spiritual," earnest, determined life that a man may earn the power to preserve it.

But those who are not spiritual, discouraged by the continual failures of the natural life, ask, Is it possible to accomplish this end?

There is no reason why this should be impossible. For the generative function is *par excellence* of all the vital functions of the body that one most directly under the control of the mind. A lascivious thought is sufficient to awake the very depths of desire. It would seem then that by merely avoiding such conscious excitation of these instincts, the wasteful losses would be of themselves reduced to a minimum. But this negative method is the only proper one. It is hopeless to control the sexual function by direct antagonism, by fighting evil thoughts consciously. Whosoever touches pitch, even to clean himself of it, defiles his hand. The only recourse then is to ignore the subject as far as possible and to fill the mind with all beautiful, true, and ennobling thoughts. The whole nature will gradually be altered, transfigured by the higher life.

There is some good authority for this theory. Richard says, "Women who live in absolute chastity, far from any erotic excitation, find that their menses finally become so very limited that they hardly make any spots on the cloths. On the contrary, women given up to enjoyment and prostitution find that the flow be comes very abundant, and lasts from ten to fifteen days. Half of their existence is one long menstruation."

Continence.—Continence is the natural state of those who have attained the highest state of life. Such is the condition of those who have made themselves eunuchs for the sake of the kingdom of heaven.

It is only on this plane that women meet as equals with men. In the natural state of generation the man is the glory of God, but woman the glory of the man. But, when the state is no more that of generation, but "in the Lord" (I Cor. XI. 7–12), then is neither man without the woman, nor the woman without the man. Besides, experience shows this. The state of generation in which woman is passive, whereas the man is active, necessarily entails that the woman be dependent on the man. Otherwise, in the glorious freedom of equality, where none are married or given in marriage, men and women are as the angels in heaven. In Christ Jesus all are one, neither male nor female. Besides, Paul distinctly states that he strives to present his followers as chaste virgins to Christ. Finally, in the Revelation we are told that the body-guard of the Lamb consists of virgins, who have not been defiled with women. Language could not be plainer than in these last two cases, and commentators are forced in these cases to grant the thesis mentioned above.

Virginity among Poets.—Nor does the path of attainment lie through virginity only in religious matters. It is the same in Poetry. The greatest Prophets have been solitary. Such were Isaiah and Jeremiah, Elijah and Elishah, Homer and Virgil, Hypatia and Sappho. Poets of passion, like Byron, never behold the highest visions. Shelley and Mary Wollstonecraft were high and noble souls. Tennyson, in the Idylls of the King, in describing the Quest of the Holy Grail, and the story of Galahad, speaks high truth. Matthew Arnold ever sounds the keynote of freedom from the howling of the senses, and attains that delicately fragrant spirituality which otherwise he could not have known.

Virginity among Painters.—It is likewise in art. By many painters passion has been mistaken for beauty; and yet the greatest of them, Michael Angelo Buonarotti, Fra Angelico, Hogarth, Doré, Bouguereau, Knapp, and many modern artists, have achieved the limning of the most exquisite beauty through tender spirituality. A picture is only great and lasting by the expression of some pure, noble, and powerful idea. Sensual beauty is but earthly, and weak, at best.

Virginity among Scientists.—The path of attainment in science, as in religion, art, and poetry, lies through self-control and virginity. In his dispassionate search after truth the scientist has lost the blind irrational impulses of lust. The observer must be nothing if not clearheaded. Such was in his day, Newton; and the sad ending of his life is itself a proof of the beauty of his life-long virginity.

The Cumulative Proof for Virginity.—The student of history will perceive the cumulative nature of the proof that Virginity is a great factor in success by keeping in mind three methods of observation.

The first will lead him to notice all cases of lives which began in the midst of the enjoyments of the flesh, but which left behind all these things and ascended to greater heights. Of these lives that of Augustine of Hippo is a well-known instance.

The second will lead him to notice all cases of lives which began on a high plane, but after a while declined into the valley of shame and degradation. The full humiliation of such a course may be instanced in the case of the love-letters of Sir Isaac Newton in his old age.

The third will lead him to notice the lives of men of great passions, men who were great by the sheer immensity of their reserve power within themselves, although they scrupled not to indulge in the pleasures of the world. Such men were Alexander, Henry VIII, and Napoleon.

In all these cases, greatness was due to the vigor of the generative function; self-control, and rational limitation of it. Instead of wasting this power, temperance gathers it into the organism itself, feeding the roots of the life, until the leaves burst out, and the buds burst open into blooming flowers.

Self-control is ever the foundation of the moral life. Religion is in many instances an inculcator of morals; but where it does not teach self-control, it is powerless to improve the actual lives of its children. Self-control knows no creed or race; and in all times of the world's history, in all religions, and in all races, the men of self-control have lived pure lives, and thereby have learnt, as the Stoics did, perfect submission to the Divine Will. No completely self-controlled man is a criminal, and conversely, it can easily be ascertained in every instance that no hardened criminal is able to contain the "generative word." Wherever chastity is found, and this negative chastity is trans-

formed into positive self-control, there all spiritual knowledge and blessing is little by little revealed. Virginity is therefore a short and royal road to health, happiness, wealth, refinement, morality, spirituality, and all divinity.

In proof of this it may be pointed out that the chaste races, such as the German, have prospered, grown, and increased, in inverse ratio to the more libidinous Latin and African nations. Through the intoxication of strong drink, and the consequent lack of self-control, the Indian and Kaffir tribes have gradually passed away. Compare the position of woman in an English home and in the Turkish seraglio, and it is evident why the Union Jack waves over a Bank of England, and why the Crescent is bloody with riot and revolt.

The more history is studied along these lines, the more striking will the power and success of Virginity appear, and since history is only the summary of the experience of former generations, it will point to the principle which, if followed, will lead the future to the realization of our highest human ideals.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

C. H. S. Aug. 8, 1864. Durham County, England.

⊕ in ♌; ☽ in ♎; ☿ in ♐; ♄ in ♈; ♅ in ♉; ♂ in ♎; ♀ in ♓; ☿ in ♉.

Your nature possesses three controlling attributes,—love, sex-passion, and mental order. Of course the sex-passion, if given freedom, would destroy the mentality. You are unusually orderly and artistic in all that you do, and are governed very largely by your intuitions; so that it is easier for you to execute a piece of artistic work than to plan it. Are naturally enclined to the occult, or to the study of the hidden forces of nature. Combative, but rather in a subtle and determined way than in words or deeds. You will have remarkable powers of mind in the line of laws and causation if you

live the regenerate life; but will have a hard struggle in doing this unless the rising sign—the sign controlling your body—is a positive one. Mercury in Taurus, where it meets Jupiter, will be a powerful adversary to a regenerate life: it will appear to you that the invisible intelligences are all in conspiracy against you. Uranus in Sagittarius, however, will aid you in very quickly turning the regenerate life to the brain, which will enable you to live in the spiritual and intellectual, and to maintain a continued consciousness while the body sleeps, thus greatly facilitating the overcoming of involuntary losses. The spirit of devotion, which is very strong in you, should be formulated into a desire to know the truth and to live in harmony with it. If you do this, you will have a conscious, intelligent guidance, which will lead you into a realm of knowledge and understanding transcending that which you now deem possible to man. The times of your greatest danger are when the moon is in the sign Leo, or Libra, and the hours when either of these signs is rising. When Mercury is in Taurus, Leo, or Libra, it will have much influence in this direction.

N. K. T. May 15, 1866. Franklin, Mich.

⊕ in ♉; ☽ in ♋; ☿ in ♍; ♄ in ♉; ♃ in ♎; ♂ in ♏; ♀ in ♍; ☿ in ♎.

You were born when the earth was in the sign Taurus, which governs the fountains of life and of mind. Saturn being in your earth sign gives you a very orderly mind; a lover of knowledge, and possessing the ability to utilize it. Jupiter and Mercury in Cancer find expression through Mars and Virgo. Uranus and Venus in Capricorn, of the earthy triplicity, also unite harmoniously with Mars in Virgo. These positions overpower the basic principle, characterized, as it is, by Saturn, so that the expression of your nature is largely controlled by Virgo. This makes you very intuitive, self-assertive (combative), and very independent in your thought and action. But by careful observation it will be seen that there is a paradox here,—you are easily influenced by other minds, but that influence is not apt to be permanent in its character. The combination is such that it keeps your mind in a state of uncertainty and unrest; so that, unless you apply some decisive measures, your mental state will be one of doubt and desire. To obtain certainty relative to life, causation, and direction, you should abandon all philosophy, all pursuit of knowledge from the external, centralize your desire in the spirit of loving devotion toward God, the Cause of all things, and live in the earnest desire to know the truth. And as there awakens in the breast a loving consciousness of God, you will be enabled to know the efficacy of prayer, and the things needed and unselfishly desired will come to you. If you are a man of family and home, it will be your pleasure to contrive all sorts of mechanical devices for the com-

fort and convenience of those around you. You will have comparatively little difficulty in conserving the seed when you have become fully decided in that direction. In order to obtain results, you should dedicate your life to God, and live in an attitude of loving surrender and devotion; by this means you will inspire his Spirit and be illuminated by it. About the only time of special danger will be when Mercury is in Cancer or Taurus.

Mrs. S. M. H. April 30, 1868, 6 a. m. Chicago, Ill.
⊕ in ♉; ☽ in ♌; ☊, ♉; ♅ in ♑; ♄ in ♊; ♃ in ♏; ♂ in ♏; ♀ in ♓; ☿ in ♏.

You are a woman of zeal and emotion, and one with an exceedingly strong nature; too much ruled by impulse and the desire of the moment. If you were in spiritualism, you would be a strong medium. Are a natural lover of knowledge, which you acquire very rapidly; but it was probably difficult for you to hold your mind down to the task of obtaining an education. You have an orderly mind, dominated, however, by the intuitions, and these could be readily turned toward gaining material advantages. You will be very restless in your love life, and hard to please in that direction. Unless you are careful about your eating and drinking, will be liable to suffer with your stomach, and in danger of bringing on dropsy of the stomach and bowels. It is to be hoped that you have had a thorough education in music and art, and should devote much of your attention to the esthetic. Should carefully study to formulate correct ideas of God, of Spirit, and of causation. If you would reach the highest goal of attainment, it will be well for you to become a member of some devotional church, or organization. You should enter into the spirit of their devotion until you obtain a consciousness of your acceptance of God. Should carefully read "Practical Methods" and "Woman's Circular," and zealously apply the methods given therein. I would advise you not to attend Spiritualistic meetings, or to investigate that subject; for the lines that you need lie more within the sphere of the churches, and obtaining knowledge of a practical, useful life.

L. V., M. D. Sept. 28, 1845, 6 a. m. Sheffield, England.
⊕ in ♎; ☽ in ♌; ☊, ♎; ♅ in ♎; ♄ in ♌; ♃ in ♍; ♂ in ♏; ♀ in ♐; ☿ in ♐.

The foundation principles of your nature are lain in desire. You are a natural mystic, having a very clear psychic perception of what you should do under all circumstances. If your mind is put in order by proper reading, association, and thought, your nature will readily come into divine order. Your whole expression is through Virgo and Sagittarius, which causes you to act upon the impulse of the moment, with well defined and accurate perception and intuition. If you follow your first decisions in regard to your patients, you are a most suc-

cessful physician. You must, however, be careful of your words,—not to speak too hastily or positively, for thereby you often get yourself into trouble. Are too decisive for your own good, in your friendships and in your antipathies; and are a law unto yourself. You should be careful not to over-exert yourself, mentally or physically; for if you do so, you will be in danger of disease of the kidneys. You have a natural love of home, family, and of children, but your love for, and inclination toward the spiritual, dominates this; yet you are quite skeptical in regard to church doctrines. You should take the thought in mind that God created all things by a word, that all laws of nature are by virtue of that word, that all things have a purpose, and that the object in creation was to produce a race of mankind that shall possess powers like to the Creator. Banish from your mind all church doctrines, and then read the Bible quietly, by yourself, and from it study nature; thereby you will come into a correct understanding, your mind will be put in order, and all the bodily functions will follow.

C. H. M. Aug. 19, 1868, between 11 and 12, p. m. Vernon, N. S. ⊕ in ♌; ☽ in ♍; θ, □; ☿ in ♍; ♄ in □; ♃ in ♎; ♂ in ♐; ♀ ♍; ☿ in ♍.

You have a strong character, but are too critical and exacting for your own comfort and that of your associates. You are a law to yourself: while, to a certain extent, a strong advocate of "the laws that be," yet the law of your own nature and desires is apt to govern your actions. Your love nature is your weakness, and in order to reach the high goal of attainment, it is very necessary that you practice devotion, and study to always conform to the law of *right*-ness; and that law of right should be based upon divine right. Remember that "With what measure you mete, it shall be measured to you again," is an undeviating law of nature. You have naturally fine intuitions, and the elements of an excellent artist; but your intuitions will be confused just to the extent that you are out of harmony with God; and just to the extent that you come into divine order, will your intuitions become a perfect guide. You will have a hard fight to gain the highest goal of attainment through living the regenerate life, and I advise you not to undertake it unless you make the decision to succeed or die in the attempt; with that position, however, success will be certain. The times of your greatest danger will be when the moon is passing through Leo, Virgo, or Gemini; or the hours when these are rising.

P. B. G. March 7, 1873, between 8 and 9, a. m. Sacramento, Cal. ⊕ in ♓; ☽ in ♋; θ, ☌; ☿ in ♒; ♄ in ♋; ♃ in ♓; ♂ in ♈; ♀ ♒; ☿ in ♏.

Although born into that restless, struggling sign Pisces, yet the planets are so situated as to give you a very harmonious nature. Uranus and

Venus unite to impart love for the unseen, natural inclination to the spiritual, fine intuitions; and Saturn in Cancer, your polarity and expression, puts your entire organism in order. Mars in Aries is the most unfortunate feature of your nature; it makes you combative, liable to assign the worst motives to the acts of others, and tends to isolate you from associates. You should always strive to put a charitable construction upon the motives of others; look for love, honor, and fidelity, and you will find it. If you look for the opposite, you will meet distrust and treachery. Overcome all inclination to pessimism and materialism. Remember, you cannot reach the highest goal of attainment without uniting your soul-consciousness to God, the cause and source of all life. You evidently have a Taurus body, which gives you great vitality and endurance, and the elements of success in whatever you undertake. It would be comparatively easy for you to reach attainments in the regeneration. The times of your greatest danger will be when the moon is in Taurus (if Taurus was rising at your birth); next in importance, when the moon is in Pisces or Cancer, and when either of the three signs is rising.

E. E. Jan. 23, 1867. Germany.

⊕ in ♒; ☽ in ♏; ☿ in ♑; ♄ in ♉; ♄ in ♌; ♂ in ♑; ♀ in ♓; ☿ in ♎.

You have a nervous, restless nature governed much by impulse, with high ideals, hopes and aspirations, which, unless you have had fortunate beginnings in life, make it difficult for you to succeed in a business way. You need to study the principles of unsullied honor. In whatever you undertake, if it be in a sphere of service, you should endeavor, regardless of the amount of pay attached to it, to serve so faithfully, and to fill the office so perfectly, as to make yourself indispensable to your employer and to the sphere in which you serve. If you have not married, we advise you not to do so, because you would not be happy in a married life. You are greatly affected and influenced by the mental conditions of those around you; therefore make firm and unchangeable decisions in whatever directions you wish to accomplish. If you would reach the attainment in the regeneration, be sure and have a correct understanding of the objects and methods; fix them in your mind, even if you have to write them down, so that you may adhere to them unremittingly, regardless of the thoughts and feelings that may arise later. The times of especial danger are when the moon is in Aquarius and Virgo, and when these signs are rising.

BOOK REVIEWS.

REGENERATION: *The Gate of Heaven.* Cloth, 1.25. Sold by The Esoteric Publishing Company.

This is the title of a work of 163 pages, and, we think, one of the most valuable books that modern times have produced. The author, we are sorry to say, has withheld his name; and we think the time will come when he himself will be sorry for having done so. The work shows great research and educational ability, and is the production of a gentleman, in professional life, who, for some years, has been familiar with the Esoteric work. It is quite evident from his writings that he was duly skeptical as to the possibility of physical regeneration, and that he has consulted the accepted authorities upon the subject. The adherents of the Esoteric thought have long felt the need of a compilation of authority for and against the regenerative theory. We have been too thoroughly occupied, and, in order to undertake such a work, it was necessary that one command time and opportunity requisite for the examination of a great mass of evidence, scientific and religious. This our author has evidently been able to do, and has culled a large amount of valuable material bearing upon the subject of regeneration, has put it in condensed and logical form, and has presented it in such a scholarly manner as to be acceptable to the most critical reader. Students who wish to introduce the subject of regeneration to those whose religious and scientific prejudices are such as to require the utmost caution, will find in this work just what the necessity demands. The writer gleans first from the scientific world, and then from ancient and modern historical and religious records. Probably a good idea of the book may be obtained by subjoining its table of contents:—

CHAPTER I.—REGENERATION IN CONDUCT: 1. Specialism; 2. Specialism in Education; 3. Specialization in Avocation; 4. Specialism in Culture; 5. Specialism Demands an Architectonic Art; 6. The Art of Conduct; 7. Application to Organism. CHAPTER II.—REGENERATION IN BIOLOGY: 1. Anabolic and Katabolic Crises; 2. Theories of Growth and Reproduction; 3. Rate of Reproduction; 4. Sterility; 5. Relation of the Personality to the Organism; 6. States of Life Consistent with Maximum Individuation. CHAPTER III.—REGENERATION IN PHYSIOLOGY: 1. The Neurology of the Reproductive Function; 2. The Origin of the Secretion; 3. The Process of Maturation; 4. The Place of Storage; 5. The Resorption; 6. Circulation; 7. The Nervous System; 8. Time of Activity; 9. The Duration of the Periods; 10. Sidereal Circumstances; 11. Monism; 12. Stellar Influences; 13. Planetary Influences; 14. Connection of Cosmology with Regeneration. CHAPTER IV.—REGENERATION IN PRACTICE: 1. First Proof: Virility; 2 Second Proof: Old Age; 3. Third Proof: Vitality; 4. Fourth Proof: Disease; 5. First Objection: Nervous Shock; 6. Second Objection: Spermatozoa; 7. The Possibility of Regeneration; 8. The Regeneration with Woman; 9. Transmutation. CHAPTER V.—REGENERATION IN THE NEW TESTAMENT: 1 Sexual Lust; 2. Sin is Lust; 3. Lust Is Lost of the Gonê; 4. Marriage; 5. Continence; 6. The Struggle of Life; 7. Life and Death; 8. Re-Generation; 9. Faith and Works. CHAPTER VI.—REGENERATION IN PATRISTICS: 1. Summary; 2. Introduction; 3. Marriage; 4. What Is Sin? 5. The Sin of Adam and Eve; 6. The Individual Salvation; 7. The Practical Workings of Christianity; 8. Why Christianity Was Esoteric; 9. Jesus the Virgin; 10. Deification and Immortality; 11. Conclusion. CHAPTER VII.—REGENERATION IN PHILOSOPHY: 1. Selfishness; 2. Solicitude for the Race; 3. Partiality; 4. Difficulties; 5. Meaning of Life.

CHAPTER VIII.—REGENERATION IN HISTORY: 1. The Position of Woman; 2. Religious Leaders; 3. Religious Lives; 4. Virginity Among Poets; 5. Virginity Among Painters; 7. Virginity Among Scientists; 7. The Cumulative Proof for Virginity. CHAPTER IX.—REGENERATION IN POETRY. CHAPTER X.—REGENERATION IN RENUNCIATION: 1. The Great Renunciation; 2. The Renunciation in the New Testament; 3. Life for Self or God; 4. Ability to Hear the Call of God; 5. The Everlasting Covenant; 6. Faith in God; 7. The Price of the Pearl; 8. Self-deceit and Objections; 9. The Value of the Pearl; 10. Rationale of the Renunciation; 11. God Is All in All.

As isolated extracts would give our readers an inadequate idea of the importance of the book, we deem it wise to publish, in the present number of the Magazine, portions of several chapters from the work under consideration. (See page 225.)

THE PHILOSOPHY OF PLOTINOS. Paper, 50 cents. From Dunlap Printing Co., 1306 Filbert St., Philadelphia, Pa.

A pamphlet of 64 pages. In his exposition of the philosophy of Plotinos, the author of this work incidentally gives us a most able summary of the philosophy of the ancient Greeks. Those who have only considered spiritual truths from the standpoint of the Christian religion, will find it both interesting and profitable ot get this book and study spiritual and moral laws in the light thrown upon them by the ancient philosophers of the so-called pagan world.

We subjoin the following quotation from its pages:—"But who shall this necessary guide be? Conscience, the Dæmon. Plotinos' explanation of the phenomena of conscience is singularly clear and interesting. The Dæmon is not, as might be supposed, a supernatural guide. It is only a natural phenomenon of psychology. It is not an intelligence external to ourselves; it is only our own higher self. We have seen that man epitomizes in himself many principles. His reason, as a rule, has identified itself with some one particular principle of his nature, either his individual Nous, or his senses. The Dæmon that leads him and warns him is that faculty of his being which is next above the one with which reason has identified itself. Let us suppose, for instance, that the reason of a man has identified itself with his senses, and their lusts. The next higher principle will then guide him and warn him of the consequences of his self-indulgence. In this case the Dæmon would be his own individual Nous. Again, suppose his reason has identified itself with is individual Nous: the Dæmon, in this case, will be the Cosmic Nous or Mind. Once more, if his reason should further identify itself with his Cosmic Nous, then the Dæmon would be God himself."

"The Philosophy of Plotinos" will be sold by The Esoteric Publishing Company.

THE PENTATEUCH. Its Origin and Authorship. By H. L. Hastings, editor of "The Christian." From the Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

It is to be regretted that many good, honest men and women, with bright, capable minds, are ready, without studying the other side of the question, to accept any doubt that may be thrown upon the validity or authorship of the Scriptures. Believers and students of the Bible, however, have not left these doubts and questionings unanswered, and there is a series of pamphlets written and, we believe, in some cases merely edited, by H. L. Hastings, in answer to the objections of this "higher criticism." Mr. Hastings is a gentleman whose evident zeal and earnestness in the cause, and whose educational and logical ability, eminently fit him for this work. These pamphlets constitute a series issued as "The Anti-Infidel Library," and are sold at 5 and 10 cents each, and upwards. The author says, "Millions of these have been printed. Of a single lecture, *The Inspiration of the Bible*, over 2,000,000 copies, using 40 tons of paper, have been issued." Those sufficiently interested in such subjects to have become skeptical from floating literature, can, without much expense, obtain the other side of the question through "The Anti-Infidel Library." The issue before us, No. 39, a pamphlet of 84

pages, gives a brief argument so pointed and so clear, that no one can fail to be impressed; and we think that every honest investigator should peruse this pamphlet.

A STUDY OF THE PENTATEUCH. By Rufus P. Stebbins, D. D., with preface by H. L. Hastings. Paper, 40 cents. From the Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

Another issue, No. 48, of "*The Anti-Infidel Library.*" Mr. Hastings writes quite an elaborate preface for this volume of 235 pages. The book is an exhaustive effort proving, we think conclusively, that the Pentateuch was written in the time of, and by, Moses. The style of the writer is bold, clear, and convincing: he is evidently a man who knows what he is talking about. The book is intended for the Bible student rather than for the casual reader, and contains a fund of valuable information for such. On page 225, in summing up evidence, the author says:—"And, finally, that the only reasonable, and indeed the necessary, inference to be drawn from these facts—the historical references to this book by the same names to the earliest times; the quotations made from it in later writings corresponding in minute particulars to passages found in it; the archaisms with which it abounds; the journal and camplike arrangement and tone of its laws; the undesigned coincidences indicating a writer on the spot; the occasional explanation of antique words, names, and customs; and the insuperable difficulties of fixing upon any other period for its composition—is that the Pentateuch belongs to the Mosaic age, and fixes the authorship of the book upon Moses and his contemporaries or immediate successors."

Again, on page 220 we read: "The code and the ritual sprang fully formed, mature, from the brain of Moses, like Minerva from the brain of Jupiter." Here the worthy author, after having done such a beautiful work in support of the Scriptures, commits a grave error. From these words no reasonable critic could avoid the conclusion that the moral code and the ritual, given in the Pentateuch, had no higher source and authority than the brain of Moses; whereas there are internal evidences of a highly spiritual origin; of a mind that wished to set forth meanings not only far transcending the understanding of the people of that day, but also that of the intellectual and zealous students of our own.—meanings that can only be understood as the time arrives for the whole plan of salvation to be revealed to some devout soul by the same Spirit that Moses said gave him the detail of this ritual. While we know that the author does not wish to convey the idea that he disputes the assertion of Moses—who tells us that he was speaking according to instructions given him by the Lord—nevertheless his words inevitably lead the student to that inference.

CHILD-LIFE. Subscription, $1 per year. Elizabeth Mast Hyatt, editor. The "Alhambra," Nostrand Ave., cor. Halsey St., Brooklyn, N. Y.

A delightful little journal for children. It is handsomely and attractively "gotten out," and with most charming tact leads the child-mind into the realm of cause, teaching it, by means of the ancient myths and various other devices, to look for what is back of the phenomena by which it is surrounded; showing it the value of the senses and their proper use; and, in many such ways, giving color to the child's thought, which can but have its effect upon his after life. The opening article is a very clever reading of the Persephone-Pluto myth.

YERMAH, the Dorado. By Frona Eunice Wait. Cloth, $1.25. William Doxey, publisher, 931 Market St., San Francisco, Cal.

The above is the title of a work of fiction written by a lady of San Francisco. The plot is laid in San Francisco and vicinity as it existed—in her imagination—"eleven thousand one hundred and forty-seven years ago." She represents San Francisco as being at that time a colony of Atlantis. The story is characterized by magical rites and religious ceremonies of the most curious description; the ability of the author in the production of scenic effects is certainly transcendent. It is not a work of any occult power or value, but those who revel in gorgeous and fanciful imagery will be delighted by its perusal. Its diversity is so great that one

portion of this book furnishes the reader with no idea of what its pages further on may contain. Its nature is such as to place it so entirely out of our line of thought that we can find but little to say of it further than that we have been much impressed by its originality, its versatility, and its gorgeous coloring.

PRACTICAL ASTROLOGY. A Simple Method of Instruction in the Science of Astrology. By Alan Leo, President of the Astrological Society, and Editor of "Modern Astrology." Cloth, 3s. 6d. 1 and 2 Bouverie St., Fleet Street, London, E. C. Eng.

The author announces in his preface that this work is an exposition of Astrology as viewed from the standpoint of Theosophy. He says, moreover, "I have spared no pains in making my subject as simple and plain of understanding as it possibly can be made for those who may never before have heard of planetary influences." The writer of this work makes use of, and thereby indorses, the division, made by Solar Biology, of the Solar Man into four great groups, or trinities; namely, the Intellectual, Maternal, Reproductive, and Serving. The work is plain, and so simplified by modern terms, that the beginner will have no trouble in acquiring from it a knowledge of Astrology. We are often asked to recommend a work giving the elementary principles of Astrology, and, from our limited knowledge of the system, we unhesitatingly say that Mr. Leo's work is the best we have seen.

EDITORIAL.

The students of Solar Biology are being guided by a certain rule given out by Astrologers; namely, that when a planet, the earth, or moon, in a particular sign, nears the line of the succeeding sign, it begins to partake of the qualities of that sign. This may be all right for Astrology, as it deals with the light ray sent by the heavenly bodies to the earth, but it is not true in Solar Biology, which considers the inherent qualities of a planet in the electric ocean known as a sign of the zodiac. In this Fraternity we know from experience that cannot be obtained in the outer world, that the lines of the zodiac are well defined, and that a planet does not begin to influence an approaching sign until the second of motion in which it crosses the line. There are, however, two exceptions to this rule, chief of which is the line between Capricorn and Aquarius. Capricorn seems to lose strength, as it were, taper down, and overlap Aquarius, so that it is exceedingly difficult to mark the line of change from one to the other. Virgo, like all the other signs, gains in strength until after the 16th degree, when it appears to taper down and interblend with Libra, and it is difficult to mark the line between these two. All the other signs, with the possible exception of Aries, seem to bear the character of youth until after the 15th degree, and then to increase in strength and solidity until the last degree.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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

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THE WAY OF KNOWLEDGE.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John VII. 17.

This declaration of Jesus was in answer to the Jews who "marvelled, saying, How knoweth this man letters (marginal reading, "learning") having never learned?" The answer implies that, if a man do the will, the knowledge of truth will flow into him, so that he may know even as the learned know. It is a text parallel to the one in which Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth, * * * and he will shew you things to come." At the present time very many are agitating the question, "If we turn our attention to the new thought that is now in the world, how are we to distinguish truth from error?" and our Christian brethren, clergy as well as laity, are so afraid of being misled, that they dare not examine any new thing; but if they had the Spirit of truth, that Jesus has sent into the world, it would cause them to know and correctly judge between truth and error. From past experience we know that, by means of the Spirit of truth, one may listen to the most sophistic yet powerful arguments, and, instead of receiving the error, he will discern beneath the cunningly wrought veil of sophistry, the perfect image of glorified truth,—truth that he had never before seen. He or she that has the Spirit of truth cannot be misled.

But as to how to obtain this Spirit of truth the verse under consideration contains a suggestion in the words, "If any man will do his will." The term here translated "will" implies, in the Greek, a purpose (fixed determination), combined with

the idea of choice. When we stop to look at this thought, we find that, in order to have a fixed determination, that determination must have a definite direction, and it is not fixed if any contingencies are considered. Let us further examine this matter. Let us for a moment enter into covenant with God, faithfully promising that we will do his will, in so far as we know it. As you make this covenant with God, that you will do his will under all circumstances, examine yourself, dear reader, and see if there does not arise within you a fear lest he allow you to be deceived, lest you make some mistake, lest you may even be required to take some stand or do something that will bring reproach upon you. If such feelings arise within, then you lack the will to do his will, you have not the fixed purpose; and, therefore, you have no reason to expect that you will receive the Spirit of truth that "will guide you into all truth;" for Jesus says it cannot be obtained without that fixed purpose, that established will. Hear the words of our dear Lord, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John VI. 38). Are you a Christian (follower of Christ), and yet desiring to do your own will? This fact alone stamps the claim as a false one. To be a follower of Christ, is to live as he lived, to hold the same attitude toward the Father that he held,—this, dear friend, together with absolute obedience, without fear or shadow of wavering, constitutes a Christian.

But there are very many who have no idea that there is anything for them to do: they are living in the spirit of devotion and are happy in that devotion. Their lives express the thought of the old hymn so much sung in the churches:

> "Cease your doing, for all is done;
> Yes, ages long ago."

This, however, is a position not in accord with the words above quoted; namely, "If any man will do his will." Now this phrase emphatically implies action, accomplishment, something to be done; and men and women will find that there is something to do when they free themselves from the bondage of fear and make the decision to henceforth "do his (the Father's) will."

As soon as one enters into the covenant with God, makes the promise to his own soul, that he will do the will, no matter where it leads him, or what it costs him, the Spirit will at once impress upon his intelligence something that he must do. It may be but little, but if he is obedient in that little, there will immediately arise within, the consciousness of something more that he must do. We know that not a man or woman who has taken this position can read Esoteric thought without knowing that it is his or her duty to practice the methods therein taught. Such persons may, and probably would not, see but one point at a time, upon which they should take hold and practice, but, nevertheless, we know that they will receive the Spirit of truth that will guide them into *all* truth.

The declaration of our Lord, that we have selected for consideration, is not a negative one, but one that is positive, active. Jesus said, upon another occasion, "Ye shall know the truth, and the truth shall make you free." The definition of the verb "to know," according to our English Dictionary, is "to have full information concerning." Now, "full information concerning" truth, covers an immense field of knowledge. It is not, as many of our ministers impress upon their people, a mere belief that Jesus died to save them, and that the truth for them ends there. Such a belief is not knowledge of law or principle, it is simply credence given to an assertion. Jesus said, "Ye shall *know* the truth." Commenting upon this declaration of our Lord, I have heard our Christian brethren say, "We know Christ and he was the truth;" but if we question them as to Christ being the truth, nine times out of ten, the only answer we can draw from them is a kind of inane and gleeful self-gratulation, "I know that he died to save me, and I am saved; that is truth enough for me." In such cases there is no hope for, or reliability in, anything that is substantial, further than the sense pleasure of a vague unformed belief. There is but little difference between the class of people who go to church and pray, "O Lord, let us have a good time; send us a blessing that we may be happy," and the man who gets drunk in order to get happy: both are following the senses.

The words of our text are, "If any man will do his will:" this implies an awakening, the arousing of every faculty within the individual, and a going forward, as a strong man to his day's labor, to do and to accomplish: and we repeat that every individual who makes this covenant and occupies the position of doing the will, will be made to know the teachings, the methods of life, requisite to bringing body, mind, and soul into perfect unison with the mind and will of God.

But these divine truths will not come to us unless we receive them from whatever source they may proceed. The Lord has not promised to send his angel to you, as he did to the prophet Daniel, with a power and a voice that paralyzed the physical nature. He may send the truth by one steeped in sin and disgrace, but if you have the Spirit of truth, desiring above all else to receive it that you may do the will, you will accept it, no matter what the instrumentality by which it is brought.

Truth is facts concerning things,—laws, methods, or principles, and is like pure gold. When the gold dollar is presented to the business man, he does not inquire where it came from, or who has previously owned it. The only questions that concern him are, Is it gold? and Will it bring the desired result? If you have placed yourself in position to have the Spirit of truth which will guide you into all truth, you will have ability to at once recognize the precious gold of truth, regardless of the instrumentality by whom it may be brought to your attention. To those who are in the attitude to receive the truth, it will come through persons, books, plants, animals, the incidents of daily life; in fact, wherever they go, whatever they may do, from every direction they will continually be receiving grains of truth. It is only requisite to keep the mind active, the senses awake, and a continually present desire to know the truth, that they may live in harmony with it.

It is true that Jesus was the truth and the life, but it was the knowledge that he possessed that enabled him to always do the will of his Father in heaven. From the fact that he did know and live the truth, we have no record of his being sick or in any way diseased. Could you imagine Jesus the Christ suffering from some loathsome disease? Why not? Because he al-

ways lived in harmony with divine law which is all law: he said that he fulfilled all law. Were there no sin, there would be no disease or death. If, then, you would be a Christian, you must so live before God and in his nature (the world), that you have no sickness, sorrow, pain, or death, and this means methods of life.

Nor is it enough to so live that the physical body is always well; for there is a high moral law that must be applied in all your life and dealings. This moral law is but one step higher than the physical one, and connects immediately with it, but as it is higher, and—shall we not say?—the outgrowth of the lower, it controls the physical body more directly and absolutely than do physical laws; and, as it bears the relation of cause to physical laws, it is more far-reaching in its effects. Therefore let no one think that he can study magic and thereby obtain powers, without first establishing in himself that perfect harmony with moral law. This moral law embraces our duties to our fellow men and to God, the Source of our life and being; and, manifestly, any disturbance in the source of existence, must result in the disturbance of the entire nature, if not in its ultimate destruction.

Again, many throughout the land think they may obtain access to the fountain of knowledge without obediently allying themselves to the Spirit of God the Father. They may gather up the records of the world, and study diligently throughout a long life, at the end of which they cannot expect to have obtained more than a very small portion of the truth necessary to man's highest attainment, and they will even be uncertain as to the reliability of the small amount of truth actually gained.

The more honest and zealous of the classes just referred to frequently write to us inquiring how they are to know, to distinguish, the truth among the multitude of conflicting theories that are now afloat in the world. Our answer is, There is but one way, and that way absolutely certain,—the way that Jesus announced in the text under consideration. One must of necessity place himself in harmony with, as it were, do the will of, the Fountain from which all truth comes, or he cannot expect to receive it. We know that those who do place them-

selves in covenant relation with God, and who live the life, will be given the opportunity to know the truth as no other class of persons can know it, no matter what their previous advantages may have been. Therefore we say to all, Would you have the knowledges of the earth and of the heavens? then merge your life, your thoughts, your will, your desires, in the God and Mind of the Universe.—[ED.

LIFE.

EMERSON.

Be of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served, for know,
God hath a select family of sons
Now scattered wide through earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And time who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers, ye shall be
The salt of all the elements, world of all the worlds.

JUDGMENT.

Bible statements concerning "the judgment" appear so contradictory, that they are confusing to most minds who have pondered them; they find it difficult to understand by whom, in what manner, and by what means, judgment will be visited upon man.

We read, "It is God that judgeth;" also, "The Father judgeth no man, but hath committed all judgment unto the Son" (St. John v. 22); and further, "The saints shall judge the world" (I. Cor. vi. 2); and again, "For by thy words thou shalt be justified, and by thy words (or, according to thine own expressed law) thou shalt be condemned" (Matt. xii. 37).

Apparently the only way in which these seemingly contradictory statements can be harmonized, is in the recognition of the fact, that the Spirit of God works through man, accomplishing "by presence, without (apparent) means," in accordance with a law which may be thus worded: "When (abstract) good and evil meet,—whether in one person or in separate persons,—the good brings with it a light, or consciousness, that enables the evil to recognize itself."

The effect upon the individual of this recognition and consequent condemnation by his inner consciousness, is to cause repentance and conversion to the right; or else, in self-defense, a bitter antagonism to it, and to the person who brings the light. This was evidenced by the attitude of the people toward Jesus: it was said by some that "he was a good man;" but others cried, "Crucify him." To the latter class he came, "not to bring peace but a sword."

It appears, then, that it is the presence of the Spirit of God in those who have overcome the evils in themselves, and attained to the Divine Sonship, that causes the evil to perceive and condemn self; and thus we see that, while the judgment is given into the hands of the Son and the saints, yet it is not they, but the Spirit of God in them, that judges. It is very difficult for

one to understand this, who has not had the opportunity of observing and experiencing the effect of the presence of one who is living the regenerate life wholly, and who has attained the divine sonship.

While speaking to the Greeks of their past sins that had been committed in ignorance, Paul said, "And the times of this ignorance God winked at," that is, ignored (Acts XVII. 30); and Jesus said, "If I had not done among them the works which none other man did, they had not had sin" (St. John XV. 24); also witness the accusation of Jesus against Chorazin, Bethsaida, and Capernaum (Matt. XI. 20-24.) These things bring us to the fact that God's Spirit will not condemn any one for evil, until, through knowledge, he is enabled to recognize the evil. "If I had not come and spoken unto them, they had not had sin" (St. John XV. 22).

Seeing, then, that God condemns no one who does not first perceive the wrong in himself; and that, after the knowledge is gained, he always condemns the individual as long as he persists in the error, we recognize as a law, that "divine justice demands of every one, that he live up to his highest ideal of right; that otherwise, he is condemned."

THE NEW COVENANT AND THE NEW COMMANDMENT.

"Behold, the days come, saith the Lord, when 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Hebrews VIII. 8–10. (See also Deut. VI. 4–6; Ezek. XXXVI. 25–27 and XXXVII. 26.)

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." St. John XIII. 34.

"This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends." St. John XV. 12, 13.

It is a difficult matter to maintain integrity of thought in the midst of the disturbing influences of the world, but it is not entirely impossible, else the commandment, "Be ye perfect, even as your Father in Heaven is perfect," would not have been given, nor would it have been said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." It is necessary, however, in order to attain and to keep such integrity, to struggle, for the Kingdom of Heaven is taken by violence: that is, strong and determined *effort* is required to establish the Kingdom of Peace within; and, while thus struggling, the soul is circumstanced as were the Israelites who rebuilt the walls of Jerusalem, when "every one with one of his hands wrought in the work, and with the other held a weapon. For the builders, every one had his sword girded by his side, and so builded" (Nehemiah IV. 17, 18). And so must they who earnestly desire righteousness, build the walls of the Heavenly City of Peace, which is indeed the "Kingdom of Heaven" within. Some will say it is impossible; but, at least, one can strive: certainly 'tis nobler to try and keep on trying to attain a little nearer to perfection, than to idly drift with the current. We cannot wholly overcome the current—so expert swimmers say—whilst swimming against it, but we can, by striving toward the shore, eventually reach it, though further down than we intended; for if the Word of God and the Love of God be really rooted and grounded in our hearts and

minds, it may be, having the Word of God "by heart," we can, with earnest, concentrated, pure prayer, smite a way for ourselves through the Red-Sea floods of evil, degrading, hypnotic, hateful or antagonistic thought-currents that threaten to swallow us up, and pass over, wearied, perhaps, but safe from the "destroyer."

Of what should we think? "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. IV. 8): "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. XIX. 14).

Hypnotists, and mental healers of mesmeric influence, take upon themselves a serious responsibility when they attempt to regulate or dominate by a fixed thought—"a graven image"—the hearts and minds of men. Truly the "effectual fervent prayer of a *righteous* man availeth much," but such prayer is uttered in truth and loving-kindness; it is but the *conductor* of the vivifying electricity of God's abundant Life, not the presumptuous "controller" of another's mind and soul. There is but "one Mediator between God and men,"—the Living Christ; and his spirit shines forth in the truth and loving-kindness of those who have his Life. When the subtle, smoky currents of adverse influence steal, serpent-like, around the mind, with their soft, suffocating "suggestions," the defence of the soul is to be on the alert against the insinuating danger, and to lean heavily upon some one of the many Living Words of God, that may be most appropriate for the individual and the especial need. Most helpful many have found, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isaiah XXVI. 3). Firmly refuse to permit your brain to be used as an instrument for evil; and never, for a moment, consent "to take a lower standard than God intended you to take"—and he intended you to take the highest possible to your individual capacity. "Be ye renewed in the spirit of your mind." "Be ye transformed by the re-newing of your mind."

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." I look upon the love spoken of in this simple command, as similar to the light of the lamp which, encompassed by the crystal

globe, is preserved a steady, pure illumination; but unprotected, is but a flickering, lurid flame. "God is Spirit, and they who worship him must worship Him in spirit and in truth." They must be true, since he is the Spirit of Truth; they must be kind, for He is the Comforter promised us,—the Spirit of Truth, who, when he cometh, "will guide into *all* the truth," not bewilder with partial, perplexing glimpses, or half truths that deceive more effectually than any bold and brazen lie. God is Spirit, and the Spirit is the only light that can illuminate the soul, shining in perfect peace through the disciplined, purified mind, as through clearest, cleanest crystal.

God is Spirit, and God is Love, therefore pure love is truly spiritual. Love is tender, sympathetic, unselfish, "seeketh not her own;" stronger than death, for Christ rose again, and Death is yet to be overcome with Life,—with ever more abundant Life, purer than refined gold. Therefore we should be very jealous for the integrity of the soul, for the purity of mind and heart; not for ourselves alone—no man thinketh to himself wholly—but in watchful prayer preserving a pure atmosphere that shall neither pollute, degrade, nor suffocate any struggling soul that may come within the circle of our influence. Since "in God we live and move and have our being," to realize this universal substance or Life of God, is to have a recognition of the Universal Love which alone is the saving and redeeming influence for humanity, which alone is the fulfilling of the stern, inexorable Law, the Law which cannot be kept unless we love to keep it. The recognition of God as Love, gives "life, health, peace, and joy" to dying, sick, disturbed, and grieving souls. God is our Father, and we, as his children, should strive to realize what John Pulsford expresses in "Morgenröthe:"—The Living Glory of the Eternal Parental Love, is a wonderful potency; and He will lead it into the very center of our souls. All the ages, and all the divine messengers and messages have been preparatory to this, have kept this in view as the end. 'Lo, I come and will dwell in the midst of thee, saith the Lord:' the sweetest and mightiest of all forces, shall become the center of thy being, of thy loving, of thy thinking, and of thy doing. Its might will reveal itself in the calmness and strength of your will; which is indeed the faith which removes mountains. To the fearlessness of the perfect Love which shall be grounded and settled in you, no

foreboding of evil shall be possible. Your chant, out of the secret place of the Most High, in the midst of you, will be the xci Psa., varied with the xlvi. and the cxlviii. Your old inconstant, irritable temper, will melt into thin nothingness, supplanted by the sweetness and brightness of your new nature. From a deep sense of internal dignity, you will be disinclined to a thousand frivolities of pleasure, which easily beguile men and women, who have not the glory and strength of the ineffable royalty, for the 'midst' of their nature. . . . . Neither we of the human race, nor any of the creatures were made subject to our wretched conditions, 'willingly.' Into whatever sins and follies we have fallen, we are all at enmity against the characteristics of our vain and failing, flattering, disappointing natures. Such is the protest which God has written in our heart and reason, against our hereditary conditions. 'Willingly' we would stand, indeed, most earnestly we wish to stand, in the integrity and completeness, in the glory and gladness of God's right royal sons and daughters. We have had more than enough of the disharmony inflicted upon us, and upon the whole creation, by self-will; we sigh now to come to ourselves, and to lead the way of creation's return into the harmonies of the Infinite Will. This longing is really and truly the 'Hope of God,' enshrined in our inmost hearts, throbbing in our veins, musing in our brains, pining in the cattle, and wailing in the heart of the world."

And this unrest and aspiration is the "Hope" that shall not be disappointed: for the Spirit of Truth, who is also the Spirit of Comfort, is even now guiding and comforting the hearts and minds of "many who are being purified and made white," even through "great tribulation," until indeed all things shall be made "new." Then shall it be accomplished that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things (which were evil) are passed away, "and behold," God, who is Spirit and Love and Truth, makes "all things new." Let us discipline the mind and purify the heart: thus shall we assist in such accomplishment.

EMMA S. E. SALES.

UNDERSTANDING, KNOWLEDGE, WISDOM.

"My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. III. 11–13.

"Hear, ye children, the instruction of a father, and attend to know understanding." Prov. IV. 1.

"All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." Prov. VIII. 8, 9.

In our blind emotional devotions of the past, we did not seem to appreciate the why of that state of mind which so frequently, or, perhaps better stated, incessantly possessed us while consciously leaning, as it were, upon the bosom of our God. We felt perfectly content, we would not be disturbed, in our rest there, without question, without comment, and without understanding. We were simply sleeping little babes, nursed and protected with a most zealous care by the divine Father-Mother. Our pastor did the thinking, worked out the problems and handed us the results, Sunday after Sunday. It was so much easier that way, than to worry and struggle with subjects which the pastor made it his profession to straighten out. Then again, the duties of our daily life occupied so very much of our time and attention, that we could not go into these matters so extensively as we may have felt called upon to do. However, in the course of events, there came a season of unrest, "fussiness," the cutting of teeth, or an ill-at-ease condition indicative of the soul's awakening. We found ourselves opening into a conscious need of a clearer understanding of things, and, with the motive power of the principles of our former devotion, we appealed to the Lord for light upon the path, which we thus readily inspired in the form of an understanding of certain laws or potentialities at work in the wonderful mechanism of our physical existence, destined to become the temple of the living God.

It is in something of the state above described that we find the truly devout and earnest Christian of our day; and we be-

lieve the season is at hand when these faithful "little ones" are to have a true understanding of a practical life of *righteousness* and *holiness* unto the Lord. In gaining this understanding they will assume the attitude of the Abraham of our antiquity, who stood up before the Lord and boldly questioned his mercy in the proposition to destroy Sodom.

It is our right as sons of God to *know the truth* concerning our existence, and the purpose of the Father in creating each of us as an individual, and the world as a whole. It is here that we are to get understanding, through an opening of our minds into the great central mind currents of God. This understanding is given to us as "our daily bread" proportionate to our drawing power, or the conscious needs in the soul.

One method, and perhaps the most effective, is to rest in the devotional attitude, and concentrate the mind upon a specific subject concerning which we desire knowledge, and then, with an idea of benefiting our fellow men, to set down the thoughts that come to us. Another mode of reaching the same result, is to speak extemporaneously to audiences whose needs we sense, and prayerfully desire to supply. Again, there are those who can read the experiences or suggestions of another or others, and gain an understanding of the "laws that be."

This understanding, through various forms of inspiration mentioned above, becomes knowledge just in proportion as we have experience in the process of "proving all things, and holding fast to that which is good." Then, and not until then, do we *know we know*, or realize the force of truth as manifested in the soul,—that great storehouse of the knowledges of our past and of present experiences.

To illustrate a little further the difference between understanding and knowledge, we would cite the case of the minister of the gospel who fails to practice (know) what he preaches (understands). His intellectual conceptions are excellent, his language clear and to the point, while, as an evidence that he does not know, has not the *knowledge* of the truth of his statements, we see him living considerably at variance with his teachings. Such instances have, no doubt, given rise to the expression, "Do as I say, and not as I do." Just so with

many Esoteric students who have joined the Fraternity; they have been in possession of a very good understanding of the principles and teachings Esoteric, yet a lack of knowledge wrought from actual experience sooner or later draws them back to the world of sense, where they are obliged to experiment and experience in the acquisition of true knowledge, in order that they may return to us laden with that which they *know they know*, because of having proved, experienced, it. This teaches them that cold intellection, even though imbibed direct from the fountain-head, God, was not, is not, knowledge.

Some of our most helpful thoughts and understanding of principles have been given us through the medium of one who has no more idea of their practical value, or units of practice,—knowledge,—than the rustic conceives of actual city life.

In the acquisition of knowledge, we should desire wisdom, which is the discreet use of knowledge; which, in short, is a thorough comprehension of the great and universal law of *use*, in itself peculiarly a function of our Creator,—a place for everything, and everything in its place; a perfect consciousness of living in the Father, and the Father in us; a recognition of personality only as it expresses principle.

Thus, in a general summary of these thoughts, we see why we should not chafe under the corrections of the Lord. *Get understanding*,—that true devotional attitude toward God. *Seek knowledge*,—the proving, through experience and soul consciousness. *Desire wisdom*,—the Spirit of God entering in and taking possession of all you are or ever hope to be. This will result in the loving of the Lord thy God with all thy soul, and with all thy mind, and thy neighbor as thyself, which is the crowning ultimate of the law of *use*.

The three, forming, as they do, the perfect trinity of being, correspond to faith (understanding, the body), hope (knowledge, the soul), and charity (the all-knowing, all-thinking, ever-present Spirit). "But the greatest of these is Charity."

LOOK ON THE BRIGHT SIDE.

BY M. A. B.

We often feel sorry for the weary life-mourner who sees only the dark side of every picture and loses the beauty of to-day's sunshine in anticipating the storm-clouds of to-morrow. Let us rather catch the sunshine and weave its golden threads into a fabric of life; then, when the night of sorrow sheds gloom around us, these threads of treasured sunshine will make our sadness less sad. It is morally and religiously wrong to cultivate the weeds of sorrow and discontent in soil which would so abundantly produce rich harvests of peace and happiness. If we would only look on the bright side of every-day incidents, how much unnecessary trouble might be dispensed with! Especially should we look on the bright side of human nature, for we are all subject, in a greater or less degree, to its many foibles, and in consideration of our own weaknesses can well afford to veil the errors of others with the beautiful mantle of charity; for while it is human to err, it is divine to forgive. So while clumsy human nature is continually committing unwitting mistakes and errors, let the heaven-born attribute of the soul, Forgiveness, be ever ready to reflect her heart-feeling smile on the tear of repentance, thus forming a rainbow of prismatic beauties around the shadowed brow of love or friendship.

Yes, look on the bright side. It bespeaks strength of will and character. This yielding to every frown of fortune, dwarfs the moral, intellectual, and spiritual attributes of the soul; and to such, life becomes one continuous scene of apprehension and distrust. Life is made up of hopes and fears, sunshine, shadows, smiles, and tears; but let the bright side have the ascendency, and never submit to seeing the rosy-tipped pinions of Hope trailed in the dust of despair. In this happy view, life's sorrows brighten into joys, its tears vanish into smiles, and hope illumines the depressed spirit with the lamp of joy, crystallizing every woe, and causing the somber

hues to give place to the sparkling radiance of delight. Meet adversity with a will to conquer; strike for the right; then let courage, patience, and perseverance, attended by faith and hope, work out the problem of life's glorious aim in characters of success.

Yes, look on the bright side; for it is sweet to meditate upon truths we know, and to paint with fancy's pen things which are probable. The world is teeming with examples of achievements of success wrought from the smallest possible beginnings; and while, perhaps, it was not an even tide and smooth sailing all the way, the word "fail" was cancelled and *excelsior* was the watchword.

Food, in order to be properly prepared for stomach digestion, must be thoroughly mixed with the saliva of the mouth—which is an alkali, while that of the stomach is an acid. This can never take place as long as we persist in the use of hot foods, as the heat destroys the active principle of the saliva. Hot foods injure the teeth as well, crack the enamel, and cause premature decay; they also deaden the sense of taste, so that we do not get all the pleasure from our food that we ought to. This should be our rule,—not to take hot foods or fluids, even if we are very cold; and the habit some people have of cooling their tea, coffee, or cocoa by pouring it into their saucers is a very good one, from a health point of view.

In regard to eating and drinking at the same time, we would say the custom of filling the mouth with fluid whilst we have food in it, leads to imperfect mastication and insalivation, and what is in the mouth is swallowed before it is properly prepared for the stomach, causing indigestion and stomach troubles. The rule of eating must be to eat when we eat, and leave the drinking either to the end of the meal, or even until some time afterwards.

THE LOTTERY OF LIFE.

"Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities." I. Chron. VI. 63.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. XVI. 33.

The choice by lot of a scapegoat, was a part of the Israelitish religious service commanded by God; and in many other ways was the decision by lot used in their religious services to divine the will of God concerning a particular matter. In our day the casting of lots is considered a mode of gambling. Many curious and interesting things occur in connection with the various methods of decision by lot, such as, opening the Scriptures at random, fortune-telling by cutting cards, etc.; but the words of the text, "The lot is cast into the lap; but the whole disposing thereof is of the Lord," suggest to us the fact that the mind and will of God takes cognizance of, and controls, even the trivial affairs of life.

People of the present day have grown so wise in their own conceit, that they have set God aside as having nothing to do with any but the religious side of their lives; and they permit him to have very little to do with that, in so far as their thought and will are concerned. But until man is brought to realize that God is the God of the universe, from the grandest system of suns down to the smallest atom of matter, disposing of each and every particle according to his purpose, he will never "know God."

God is Spirit and is omnipresent. While, within certain limits, he has given to us a free will, yet he holds the absolute control of all our lives, and causes us to reap the reward of our every act. If he holds the disposition of the lot that "is cast into the lap," how surely will he hold the disposition of every occurrence of human life! and especially is this true of those lives that are consecrated to himself—of the lives of those who trust in him, confidently expecting that he will shape their

destiny, and the happenings of daily life, even in the smallest particular. It is thus that he fulfills the words of the prophet Isaiah, who said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah XXVI. 3).

Many are seeking that perfect peace by ignoring the difficulties and obstructions, the losses and the crosses of life: but they cannot, by this means, obtain "perfect peace." They may attain a certain stoic hardihood which enables them to repress the real agitation within. Perfect peace only comes from a perfect assurance, born of experience, that all things work together for the good of the individual; and he who places his life and all his hopes, present and future, in the hands of God, trusting him absolutely, will find that the lottery of human life is entirely under the disposal of the Lord, and that he disposes of all things for the good of him who exercises this faith; in other words, that he causes all things, small and great, to work to his advantage.

When this realization is fully established, we can go forward from day to day, doing the best we know, and, not only have the assurance, but the knowledge, from actual experience, that all things are working together for our good. Jesus tried to impress this lesson upon his followers when he said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore; ye are of more value than many sparrows" Matt. x. 29–31. Thus he brought the care and protection and control of the Father's Spirit over the affairs of human life, even down to the value of a half farthing.

The great mistake made by Christian people in this connection is, that they understand trusting God in everything,—the financial affairs and even the little things of life,—to mean that they must do nothing for themselves, but are to sit down and wait for the Lord to do it all; whereas the Lord only promises to prosper that which we do. The Psalmist says, speaking of the godly man, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;

his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. I. 3). We must bear in mind that God works by giving us wisdom to do the right thing at the right time and in the right place, and to do it in the right way. If we trust and expect that we will be thus directed by the Spirit of God, it will be so; but if we disbelieve, we will be left to ourselves.

Nor must we forget that this is in strict accord with immutable law. God is the source of the life within our veins, is the ocean in which we live, and faith is the same mental attitude that enables us to move our arm: therefore, if we expect the divine guidance and control of our affairs, just as we expect to be able to move a limb, or to accomplish any other purpose of the mind, this attitude, if we live a life of righteousness, will place us in position to receive of the divine powers in proportion to our needs.—[ED.

QUERY.

BY ABBIE W. GOULD.

If the world seemed dark and wrong,
Could your soul sing love's sweet song?
Could you? Would you?
If the way through frost and snow
Saw not where the roses blow,
In the thorn path, sad to go,
Would you? Could you?

If of friends dear to your heart,
Could you smile if love depart?
Could you? Would you?
If at Duty's clarion call
Hopes must from your holding fall,
Could you drop those blossoms all?
Would you? Could you?

If you wished for royal name,
Could you burn to ash that flame?
Could you? Would you?
If the mortal called for power
That on Self its deeds might shower,
Could you watch with Him one hour?
Would you? Could you?

When your dreams come back fulfilled,
Could you hold with wisdom skilled?
Could you? Would you?
When the Master, with life's wine,
Whispers, "Drink, all mine is thine,"
Would your soul with truth entwine?
Would you? Could you?

THE IMPORTANCE OF STUDYING THE ANGLO-ISRAEL QUESTION.

BY REV. EDWARD K. TULLIDGE, A. M.

[Paper read before the "Philadelphia Identity Association," June 8, 1897.]

What is the Anglo-Israel Question? It is essentially, on the very face of it, a question concerned with the purpose of God for mankind. The proving of this question is bound to give us a fuller, more accurate knowledge of God's plan or method for the salvation of the world than we now possess. To doubt its importance, therefore, is to doubt whether it is worth while to have a better knowledge of our heavenly Father's purposes for us than we have now, or than has been had since salvation came into the world through our Lord Jesus Christ. Surely all this is abundantly self-evident. And yet it seems as though there were many ready to say nay to it. We believe that God has given the word to draw away the veil by which, for the wisest reasons, he has so long and so effectually hidden Israel both from her own eyes, and from the eyes of the rest of the world. But we have all of us experienced, I imagine, what it is to have the warmth of our enthusiasm very suddenly cooled down, when we have endeavored to hand over to others the light which has enlightened the eyes of our own understandings. We all know what it is to be asked on such occasions, "Well, suppose it is so, what is the good of it?" We shall not be likely to find any better answer to this question than is given in the very words of Scripture, as when the Psalmist says in the 111th Psalm, P. B. Version: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is worthy to be praised and had in honor, and his righteousness endureth for ever. The merciful and gracious Lord hath so done his marvellous works that they ought to be had in remembrance. He hath showed the people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment, all his commandments are true. They stand fast for ever and ever, and are done in truth and equity. He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name." Or as in

the 77th Psalm, "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thou art the God that doest wonders: thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." Is not this the spirit in which any new revelation of God's purposes ought to be received, rather than to virtually say to him that we think that some of his purposes are not worth our considering? We are put into this world to acquaint ourselves with God. We become acquainted with him in proportion as our knowledge of the attributes of his character increases, his wisdom, love and goodness. And these are manifested only in his works, and especially in the work of redemption. There all the energies of Divine love and wisdom are to be seen in their highest possible exercise. Of course no Christian really doubts all this. When a man says, "What is the good of it?" he does not realize what his words actually mean. He does not wish to seriously question the wisdom and love of God's purposes. He means simply, "I do not wish to be bothered with the question." He would be shocked if he realized the true import of his words. How much more to the point is the objection that we occasionally hear, that the thing is too good to be true.

But the importance of establishing the identity of our Anglo-Saxon race with God's covenant people Israel, ought to be considered more in detail. We ought to know more precisely just what is the better knowledge of God's purposes which is hereby given us. What light does the establishment of our identity with Israel throw upon what we, as Christians, most desire to know about? What tidings does it bring to us regarding that great object of all our aspirations, for which our Lord Jesus Christ taught us to pray in the words, "Thy kingdom come?"

Now, in the first place, it must follow from the establishment of our identity with Israel that the kingdom of heaven is a much more definite thing than the Christian world has for long been accustomed to consider it. Christian thought about the kingdom of heaven will have to come more into line with the conception of one who has defined it as "That grand Theocracy, divine Commonwealth or Polity, that has the Messiah for its King; the Hebrew people (fundamentally augmented by additions from the Gentiles) for its nation; Jerusalem for its capi-

tal; Mt. Zion for its seat; the Holy Land for its dominion, and the whole outside world for its empire." It will then be seen that more attention must be given to certain passages in the N. T. which are now practically ignored, such a passage as that in which the angel announced the birth of the long-expected Messiah, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end;" such a passage as that in which our Lord promised his disciples that they should "sit upon twelve thrones, judging the twelve tribes of Israel;" such a passage as that in which the disciples are represented as asking our Lord after his resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" In short, it will be seen that the titles, King of Israel, Son of David, have some significance when applied to our Lord. It is hard, indeed, to see what importance can be attached to them under present conceptions. We shall look in vain in any commentary to find their significance enlarged upon. And yet, when from the very cross of Jesus it was proclaimed, "This is the King of the Jews," the title might be supposed to have some special significance. Identity truth shows it to be equivalent to King of the world. Israel, having acquired world-wide dominion, Jesus is its rightful King by virtue of his descent from David. We thus see how the whole of God's plan in every detail, is in most perfect accord with the great principle that as man lost dominion over the world, so by man is it regained. The Christian world will have to come to the conclusion that the disciples were not so far wrong, after all, in their conceptions of the kingdom of heaven. If they were so radically wrong as the prevalent Biblical teachings would have us believe, it is simply incredible that they should have asked the question; "Lord, wilt thou at this time restore again the kingdom to Israel?" *when* they did, and that our Lord should have answered them *as* he did, not rebuking them for still clinging to carnal ideas after all that he had taught them, but simply reminding them that it was not for them to know the times or the seasons. We all know how this matter of spiritual interpretation has been dinned into our ears. Now we ought to have no hesitation in saying that spiritual interpretation is the only true interpretation of

any passage of Scripture. But what is spiritual interpretation? Is literal interpretation opposed to spiritual interpretation? Far from it. The true spiritual interpretation is that by which spiritual ends are attained, by which the spiritual side of our nature is nourished, by which we are brought into closer communion and fellowship with God. But is the spiritual side of our nature best nourished by forgetting that we have a body? Is the body, is all matter, essentially evil? This is Gnosticism, one of the most troublesome heresies in the ancient Church, and there is a great deal of unconscious Gnosticism in the Christian world to-day. Our spiritual nature will be best nourished by remembering that man is not pure spirit, but a spirit united to a body. He is a complex being. As it has been forcibly stated by another, "Man is not a purely spiritual being; he is by creation, and the will of God, rendered incapable of abstract spirituality; and, what is more, he is never intended to be purely spiritual. He was originally created as a man, with the senses, feelings, and capacities of a *body* as well as a soul, and those feelings and capacities are designed to continue with him through eternity, heightened and refined to their most intense perfection by the power of the resurrection: free, it is true, from animal passions, but possessed of all bodily perfections, when he arises in a spiritual body, and therefore absolutely demanding outward and corporeal life to render his happiness complete. A purely spiritual *man* would be as great a contradiction as a forest without trees or a river without water,—he would be nothing but a monster, at the best." "You can never gain possession of a man's heart until you have addressed him as a complex being, made up of bodily sensations,—earthly feelings,—and spiritual thoughts. If you omit any one of these three, you lose your power over *one-third* of the entire man; but if you recognize nothing but his spiritual thoughts, and omit his feelings, and his sensations, you can influence only one-third part of the man." And I cannot refrain from quoting from the same author somewhat at length as he enlarges upon the glorious future which God's word offers to regenerated man. "In the great and wondrous plan of divine grace, the wisdom of God has provided for us a field exactly suited to our nature. He has raised us, indeed, to be 'for ever with the Lord,' and thus he has provided for the full exercise of our *spiritual* powers;—but he has given us *natural* powers

and feelings, and he knows how *they* act upon the heart, therefore he has provided equally for them. He says to us, "You shall be for ever *with the Lord*, but you shall *reign over the earth*." And thus he takes hold on all our affections, in order to attract us to himself by every fibre of our nature—by every nerve even of our *bodily frame*.

* * * *

"All the natural feelings of man's heart drew him away from God, and bound him to a corrupt and sinful world; therefore, in order to bring him back to God, a new and *holy* world is set before him, in which the Lord shall be King, and in which man's memory and his affections may turn again to every familiar scene, without impiety and without blame, *because* God himself shall be there along with him, and because the presence of Christ will sanctify every object of creation." Now all this is strictly in accord with all prophetic anticipations of future glory. For as a great Biblical scholar has said, "The predictions and hopes of the prophets are invariably associated with the earthly and political existence of the nation, and they never, in their most ideal representation of the future, break through the circle of conditions belonging to that existence."

To say that there is anything opposed to spiritual blessedness in all this, is to say that there can be nothing spiritual that has to do with a body. Suppose a great multitude that no man can number of all nations, kindreds, people, and tongues, it being true of every individual that it is his very meat and drink to do God's will. Is the spirituality of such an idea destroyed if we imagine them as dwelling upon this earth under conditions of unimaginable outward glory, where there is everything to enchant the eye and ear? Is not great outward glory something that must be expected? Is not the essential idea of heaven simply that of harmony, that being first which ought to be first, and that second which ought to be second, and so on? A study of the Identity Question must inevitably result in restoring truer conceptions regarding the kingdom of heaven, more in accordance with man's complex nature, more likely to be, therefore, an object of desire and effort. Men must realize that such a literal accomplishment of Israel's destiny stamps God's approval upon the literal interpretation of prophecy as the true spiritual interpretation. As to this matter of spiritual interpretation, I insist that the only question that we have a right to ask is, Was it God's purpose to give Israel dominion over the

world? If there is anything to show that such was his purpose, then the true spiritual interpretation of the prophets is that which is in strictest accordance with this purpose. It is utterly unjustifiable to speak of any other interpretation as more essentially spiritual. Can anything be more spiritual than the development of God's plan for the world's salvation?

But further. It seems to be a very plain inference from the teaching of Scripture that the establishment of this truth is directly connected with the bestowal of the choicest blessings that it is in God's power to give us. For what does St. Paul say regarding the conversion of the unbelieving Jews, of the grafting in again into the good olive tree of the branches that were broken off because of unbelief? He says "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Now what is likely to accomplish the conversion of the Jews, if not the recognition of such a truth as this, that the great majority of their brethren, the possessors of the birthright promises, have through the wonder-working providence of God accepted of Jesus as their Messiah, and, through the preaching of his gospel, have entered upon the world-wide dominion which was the promised inheritance of the Son of David? Surely their conversion would be hopeless if they could resist such evidence as this, that it was God's will that his covenant people should accept of Jesus as their Messiah.

But with the conversion of Judah follows the union of Judah and Israel, when the two sticks of Judah and Ephraim shall become one stick. Ezek. XXXVII: 15-20. "Then shall the house of Judah walk to the house of Israel, and they shall appoint themselves one head, and shall come up out of the land." And with the return of the people to the land of their fathers shall come to pass all those glorious things, the prospect of which lifted the prophets to their highest flights of inspiration. As the prophet Ezekiel says, for example, "For I will take you from among the heathen, and gather you out of the countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit

within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I shall be your God."

Now, if all this is matter of the very greatest importance of which it is possible for the mind of man to conceive, and if the establishment of our identity with Israel is directly connected with the bringing of all this to pass, then why is not the question of the identity the most important of all questions to which the attention of the Christian Church is now called?

—*The Tribes.*

THE CALF PATH.

One day through the primeval wood,
A calf walked home, as good calves should.
But made a trail all bent askew,
A crooked trail as all calves do.
Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs a mortal tale.
The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-weather sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-weathers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path;
But still they followed—do not laugh—
The first migration of that calf,
And through this winding woodway stalked
Because he wabbled when he walked.
The forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse, with his load,
Toiled on beneath the boiling sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swiftness fleet,
The road became a village street,
And this, before men were aware,
A city's crowded thoroughfare,
And soon the central street was this
Of a renowned Metropolis.
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zig-zag calf about;
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.

—*Facts and Fiction.*

WHAT MUST I DO TO BE SAVED?

What must I do to be saved? is a question of the greatest importance to all men and women who feel the need of a higher and nobler state of being than is possible in the world at the present time and under existing conditions. To be saved, is to become a savior,—a co-laborer with the redeemed of the earth, who have their abiding place in the heavens. The solution of the question is not as difficult as may be imagined. God has not placed the way to eternal life beyond the reach of any: the tree of life is at the center of our own being, and the fruit thereof can be eaten by all who truly desire the welfare of their brothers, and who are ready to sacrifice self for the good of their kind.

Jesus, replying to the young ruler who came to him seeking eternal life, said, "Keep the commandments" (Read Luke XVIII. 18-22); therefore, if we would be saved, if we would obtain eternal life, if we would find heaven, we must carefully study, and practically apply, the commands of God, as given to Moses on Mount Sinai. How many readers of THE ESOTERIC give the commandments a thought? Without a practical application of the law, man cannot be saved; he can never find salvation, can never be a savior. Many claim that the old Mosaic law has become obsolete; but such is not the case. The law given to Moses was for Israel, and Israel to whom that law was given is manifest on earth, at the present day, as the ripened fruit of this dispensation, as the saviors of this world.

God made a covenant with ancient Israel in the wilderness of Sinai; and unless you, my brother or sister who read these words, renew that covenant with Yahveh, the God of the universe, you will never be saved. Ancient Israel was God's chosen people—chosen, not because God is a respecter of personality, but because they were the most highly developed people upon the earth at that time. They represented the highest principle, or spiritual growth, then manifest upon the planet.

To-day we find the self-same people living under different conditions and environments. Ancient Israel who were led by Moses forty years in the wilderness, are the Christian nation of to-day, who are the most highly civilized people upon the planet. If this were not so, then God's promise to Abraham, Isaac, and Jacob has never been fulfilled, neither can it be.

God cannot lie; therefore the promises made to the patriarchs of old will be fulfilled; and, dear friends, they will be fulfilled through you, providing you renew the covenant with God, renounce the world, and give yourself into the hands of our Father, to be moulded as the potter moulds the clay. Do this, and you will be saved; refuse, and you will be carried onward by the resistless tide of events, and will eventually miss the opportunity that this age presents, which means that you will be required to wait until, in the fullness of time, the soul is again presented with an opportunity to gain salvation, and be redeemed from flesh.

Dear readers, think of these things—time flies; even now the master may be knocking at your door. When the bridegroom comes he will come suddenly. If the call now goes forth for the gathering of the people who are to be the Lord's anointed, are you ready? are your lamps trimmed, and do they burn brightly? If they are not, you will never enter the marriage chamber; you will be excluded from the marriage feast. Salvation has been offered freely, without money and without price. The gifts of the Spirit are for all who, in childlike simplicity and trust, obey the Father's voice, and who are led of the spirit of truth. All who trust in the arm of flesh will be sadly disappointed. When the master comes, he will come suddenly, like a thief in the night, and, unless you are prepared, you will find, when too late, that you have missed the opportunity of this age, and will meet those awful words, "I know you not, depart from me, abide with those who delight in evil." And may the light which cometh from on high illuminate the understanding of our readers; may they know that truth which can alone make them free.—[2.

THE HOLY LIFE.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans XII. 1, 2.

REFORMATION.

When one who is enslaved by a particular habit, or addicted to the greater vices of to-day, for some cause decides to change the course of his life by stopping the use of intoxicants or overcoming other vicious habits, Christian people applaud his efforts; and if he succeeds in conforming his life to the accepted code of morality, it is thought that, in order to become a Christian, it only remains for him to make the profession,—to join some branch of the church. Of course, some churches insist that he be converted, or profess so to be, before he is received as a member. While this may be all that is required in order to become a member of the church, and to be a Christian, as most of the world sees it to-day, yet it is far from being a Son of God, as expressed in the Scriptures. Reformation must undoubtedly come first, but after that other things follow in regular order; and in order to understand, and be able to enter upon, the various stages of experience that await us in the life of transformation, we must obey our Saviour's command to "search the Scriptures." The first step to be considered after Reformation is

REGENERATION.

The text exhorts us to present our bodies "a living sacrifice, holy, acceptable unto God." In approaching this subject we know that most people have fixed ideas concerning the question of sex, and will defend those ideas with their life, if need be; and it is hard, indeed, to overcome such opinions. The Father has, and always will, work through human instrumentality; and if we desire him to express his will through us, we must first cleanse our bodies and make them fit temples for

the dwelling of his Spirit. (I Cor. vi. 19, 20). In order to do this, it is absolutely necessary to live the regenerate life, retaining the seed in the body until it has become transmuted into higher principles, thereby entirely overcoming generation. While this looks comparatively easy, yet it is one of the hardest struggles the child of God is called upon to make, as it is contrary to some of the laws of his present existence; yet if, through the power of the will, the student is successful, it will be but a short time before the above passage of Scripture will become clear. It will be found that the added life and power, gathered within, is capable of casting out the devils that inhabit his body, in the way of abnormal appetites, sex passion, disease—in fact, all that prevents our bodies from being acceptable unto God. No one can live this life, for even a short time, without becoming conscious of a desire for a closer communion with God, and a longing for the guidance of his Holy Spirit. While this alone is not all that is required, yet it is the basic principle of the holy life, and should, in every particular be adhered to.

CONFORMATION.

"And be not conformed to this world." In so far as the individual is bound, just to that extent is he a slave; and when anything binds a person to this world, then that one is not free. Jesus said, "The truth will make you free;" and, consequently, when we know the truth, we must, through that knowledge, become free. No one can serve God, who is bound by the love of woman, home, money, pleasure, etc. In proportion as one is "conformed" to these things, are they his god (idol), and the command is "Thou shalt have no other gods before me" (Ex. xx. 3). Therefore, regardless of the cost, conformation to the things of the world must be overcome. "He that loveth father or mother more than me is not worthy of me" (Matt. x. 37); also "If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). So we see that if we love our own lives more than God, we are none of his. The love of God, and the desire to know his will and to do it, must be above all things

else. This condition can only be realized by taking upon us the Covenant of the Father, and, through the power of his name, name, rising above everything that binds us to earth.

TRANSFORMATION.

"But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." From this we learn that a vital point is found in the renewing of our minds. One may, through the exercise of will-power, regenerate his body, yet if he have not the spirit of Christ, he is none of his. If the mind is occupied wholly in trying to learn the will of the Father, and in doing it, then the life forces retained by regeneration will be carried to the brain, and "transform," or renew, the mind to such an extent that we can see the possibility of the state of being one with the Father.

While this spirit of devotion should be active, yet we should not overlook the laws governing it. If this is done, such an energy will be developed, especially in the life forces, that destruction may result. But if the mind is firmly fixed that nothing short of death shall rob us of the prize, we will soon receive the baptism of the Spirit; and if his guidance is followed in all things, immortality is ours,—disease, pain, and death will pass away, and we will take our place among the sons of God that are to be the first ripe fruit of the earth.

When we compare Bible prophecies, including Revelation, with present time and conditions, can we not say that the age is now upon us when all old things must pass away, and all things are to become new. By carefully reading the Revelation to John, we learn the method by which this earth is to be cleansed in order that God's kingdom may be set up and his will be done on earth as it is done in heaven. The hosts are now gathering for the final rush, and the question for each one of us to decide is, Will we fight under the banner of Immanuel, or against it. "Choose ye this day whom you will serve." Let all who decide for the Master, take up their cross daily and follow him in the regeneration unto life everlasting.

EDGAR E. VICKERS.

SEX AND MARRIAGE.

O heavenly Love—'tis thy sweet task the human flowers to bind,
For aye apart, and by thee forever intertwined.—*Shiller.*

The sex principle pervades all existence. Says Emerson: "An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it a whole; as, spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay. While the world is thus dual, so is every one of its parts."

The English botanist, Grindon, says: "Underlying every phenomenon of the material world, and underlying every psychological occurrence, there is found a fixed causative relation of Two things or Two principles, as the case may be; different and unequal, yet of such a difference and such an inequality that, like man and woman—who constitute the type and interpretation of the whole of nature, both visible and invisible—each is the complement of the other, one being gifted with energy to act and the other with equal energy and aptitude to react."

Another writer declares: "Every object in the universe is masculine and feminine. The attractions between these complementary forms, under the generic title of love, produce all the motions and organizations of spirit and matter. The union or marriage of these elements is the vital principle of creation, the secret cause why one thing coheres to another, atom to atom, world to world, and all things to God."

Innumerable are the testimonies that "Nature is a system of nuptials."

Again, is there not a sex relation between the Creator as a divine Unit and creation as another unit? The Creator gives: creation receives. The Creator acts: creation *reacts.* They are husband and wife. A great principle underlies the saying of the ancient prophet: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. LXII. 5.

But the sexes are divisible and subdivisible *ad infinitum.* Creation itself is dual—a spiritual and a natural universe.

Spirit acts upon and into matter; matter reacts. The spiritual is the realm of causes: the material is the realm of effects. They are complementary.

The sexes range from very Divinity itself downward and outward through all the gradations of spirit and matter to the grossest substances of earth. The Fountain of life we call God is evidently male and female, since all things from Him must be reflections in endlessly varied form of His own nature. Can we not conceive of infinite Love and infinite Wisdom, complementary as heat and light, united in eternal wedlock, and forever generating the streams of creative life?

Again, matter or nature is dual. The stars are the first reflections or outflashings of spiritual glory, and every sun is distinctly dual. Heat and light are complementary elements. They loathe separation and flow together to produce life. In their union they generate spheres which flow out and condense into planets. The sun now as a unit bears a sexual relation to the planetary system. It is active and positive: the planets are reactive and negative. It gives and they receive. It impregnates the atmospheres and soils of our earth, and the earth brings forth. What inner light inspired the Psalmist to compare the rising sun to "a bridegroom coming out of his chamber?"

Each planet has two revolutions, diurnal and annual; and each moves between two forces, centripetal and centrifugal.

The earth presents the dual face of the land and water. "Water is the male or positive element, from whose substance the land, or female element, was taken and deposited. The rivers, too, are masculine, and are so represented in all languages. We call the Mississippi "the Father of Waters," while to the land we apply the appellation "Mother Earth." Isis represents the land of Egypt, while her husband Osiris represents the great Nile which runs through, overflows and impregnates the land. The land itself has the dual elements of rock and soil, which are complementary like bone and flesh, while water is the marriage of oxygen and hydrogen. And again the whole face of the globe, with its continents and oceans as a unit, lie in the embrace of the atmosphere, and is negative and passive to its influences. The atmosphere also is dual, composed of oxygen and nitrogen.

As we ascend from the mineral kingdom to the higher kingdoms of nature, the sexes become more and more perceptible with the ascent. In cryptogamous plants, such as ferns, mosses, seaweeds and mushrooms, the sexes are more or less concealed, and yet they are discernible. In phanerogamous plants, which have visible flowers containing stamens and pistils, the sexes are nearly or quite as distinct as in animals. And by some divine occult influence the flowers marshal the insects and the winds to the service of their nuptials. The busy bee moves as in a magnetic current between the positive and the negative poles when, after gathering honey from a male flower, it goes directly to a female flower of the same species and shakes the germs of life into her bosom. It is the combination of beauty and affection that clothes the flowers of the field with a glory greater than Solomon.

> There is no plant but loves some other plant,
> An image of itself—another self,
> There is no tree but loves some other tree,
> And moves the winds to whisper, "Thou art mine."

The more perfect the organization the more distinct and definite the sexes: hence nowhere is sex so well defined as in the animal kingdom, especially among those of most complex structure; and the climax of sex development is man. By man we do not mean the physical body, which is his least and lowest part—only a calyx in fact. And yet even the physical body is a wonderful expression of the conjugal principle. It is dual, from the two lobes of the brain to the feet. The left side is the complement of the right, and is negative, while the right is positive. The heart, the lungs, the circulation and the respiration are dual. The speech is dual, consisting of tone and articulation; tone expressing affection and articulation thought. Language is dual, consisting of vowels and consonants; the vowels expressing the feminine principle, and the consonants the masculine. Language in which consonants predominate, as the German and other languages of northern Europe, express a predominating intellect quality; while languages in which vowels predominate, like those of Africa, Polynesia and other tropical regions, reveal the ardent affections of the tropics. Intellect is masculine. Affection is feminine.

The senses, too, are dual. Hearing complements seeing; smell complements taste; while feeling is a combination and extension of the others.

In the mental realm the sexes are more distinct than in the physical, though less perceptible to natural science. Every man is in himself both masculine and feminine; and every woman is both feminine and masculine. The dual elements may be classified thus:

Feminine.	Masculine.
Will	Understanding
Volition	Intellect.
Love	Wisdom
Affection	Thought
Impulse	Imagination
Intuition	Reason
Goodness	Truth
etc.	etc.

The masculine and feminine elements of woman complement those of man by inversion of order; as, for example, love and wisdom. Man has both and woman has both; but with man wisdom is exterior to love, lies on the surface of his nature, is readily perceived, and assumes the form of reason; while love is interior and concealed. With woman the reverse is the case; her wisdom lies deep in her nature, is not readily perceived and assumes the form of intuition; while her love is exterior to it, lies on the surface of her nature, and assumes the form of affection. In a word, her wisdom is internal and her love external, while *his* wisdom is external and his love internal.—J. S. David in *Rays of Truth*.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

E. B. Nov. 1, 1873, between 4 and 5 p. m. Hoboken, N. J.

⊕ in ♏; ☽ in ♈; ☿ in ♒; ♄ in ♌; ♃ in ♐; ♂ in ♌; ♀ in ♐; ☿ in ♉.

If you were born after 4. 30 p. m., you have a Taurus body; if before that time, it is characterized by Aries, and, in your case, the rising sign will make a marked difference in the basic principles of your nature. You have much determination and plenty of self-protection. There is danger of your becoming so self-satisfied as to make it doubtful whether you will have the disposition to reform and transform yourself into the divine likeness; for you have natural weird and occult powers and tendencies, which may deceive you into thinking that you have gained attainments beyond the point that you have really reached. There are indications that you would be somewhat restless and dissatisfied in the marital relations. If you are not, or have not been, a member of some devotional church, it would be of great use to you to unite yourself with one, and imbibe of its spirit until you obtain a consciousness of what it is to be in harmony with the divine purpose. You should clearly define in your own mind the difference between the life and enjoyments of this world,—the world of generation,—and the conditions attainable through regeneration and uniting your life with the mind and will of God. If Aries was rising at your birth, you have fine musical abilities, and should cultivate them, as this will tend to keep the mind and body in harmony. If you have the will to do so, you will have but little trouble in living the regenerate life; but your struggle will be in surrendering your life to the mind and will of God, and the subordination of your body to the laws necessary to a conscious unity with Divinity.

Mrs. L. L. C. Jan. 31, 1861. San Francisco, Calif.
☉ in ♒; ☽ in ♎; ☿ in ♐; ♄ in ♓; ♅ in ♒; ♂ in ♏; ♀ in ♑ ☿ in ♑.

In the absence of a knowledge of the rising sign, we must confine ourselves to the basic principles of your nativity. You are a nervous sensitive, with unusually fine perceptive abilities. If you follow your first impressions, they will nearly always lead you correctly. You are a natural mystic; have a proud disposition, a clear, orderly mind; are in danger, however, of over-doing and over-reaching yourself in a business way, and are inclined to be extravagant. Are wide awake to everything around you—too much so for attainments in a spiritual life. Your mystic tendencies manifest themselves in dreams, visions, power to control others by means of the eye, and the presence of an instinctive inclination to do so. If you would reach the high goal of attainment, you must suppress the inclination to coerce those around you, for that is a form of black magic. By means of the spirit of devotion and consecration you should unite yourself to God, and turn toward the interior and invisible world. Should be less anxious about the things of this world, and have a more confiding trust in the guidance and protection of the Spirit. Unless very careful of yourself, there is danger of female weaknesses, which would greatly retard your attainments; but by carefully following instructions in "Woman's Circular," all difficulty in that direction will be overcome.

W. S. R. Sept. 21, 1888, 11, a. m. San Francisco.
☉ in ♍; ☽ in ♈; ☌, ♏; ☿ in ♈; ♄ in ♒; ♅ in ♊; ♂ in ♎; ♀ ♉; ☿ in ♊.

This boy has a most stubborn and relentless will: when he has determined to do or not to do a particular thing, it is very difficult for him to change. His will is a most uncompromising tyrant, ruling the intellect as well as the loves and sympathies. His Scorpio body, in connection with Uranus in Aries, gives him an exceedingly subtle nature. Will be suave among the people, readily gaining the confidence of strangers; but unless he has unusual culture, will not *hold* the confidence of his associates very long at a time. Will be a fine conversationalist and public speaker; and in whatever direction he may turn his attention he will possess marked abilities. Can readily inspire knowledge, so that he will be able to talk upon almost any subject without having informed himself thereon—in short, he has the parts to make a very good or a very bad man. While he will talk much, yet his bosom friends will not know what his real purposes are. Should be thoroughly educated as a chemist or astronomer. If he can be interested in the science of religion, he would excel as a teacher in that direction.

Mrs. A. F. H. July 19, 1868, 10. a. m. Pepperel, Mass.
⊕ in ♋; ☽ in ♋; θ, ♒; ☿ in ♍; ♄ in ♊; ♃ in ♒; ♂ in ♏; ♀ ♋; ☿ in ♌.

You are clever, active, and mentally artistic; would make a success of a theatrical life. Have an ardent love of your own children, yet a family is burdensome to you. Have fine abilities as a housewife, and in the culinary department you would especially excel. Are naturally inclined to study the hidden forces of mind and of nature, but are exceedingly sensitive. You have an abundance of pride, and a good degree of ability to care for yourself. If you wish to reach the highest goal of attainment, you must cultivate the habit of unremitting effort. Your mind is like the butterfly,—flitting from one thing to another without taking deep hold upon anything,—and unless you can overcome this mental tendency, you might as well make up your mind to enjoy the world as it is. Every department of your mind is floating in the mental currents of human life, entirely without anchor except as you are caught and held by circumstances. Overcome pride of appearance and of personal ability, and settle down with a deep, fixed purpose, all your loves and desires centered on God. Cultivate the spirit of devotion. Let your delights be in art, in sacred music, and in the harmonies of nature; and, above all, seek harmonious unity with Divinity, by continually doing the will, day by day, and hour by hour. You have ability to express yourself in a very pleasing manner, and could do a good work in interesting people in the higher life and thought.

C. G. B H. April 25, 1861, 7.30 p. m. Brooklyn, N. Y.
⊕ in ♉; ☽ in ♏; θ, ♏; ☿ in ♐; ♄ in ♓; ♃ in ♓; ♂ in ♍; ♀ in ♒; ☿ in ♌.

You are a man of general ability. Have good business qualifications, and command the respect of those with whom you have to do. Have a very subtle mind; secretive in your habits, keeping your own counsel. You are only able to unveil your inner self when your confidence and sympathies are fully enlisted. Have much pride and dignity of bearing, with a strong and enduring body and brain power; you hardly know what it is to be tired. It is the habit of your life to suppress your nature; if this suppression is continued, sooner or later you will have heart difficulty. Should study the effect of mind upon your health and the physical structure. You can not only make others intensely feel your presence and thoughts, but you also intensely feel your own thoughts and beliefs. You value your own abilities far too highly. It is hard for you to see beyond the horizon of your own desires and qualities. If you would reach the high goal, you will have but little trouble in control of the sex, but you will have an Herculean task in breaking the shell of self and egoism, and in getting out into the broader knowledges of God and humanity.

Miss C. L. S. Sept. 3, 1858, 11.30 a. m. Charlestown, Mass.
⊕ in ♍; ☽ in ♋; ☌, ☿; ♅ in ♐; ♄ in ♒; ♃ in ♐; ♂ in ♋; ♀ in ♋; ☿ in ♌.

You are attracted to the occult and the spiritual mainly through the reasoning mind. Are too much inclined to depend upon information gained from external sources,—books, etc.; should endeavor to cultivate resources within. Remember that if you seek and obtain magic powers, and use them, it will ruin all your happiness in this life, and lay up a store of misery for another existence. Bear in mind that there are no true powers save through unity with God. You have a proud nature, and plenty of selfishness to be overcome. Are a sensitive organism, and probably have many visions or dreams, but, judging from planetary positions, I should say they are rather unreliable, and will be so until you have a consciousness of acceptance with God. Your stomach, bowels, and nervous system are the weak parts of your organism. Pay much attention to dietetics, and avoid excitement, or you will have trouble with the heart.

P. McC. Feb. 8, 1856, 4 a. m. Glasgow, Scotland.
⊕ in ♒; ☽ in ♓; ☌, ♐; ♅ in ♏; ♄ in ♑; ♃ in ♍; ♂ in ♓; ♀ in ♑; ☿ in ♑.

Your nature is paradoxical to yourself,—it is the unexpected that you usually do. It is a strong, active nature, and you would undoubtedly be said to have a nervous-motor temperament. Are too impulsive in action and speech; should remember the old motto to "think twice before you speak once." Have a combative disposition. You have the elements of a successful business man, but there are periods when your judgment is greatly at fault; at such times you are in danger of meeting with financial losses. These periods are usually marked by indisposition. Are peculiarly dependent upon the opposite sex, and will have a great struggle to free yourself and to stand alone. Should overcome your appetite, subordinating it to the uses and necessities of the body. Have fine mechanical abilities; and it would be well to give your attention to engineering. The periods of your greatest danger are when the moon is in Aquarius, Pisces, or Taurus, and when either of these three signs is rising. Sagittarius will also give you some trouble. Aim to be quiet, unmoved by passion or excitement; live in the spirit of devotion and in thought.

M. N. Sept. 19, 1874, 3. a. m. Norway.
⊕ in ♍; ☽ in ♐; ☌, ♌; ♅ in ♒; ♄ in ♌; ♃ in ♈; ♂ in ♒; ♀ in ♌; ☿ in ♑.

You are a man of ideals—naturally a dreamer. Have much executive ability in your nature, but, unfortunately, it is governed too strongly by the senses. You are reticent about associating with the people. Should go into society, mingle with people, and get ac-

quainted with their thoughts, habits, and ideas; for, in my judgment, you are a perfect stranger to the world in which you live. You have idealized persons,—believe them to be more than they are, and need an experimental acquaintance with them, which you can only get by actual association. Avoid, and endeavor to overcome, imagination: keep your mind on the practical facts of life. Should take up some educational line of study, so as to keep your mind occupied in that direction. Follow a rigid course of dietetics, in order to get self-control in the line of appetite; in short, live wholly in the mind, taking hold of the body with all its passions, senses, and thoughts, with an unyielding will which knows no change. You have, by nature, a strong will, but it is an impulsive will—that you should conquer, and create in yourself a tenacious, persistent, unchanging purpose to do and accomplish. By this alone can you do anything in this world. Your time of danger is at almost any time; but chiefly when the moon is in Sagittarius. Virgo, or any of the interior signs except Scorpio, and when these signs are rising.

A. O. Jan. 5, 1871, 5. 30 a. m. Sweden.

☉ in ♑; ☽ in ♊; ☿, ♐; ☿ in ♑; ♄ in ♋; ♃ in ♐; ♂ in ♒; ♀ in ♑; ☿ in ♏.

You are a man of great energy, restless activity, with a superabundance of combativeness; but have marvelous vitality, recuperative ability. If you have not married you should never do so, because, added to all your restless, jerky, combative tendencies, you have Saturn in Cancer, which to you will make married life a source of failure. Have a loving kind heart, but, in order to succeed in life, you should study a quiet, thoughtful, steady course, avoiding changes. So drill yourself that you can overcome all inclination to excitement. Be very slow in all decisions, and remember that you are inclined to undertake more than you can carry out. Should take lessons in physical culture, so as to obtain a quiet, rhythmical motion in walking and in all that you do. Practice the spirit of devotion: and in order to attain the regeneration, you must consecrate yourself to God, and so live that you have a consciousness within of your acceptance. The principles of a Christian life as taught by the devotional churches, would shape your character greatly to your advantage in every department of your life. Comparatively speaking, you should have little trouble in living the regenerate life. If there is danger to you, it will occur when the moon is in Capricorn, Gemini, or Sagittarius, and the hours when either of these signs is rising.

A. B. R. July 12, 1844. Place not given.

☉ in ♋; ☽ in ♊; ☿ in ♎; ♄ in ♌; ♃ in ♍; ♂ in ♒; ♀ in ♋; ☿ in ♐.

You possess a very strong love nature, and remarkable ideals of refinement, elegance, and beauty. Have a restless nature—find it hard

to be satisfied in a place. You ask as to business qualifications:—Would be successful as a purchasing agent for, or a partner in, a house dealing in artistic goods. Have fine intuitions which, if allowed to guide you, will lead to certain success; but your polarity inclines you to be guided by the intellect, which causes many failures. You would be successful as an electrician or chemist, or in handling the subtle forces of nature. Should cultivate the habit of using coarse food, and have but one thought in connection with it,—that it nourish and support the body. Overcome fastidiousness in regard to your food and your surroundings; at the same time, it is essential to your life and health that you be surrounded by neatness and elegance. Avoid association with all but those who are vital and healthy, mentally and physically. As to times of danger, much depends upon the sign rising at birth. However, be on guard when Cancer is rising, and when the moon is passing the line between Gemini and Cancer, and between Cancer and Leo; also when it is crossing the line between Leo and Virgo.

J. C. S. Aug. 16, 1866, 12 p. m. Sydney, Australia.

⊕ in ♌; ☽ in ♏; θ, □; ♅ in ♑; ♄ in ♉; ♃ in ♋; ♂ in ♏; ♀ □; ☿ in ♌.

Your nature presents two contradictory sides.—are bold, fearless, generous, open-hearted, and kind; you are also "deep," subtle, vindictive, jealous, imagining evil, inclined to say that which is the opposite of what you mean, apt to insinuate instead of expressing yourself fully. The sex nature has a powerfully controlling influence over your life. If you can get the will to live the regenerate life, will have comparatively little difficulty in taking command of the life forces. Possess great love of home, and idealize that home, having an inclination to gather and provide for it. You have a strong leaning toward the acquisition of mystic and occult powers; but remember that such powers are only obtainable by a dedication and full alliance of your life, hopes, and desires to God, the Source of all power. You may have some trouble with the circulation, affecting the heart. In order to keep yourself in health and vigor, you should have abundant exercise. The times of especial danger of losses will be when the moon is in any one of the interior signs,—Taurus, Leo, Scorpio, or Aquarius; next to that in point of difficulty, will be when the moon is in the sign Gemini. Watch the passing of Mercury through Leo, Scorpio, or Taurus. The hours of danger will be when any of the interior signs are rising, particularly Leo or Scorpio.

J. B. H. Nov. 29, 1852, 5 a. m. Dubuque, Iowa.

⊕ in ♐; ☽ in ♋; θ, ♏; ♅ in ♏; ♄ in ♏; ♃ in □; ♂ in ♋; ♀ in ♐; ☿ in ♐.

Your nature is one of positive energy, but that energy is turned

very largely into the mind and the life currents. You have a very vivid imagination, as you are controlled by the qualities of the life currents that, for the time being, strike you. Should be careful not to be too certain about anything until it is well proven by many experiences. You have a very strong attachment to home and family, and good abilities for providing for them. Have excellent language,—can talk upon almost any subject. Possess great powers of inspiration, and the line of inspiration toward which your mind happens to be turned, takes entire possession of your consciousness. You are endowed with great vitality and good digestion; should govern the appetite by the needs of the body. You must overcome jealousy and suspicion. Must also study methods of overcoming undue sensitiveness. Should remember that the body of humanity is one, therefore your inclination to separateness is against your attainments. The times of especial danger are when the moon is in Cancer, or when Mercury and the Moon are in Virgo or Scorpio. The hours of danger are when Sagittarius, Cancer, or Scorpio is rising.

Clarence C. June 19, 1890, 4.10 a. m. Bradford, England.
⊕ in ♊; ☽ in ♋; ☌, ♋; ♅ in ♈; ♄ in ♐; ♃ in ♏; ♂ in ♊; ♀ in ♐; ☿ in ♌.

Olive C. Nov. 14, 1891, 8.25 p. m. Wakefield, England.
⊕ in ♏; ☽ in ♉; ☌, ♋; ♅ in ♈; ♄ in ♐; ♃ in ♍; ♂ in ♐; ♀ in ♊; ☿ in ♊.

Lily C. May 14, 1894, 4.45 a. m. Wakefield, England.
⊕ in ♉; ☽ in ♍; ☌, ♊; ♅ in ♉; ♄ in ♈; ♃ in ♐; ♂ in ♋; ♀ in ♋; ☿ in ♎.

Your boy Clarence is by nature very active and restless; clear-headed, but has a combative mind. He has a very sensitive body; will be much influenced by associates. He needs careful instruction in the use of words, or he will constantly make enemies by impulsive speech. Would be easily led into self-abuse unless he has careful instructions in that direction. Has a very vivid imagination, and must be carefully trained as to the necessity of veracity, and in general principles of morality. Good mechanical abilities, and qualifications for the sciences, medical profession, or public speaking.

Olive has a strong character, and vital temperament, but is deficient in domestic proclivities. Has great ability to take and retain an education; she should be educated for a teacher. She, too, has a vivid imagination, but is highly endowed as a scientific musician. She will probably never play "by ear," but will be a great student of, and be very successful in, the German classical music; and she possesses such a superabundance of self-esteem, that she will be able to go through with anything that she may meet. Is inclined to be too inactive for

health conditions, and should have a thorough drill in physical culture; otherwise, when she comes to maturity, she will have prolapsus, heart difficulties, or dropsy.

Lily is also a strong character, very critical, exacting, imaginative; but has an orderly brain, and a harmonious character in general, with the exception of a great lack in the ideals of honor, in which she should be most carefully drilled. She would greatly object to being bound by law or custom; is disposed to be a law to herself. She, too, should have a good education, and has great ability in educational lines; would also be a good artist. Her health conditions will be excellent, if educated in the Esoteric life.

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.

NETAWAKA, Kans., Nov. 11, 1897.

B. B. Zerub.

Dear Brother:—In THE ESOTERIC, Vol. VII. page 212, article "Close Conditions of Discipleship," the writer speaks of seeing faces upon the hips of persons whom he had examined, and questioningly says: "And is this spirit or magnetic element in us the storehouse of mind for form?" We should say that it is, and, moreover, that there was a specific reason for these faces appearing on the hips, and those familiar with the laws of Solar Biology will, I think, agree with me in the following deductions.

It is well known to such that Sagittarius marks the hips, and that the mind properties of this function are those of image expression, in nature; as in art, painting, sculpture, etc. The Sagittarius mind seems to be a sort of photosphere that registers, and is responsive to, the imagery of all nature; nor could this be otherwise, seeing that it is under the dominion of the Mother Libra, where all worlds are gestated. Libra is the "dark room" of universal photography, just as the fiery Sagittarius, ruled by the sun, is the complement or expresser of the image formed by Libra through the action of Mercury and the moon. Here in Sagittarius is registered and produced the latent image of Libra, by and through the action of light on the mystic iodide and bromide of silver.

The alchemists, in their search for the Philosopher's Stone and *Elixir Vitæ*, produced a substance to which they gave the name of *Lunar Cornea*, or Silver Horn, which was observed to blacken on exposure to light. Just as we find that the germ of the seed puts forth when hidden in the dark Earth, so in Libra we find the dark womb

of mental chemistry, and its expressing sign Sagittarius is its artist,—its photographer,—which brings out into open expression the world "without form and void."

But it is Virgo upon which Libra must depend for the selection of her chemicals, and just here is that strange and indefinable unity that make them one. The paradox is like that of gold and silver; in silver ruled by the moon—because its alchemic base is the same—are found the elements of pure gold, which, in the process of time, it becomes. The mystery of the salts of the earth are here hidden; and just as the moon rules the sea through its affinity for its salts, so the sun rules the fire through the atmospheres and the solar breath.

It is the Libra function in which Mercury finds its home, and when the sun enters this function it is nature's time to store up forces for reproduction in the opposite trinity, of which Aries is the head, and Gemini the expresser: for in Aries comes forth the germs which Libra has gathered and stored: it is the time of *Spring*. The impregnation of Mercury by the sun is what gives activity to the germ, here is the secret of imagery; and it must be through the triplicity of the fire, which the sun rules, that imagery goes forward; and only through the expressing sign (Sagittarius) does this occur. Where, then, could we more logically and naturally look for these impressions of faces to appear than upon the hips.—the Sagittarius function, the expresser of imagery, the law of art.

There is another thought that is suggestive in this connection, and one which may be considered indispensable to the fuller comprehension of the subject; viz., the relation of the interior of the Triplicity of which Sagittarius is the expresser. The author of the article under consideration says, "I have never seen an image or face develop from the heart, though I have heard scores of people vow that they carried the image of loved ones in that organ."

Sagittarius is the expressing sign of which Leo is the interior in the order of the Triplicity of fire. Leo is symbolized by the dove, whose leading attribute is fidelity to its mate, and it is Sagittarius, above all others, that clings tenaciously to its ideal love. "Now this time will my husband be joined unto me" (Gen. XXIX. 34). In Sagittarius is found the expression of the counterpartal life. The true mate is conceived in Leo, as designated by Diana ("the daughter of the sun"), and manifested here; so that the image of the faces seen on the hips came from the interior, or heart function, of the Trinity of the fire (love). All things spring from the interior, and find expression through the trine; just as the sun's ray, passing through the triangular prism, shows the vibrations of nature's order in the seven color rays upon the screen.

Thus it will be seen that, according to the law of harmony, the heart's image could manifest nowhere else so naturally as in the ex-

pressing sign of the heart, Sagittarius. It is the photography of the heart in its natural and legitimate (legal-mate) sphere of imagery—Sagittarius, the expresser of the Trinity of reproduction, ruled by Mercury. Sagittarius loves to imitate (image) nature by reproducing her Word,—expression in art, painting, sculpture, etc.

I think it safe to say that a greater number of photographers are born here than elsewhere in the zodiac; and perhaps it was the desire to reproduce the face in art imagery, that gave birth to this science. Does not the desire to possess the image of the face of a loved one spring from the heart? And where more naturally could an expression (an outward manifestation) of the heart's image take place than in its expressing function of image manifestation? "For the divisions of Reuben (the reproductive Trinity) there were great thoughts (mental images) of the heart." Judges v. 15.

W. H. SCOTT.

BOOK REVIEWS.

OUR EDUCATORS—FOR WAR OR PEACE—WHICH? By Ellen Goodell Smith, M. D. Pansy Park, Dwight, Mass. A pamphlet published by request.

A 15-page pamphlet deserving the careful perusal of every lover of reform,—social, political, and religious. This pamphlet contains some very timely and suggestive thought concerning the necessity of crushing out the military and warlike spirit that has gained such appalling proportions of late, and shows plainly that too much of our 19th century civilization is made up of the relics of a barbarous age.

The author points out, how, in the Old World, the people are permeated with the war idea; and that the passion to subdue and subjugate has become a giant in strength and proportions. And that here, in our own land, the war spirit was never so thoroughly and persistently educated into a people as it has been since 1865. It is fostered by improper feeding,—by adulterated, poisoned food and drinks; by furnishing our infants with military toys and teaching them infantile war tactics; by delighting them with pictures and stories of brave soldiers, until, as they grow older, to own a rifle or carry a revolver, is the height of their ambition. We teach them to fish, hunt and trap game, and what has given such an impetus to cruelty as these teachings? What but these have given us the alarming growth of exciting and blood-curdling literature filled with impossible heroes, that ruin the moral health of our youth. Every Fourth of July has of late been more redolent than ever with powder and shot, musket and military; the roar of cannon, and patriotic orations recounting deeds of daring, courage, and slaughter, deifying the actors in scenes of blood and carnage; while the great national reminder of our Independence is closed with a blaze of pyrotechnics at a cost sufficient to clothe and feed every naked and starving child within sound of the thundering cannon; and in sight of the brilliant and expensive explosives that end only in smoke. Is there not a more peaceful way of educating our youth to honor that day?

In this pamphlet the way to peace, the joy of peace, and the saving power of peace, are all practically treated, and the home, the school, the forum, the cabinet, the legislature, the pulpit, ought not to be without this publication. Price of this pamphlet, 10 cents each, post-paid. In lots of 100 or more, at very low rates.

DAWNING LIGHT is the name of a magazine published in the interest of Spiritualism. Subscription, $1.00 per year. Charles W. Newman, publisher. San Antonio, Texas.

THE NEW TIME. *A Magazine of Social Progress.* Subscription price $1.00 per year; 10 cents a number. Published monthly by Charles H. Kerr & Co., 56 Fifth Ave., Chicago, Ill.

The New Time is the title of a magazine that devotes its space to the discussion of live topics concerning present reforms,—social and political. It contains a wealth of brilliant editorials, clippings from the reform press, and a great deal of carefully selected matter of general interest. It particularly deals with economic questions and as the editors of "The New Time" are well-known throughout the country as able and competent writers on matters pertaining to political economy, it is safe to assume that this new magazine will find a most welcome reception in the hearts of those who have enlisted themselves in the amelioration of the social and political condition of the people.

THE KNICKERBOCKER SERIES OF SCHOOL SONGS. Edited by F. E. Howard, Supervisor of Music in Public Schools of Bridgeport, Conn. Author of "Child Voice in Singing."

This collection of two-part songs, issued as Book II. of the Knickerbocker Series, includes compositions of excellence. The music is of only moderate difficulty, and can be quickly mastered by pupils of intermediate grades. These songs are to be used to supplement the songs and exercises of the regular music text-book, very much as supplementary reading matter is employed in teaching reading. It is in every way an excellent work and sold at a very low price,—25 cents. Novello, Ewer & Co., 21 East 17th Street, New York.

THE CHRISTIAN LIFE. *A Journal of Heredity.* Issued quarterly. Price, 50 cents per year. Published by National Purity Association, Morton Park, Chicago.

The above is the title of an admirable little paper that deserves hearty recognition from all classes of people, being devoted to "race improvement on all lines." In the July-September issue is an article entitled "Heredity," which contains vital thought concerning mothers, enceinte, and which we think could be profitably read by women of all ages. We herewith quote a few lines from the article in question: "A mother may mould the plastic atom of life into a saint or a poet, or at least into a strong and good human being; but she must prepare for it as an artist studies for a picture, or athlete trains for a race. In this temple must come no trace of unclean passion. While the vital clay lies under her moulding hand she must be pure as a vestal and free as Diana. She must keep sweet and calm, and drink in strength from the blessed air and sunshine; she must have a reasonable degree of health and happiness, a good mind and a devoted soul; she must be enlightened as to the laws of health and being, and she must yield herself to the influences of the Holy Spirit. Inspiration acknowledges these principles; see Judges XIII. 4; Matt. I. 25.

"O, for a pen of fire to set before men the record of the agony and the defilement they have for centuries of ignorant selfishness poured out upon womanhood and childhood! They would fall sick and blinded in the dust, and writhe there for very misery of remorse. Even many good men in their not excusable blindness are verily guilty in this matter. When shall the healing branch be cast into this black and bitter fountain that is poisoning so many lives?"

WHISPERINGS OF A WIND-HARP. By Anna Throop. Price, $1.00.

A unique and artistically gotten up book of seventeen poems, with a prose poem introduction by Sadakichi Hartmann. The leitmotif describes a lady "longing to come into possession of an instrument that would, in simple little melodies, reverberate the various elements of life that seem to go like tunes in her head, the water one way, the wind another, and the lyric flight of the white birds." And she adds: "May not, in some fair garden of art, an instrument like this be found?" The edition of "Whisperings of a Wind-Harp" limited to five hundred copies. Address 17 West 26th St. New York.

THE ANGLO-RUSSIAN. Monthly, 1 penny. Edited by Jaakoff Prelooker. Published at 21 Paternoster Sq., London, E. C., England.

The above periodical makes bold to claim to be a voice coming from the heart

of the Russian people, and will represent the interests and sentiments of Russia at large, as distinguished from those of the handful of the official and ruling class. It will make loudly heard the public opinion of Russia condemned to silence in the country itself."

The issue before us contains an account of "The Tiraspol Horror," showing how the Russian people save themselves from Czarism and the Orthodox Church. It is stated that an awful discovery has been lately made in Southern Russia, of a religious sect, which systematically walled up alive its members, at their own request, in order to save them from the Antichrist and his servants; that is, from the Czar and his officials and priests. The chief aim of the Anglo-Russian is to endeavor to remove those misunderstandings which at present divide two such great nations as the English and the Russian into antagonistic camps, suspicious of one another, to the detriment of their mutual interests and the interests of the world at large. We commend this periodical to all those looking forward to the time

"When the war-drum throbs no longer, and the battleflags are furled
In the Parliament of Man, the Federation of the World."

Reviewed by PISCES.

EDITORIAL.

THE following, sent us by The Cosmopolitan Magazine, is a notice of a philanthropic and most excellent work, which gives every man and woman an opportunity of utilizing their leisure hours in study under the direction of competent professors. Young men and women, in fact, all classes of men and women who are desirous of educational opportunities, and yet have not the means to obtain them, have a rare chance presented them in the offer of The Cosmopolitan, and we advise Esoteric students to avail themselves of it, if possible.

"On the 8th day of October more than 10,000 students were on the rolls as members of the first Freshman class of the Cosmopolitan University. The confusion into which the plans regarding the Cosmopolitan's educational work were thrown by the retirement of President Andrews, in order to meet the urgent wishes of his friends at Brown University, has been met by the acceptance of the Presidency by Dr. Eliphalet N. Potter. President Potter has been at the head of two great colleges for nearly twenty-five years, and brings to the work exceptional talents as an organizer and man of broad culture and common-sense ideas. He is already at Irvington engaged in organizing his staff of professors. The work of the University has been grouped under fifteen heads, covering the various branches of knowledge. Each of these will be in charge of a professor. As soon as the task of selection is complete, the students will be assigned their work and the largest Freshman class in the history of the universities of the world will begin its studies.

The extraordinary dimensions of the class thus formed has opened the eyes of the public to the importance of the gap in educational facilities which the Cosmopolitan has undertaken to fill. Knowing that the appropriation made by the Cosmopolitan is a limited one and that the entries are far beyond the most sanguine expectations, embarassing the work by their proportions, many professors and other prominent men have already made the offer of advice and assistance without pay.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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

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THE RELATIONS OF MAN TO GOD.

If there are any relations existing between man and God, they must be purely natural ones. In substantiation of this conclusion we may adduce the following reasons: first, God is the Creator of all things; second, Man did not originate himself; third, the whole universe justifies our proposition.

Now it seems to us that the reason first given is conclusive in itself, and needs no further argument. It is true that there are those who deny the existence of an intelligent, supreme Being, and who claim that nature is a sufficient cause and reason for all things; but it seems to us that the latter statement is a refutation of the former one. The adage, "A stream cannot rise higher than its source," is a recognized law, as expressing all conditions of existence; consequently, if nature produced man with all the higher attributes that he is known to possess, there must be a fountain from which are drawn his intelligence, and all qualities inherent in, or conceivable by, the human mind. This being an indisputable fact, there remains nothing on which to base the disputes of the different schools of thought, further than a mere quibble in regard to a name,—as to whether we shall call that fountain from which we derive all that we are or can imagine, God, nature, or, like the Israelites of old, Yahveh.

The second proposition, that man did not create himself, is disputed by some who, in their tracings of man's existence down through all forms of life, are so short-sighted as to fail to go beyond the visible workings of matter; who are unable to discern the fact that mind is first, and, therefore, causation; that matter is second, and, therefore, but effect; and that were

there no mind governing the operation of law in matter, all would be chaos,—there would be no beautiful flowers, no springing vegetation, no singing birds or prancing beasts, much less the nobler form of man.

If mind precedes matter, there must, then, be a former of thought, a source whence that thought is sent forth on its mission of production; and the existence of a former of thought implies an intelligent, conscious thinker. Thought having produced all things, and necessarily emanating from the mind of a thinker, makes of that thinking mind a conscious, intelligent, creating being; and, as something is never created from nothing, then Swedenborg's statement is correct, that God created from himself, a truth which involves the fact that all things partake of the substance of the Producer.

If we admit the last proposition, we are forced to accept the fact that, emanating from the same first Cause, come all qualities of whatever name or nature; and it is easy to trace the laws producing all these varied thoughts, conditions, and actions, as, judging from ourselves—which is the highest standard of knowledge from physical and external experience—we see existing in, and proceeding from, man the capacity for all kinds of thought and consequent action,—low, base, devilish, down to the very infernals; also, goodness, gentleness, love, wisdom, knowledge, understanding, order, and harmony.

Herein are verified the words of Gen. I. 26, that God created man in his own image; for as the mind qualities of Deity set all the wheels of creative energy in motion, and as this energy is from the substance of the Deific mind, man, being the product of that mind and partaking of all its qualities, goes forward under its impulse, doing things like to the producing power of the Creator, generating qualities, psychismic forces, in obedience to his own mind and will, by which he manifests the image of his Creator.

We now come to the consideration of the third and final proposition,—that the whole universe justifies the deductions we have drawn. First, we find a verification in man's personal experience; for if he were complete in himself, possessing an inexhaustible fountain of life and energy, he would never be wearied, neither would he be necessitated to go to the earth in order to gather added supplies for his perpetuity. Again, if he could draw from the material substances of food, supplies nec-

essary to make good all waste, he would not need the rest of sleep or of idleness, neither would he need re-creation. But the fact that all these means of recuperation are contingent upon the existence of man and of beasts and all things that live, at least indicates, if it does not positively prove, that he must gather from the invisible fountains, and from the Source of his being, qualities like to those that he is continually exhausting.

Hence it follows that, if man draws from the invisible to keep up the waste attendant upon use, he naturally selects those fountains in which similar qualities reside. Here is where the law of discrimination has its perfect work. If man is acting from an impulse toward crime, vice, debauchery, he must constantly drink from that fountain; otherwise, a few days would exhaust his supply. That he does drink from that source is evidenced by the fact that vice, like noxious weeds, grows abundantly and kills out all the finer and higher elements planted in its immediate vicinity, that every act of vice multiplies itself in the individual many fold.

As all vice is created through the inverted use of divine qualities, and as man is the only source of perversion, therefore the vicious man must necessarily draw the emanations of vitiated and diseased mankind, destructive in its quality. On the other hand, the man of high morality and actual purity of constitution, exhausts himself in good deeds; and, in proportion as his mental action is on the plane of the higher spiritual, does he feel the necessity of a specific center, a qualitated and named fountain, from which to draw the qualities of higher spirituality.

At this point of the argument it is necessary to return to the Creator, and the creative energies emanating from him, in order to arrive at a correct understanding of man's relatedness to his Creator and of how he subsists therefrom. We have reached the conclusion that there is a thinking intelligence who, by and through the power of mind, produced the world and all things in it; that, therefore, there must have been a certain qualification, direction, tendency, and consequent purpose and use to be served, in the thought that went forth forming a world and peopling it. That thought, then, is the creative mind which has been denominated "the astral ether" and which surrounds our earth. It has also been called "the spirit of the mundane," the astral life. Solar Biology presents us with a system of causa-

tion affecting and producing mind qualities and qualifying life elements. This creative agency may be properly termed the spirit of the creator, while, in contradistinction to the *spiritus mundi*, we have brought down to us by the Hebrew Scriptures a thought relative to the Holy Spirit, a spirit high above, separate from, not necessarily involved in, nor affected by, the *spiritus mundi*, being the fountain and source of the *spiritus mundi*.

As the *spiritus mundi* is the thought emanating from the Holy Spirit, born of the purpose of that mind to create a world and people it, it is, consequently, the spirit of life and of generation; for creation is accomplished by means of generation. If there were taken away from the world that one principle, element, thought, or faculty—whatever we may choose to term it—of generation, the ability to think would also disappear; for if we remove the foundation of a house, it falls to the ground and ceases to be such; if we destroy the source from which the spring is supplied the living spring is dried up. And as generation is the fountain of all human existence, therefore he or she that inspires from the astral ether, the fountain of life, is inspiring the generative powers; and the world being under the absolute domination of generation, it is the highest ideal of the people, and, consequently, they are devoid of discrimination except as to qualities they may find in this astral life, the fountains of their being.

We have just seen that mind, the thought governing inspiration, discriminates as to the source from which supply for recreation is drawn; therefore the great variety of mind healers, Mental Scientists, Christian Scientists, Will Healers, and all others not living the life of regeneration and intelligently and actively inspiring from the Holy Spirit, are, of necessity, simply drawing in the currents of creative life. This naturally sets into excited action the creative function, the sex, and through it that all dominating power will give life to (heal) the body; but, sooner or later, it will burn out and destroy the creative function and the body must die. Moreover, the doctrine that all is good, that there is no evil, implies that whatever we may do is not evil, but good, a position which must inevitably bring self-destruction to the individual.

There is another class whose mental tendencies, and consequent discrimination, are toward the power of will, resistance. In their limited thought they make such assertions as these,

"All knowledge flows from the brain of man," Each individual is a germinating center of all power." These and like declarations ally the mind to the separation of self from recognized sources of power; and as the habit of life is to draw from the world and from the astral ether whatever the mind is centered upon, they become, like the lion, monarch of all they survey.

The will to live is made the dominant factor of their thought. Now, this will to live is one of the strongest principles implanted in all creative nature. It was a principle known to the ancient Stoic, and well expressed in the story of the dying Roman, who, refusing to passively yield to the inevitable approach of death, leaned his head upon his hand and said, "This arm shall support me while I live." The same instinct is seen in the wild animals and birds,—when shot they will hold up their heads and struggle as long as life remains in them. By means of this will to live men have overcome powerful poisons and incurable diseases. But all these have found, and will find, that, no matter how strong or how scientific the will to live may be, sooner or later, they meet an enemy stronger than they, which will conquer them, and, once conquered, death will take immediate possession.

Unless one recognizes and inspires from, lives from, the First Source and Fountain of all things, the Holy Spirit, he will always find, in this fountain of creative life, one continuous struggle, combat, for existence; and though to-day he may be the champion of the world, another champion will to-morrow arise from those same fountains, and will conquer and destroy him.

But let us return to our former proposition, that the universe supports the fact of man's dependence upon God. Although the intelligence of the individual may be misled by the narrow confines of his reasoning ability, as he looks out upon the earth and finds there all that is requisite for his needs, yet when the telescope is turned upon the Solar System, it is found that our planet, that all the planets, have, and are bound to, a circumscribed orbit around our central sun; that these worlds depend upon it for their life, as a child depends upon the nourishing milk of its mother. The mathematics of logic teaches that our sun is, in turn, dependent upon another sun, its parent, its source, and this upon still another, until reason looks in vain for a limit to its deductions in this direction. If, then, the entire universe is dependent upon its source for its existence, how much more so is the individual man or woman?

AN OVERCOMING.

The Biblical record of the overcomings of the children of Israel in their wanderings and in Canaan, is both historical and symbolic. It is an account of the actual events attending the establishment of God's people in their own land, and is also in many, if not all instances, symbolic of the overcomings of the neophyte in his efforts to live the higher life.

In the narrative of the conquest of the land "on this side the river," we read that, before they could reach the promised land, they must pass through, conquer, and possess the kingdom of Bashan.

The account of this conquest begins (Num. XXI. 33), "And they turned and went up by the way of Bashan." Bashan, according to Cruden, means "sleep," "change." Usually one of the earliest general experiences of the aspirant, as soon as reasonable control of the life is obtained, is that of struggle against a dreadful stupor, more especially just before the transmutation, "change," of the psychic germ. He is entering the land of Bashan, the sleep land, and he must conquer or be conquered.

There appears to be several causes for this stupor, possibly the most cogent of which is a fulness of life not yet energized by the will; for the conservation of the life, without at the same time maintaining an active will, is very like eating heartily and taking little or no exercise. The aspirant, by continued effort to still the senses and control the life currents, in obedience to the oft repeated command, "Thou shalt not," at times unwillingly passes beyond the golden mean between activity and restraint, that is so desirable. But whatever the cause, or causes, of this stupor, and the heavy dead sleep, which characterize the neophyte at this time, they must be overcome, and a continued consciousness maintained day and night; for the dominion over "Bashan," the land of dreams, must be obtained ere that land of promise can be entered; of which God said, It is "the glory of all lands," "which I have espied for you."

"And Og, the king of Bashan, went out against them, he, and all his people." The king is the chief one, and, in this case, the chief cause of the effect, namely, sleep; and, consequently, the one against which the most strenuous efforts must be directed, in order to overcome and bring him into subjection. Og means "ash cake." An ash cake is made by placing a piece of dough upon the coals of a wood fire that has burned low, then covering it with the coals and ashes, and leaving it to bake. The hearth of the body is the sex; bread is the staff, or sustainer, of life; and the life that is in the seed is to us the bread of life given us day by day,—as was the manna to the Hebrews,—and especially month by month, in its twelve successive qualities. This was symbolized by the twelve loaves of shew bread in the tabernacle; and also by the twelve fruits of the tree of life, which yielded her fruits every month (moon). The seed is the vessel which receives the creative word—("Let us make man like us")—from God to man; a word which was from the beginning, and of which Jesus was the personification. He said, "I am that bread of life. Your fathers did eat manna (the daily supply) in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John VI. 48–50). And concerning this bread of life the apostle wrote, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I. Cor. II. 29). Thus we see that the chief struggle of the neophyte will be to capture and conquer the "ash cake;" but let it be "worthily."

"To the battle at Edrei." Edrei means "a great cloud," or "death to the wicked." This cloud is the darkness and stupor in which the unhappy neophyte must struggle until he conquers or is conquered; and in which the wicked will, in time, find their destruction."

"But the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land." "Fear not," for God has said to those who obey his voice and keep his covenant (commandments), "I will be thy power;" and if God be for us, who can successfully be against us?

A PRIEST UNTO GOD.

No doubt many readers of THE ESOTERIC desire to obtain spiritual gifts, but the majority of them appear unwilling, or are unable through lack of will, to make the sacrifice necessary to obtain powers transcending those of the physical world. They cannot perceive how absolutely imperative it is that they make a complete surrender of all they are to the Spirit. Men and women who become truly spiritual are at one with the First Cause who produced all manifested and unmanifested life. When this high altitude of attainment has been reached, man is truly a son of God, even as was he of Nazareth.

God will not accept any man as his son, unless he has renounced all earthly ties, all earthly honors, loves, and desires, and is willing, without question, to trust in the guidance of the Spirit. (Read Ex. xx.) We ask each individual who truly desires oneness with God, Can you do this? Can you forsake houses, lands, money, and all those things that the world holds dear, in order to be numbered with the elect of this age? Are you perfectly willing to, nay, do you gladly, look forward to the time when God will call upon you, perchance, to suffer and endure, in order that you may be tried and found worthy?

Let no man deceive himself with the belief that he can renounce the world, with all that pertains to it, and remain a world's worker. He certainly cannot do so. Sooner or later, if his dedication has been from the soul, he will be called upon to redeem the pledge made to God. After being thus called, should he prove unworthy and refuse to obey, he is indeed to be pitied: better by far not to have made the covenant. We therefore advise you, dear reader who contemplate taking this step, to weigh well all sides of the question. Be sure that the dedication is from the soul, that every atom of your being responds to and sanctions it; otherwise you may have much to regret. Remember that "God will not hold him guiltless, that taketh his name in vain."

It is a fearful thing to mock Yahveh, our Creator and Preserver. To mock God, is to die, not only physically but spiritually. He who would gain eternal life, he who would raise himself above the sphere of earth, must become merged into, and at one with, the Father. Immortality is gained, not through broken pledges, but through a complete submerging of the personality into the universal impersonality. This does not entail the loss of individuality (mind development), but rather the endowment of the ego which we recognize as man, with mental and spiritual powers. The man of to-day knows nothing of the powers that are rightly his, and that will be given to him when his material self grows small enough to allow him to perceive the abundant riches placed within reach of all by an all-wise and loving Creator.

The man who would receive his inheritance must arouse from the state of sleep into which our race has fallen. If he does not accept that inheritance now, he may have to wait many, many centuries before the opportunity is again presented to him. God will call you but once, dear friend: if you have received that call, begin now to make preparation by placing your affairs in such a condition, that you will be ready at a moment's notice to answer, "Hear am I." Do not, however, be misled, as many have been, and think that you are especially favored of God; God is no respecter of persons. Do not be deluded into believing that, because you have been called to be a savior, that it must necessarily follow that you are to be the only one, or that, because you have been called to be a savior, it must necessarily follow that you are the re-incarnation of Jesus, the man of sorrow. Such a belief is worse than folly, and if indulged in, will prove your downfall.

It is undoubtedly true that thousands throughout the land have felt that they have been called by God to be individual saviors, but at the same time we must remember that the Savior of this age, the Messiah of the 20th century, is not to be a single individual, but composed of 144,000 individual saviors, who are to constitute the living temple of God, each stone of which will be a living, conscious soul, a regenerated, spiritualized son of God. The highest honor that man can aspire

to in this age, is that he may be a priest in that glorious living temple. All men can aspire to fill that holy mission, and all will certainly do so, if they prove faithful in the little things with which God has intrusted them. There will come a time in the life of all those who are faithful, and who succeed in overcoming evil, when the angel of God will proclaim in a voice which will find an echo throughout the universe, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. III. 12.

THE OLD YEAR LIES BEHIND US.

HELEN AUGUSTA FUSSELL.

The old year lies behind us;
Just so lie all past years—
They are no more.
The dead past buried all its past,
Ah! long ago.
They are no more?
But yet we feel them with us,
In reaping what we sowed so long ago;
And this—a paradox, yet strange, yet true—
That while we reap we still are sowing seed,—
The seed that we will reap another year;
And what will *that* harvest be?

TRUE ENJOYMENT.

"Man, enjoy thyself" is next to the injunction, "Man, know thyself." To know oneself is the only means of enjoyment; and it is the only way or means because all joy is within oneself. Enjoyment is the chief end of man. Joy is his natural element. He lives just in proportion as he enjoys, and lives truly just in proportion as he enjoys truly. The false pleasures called "sin," that end in death, can only be effectually overcome by finding out and enjoying the true joy. Through moral strength and will-power one may abstain from a sin that has been tempting him for years, but he is not safe until the vacancy left by the abstinence is filled up with something good, and he is satisfied.

Sin is a mistake. It is a great mistake to think a man is enjoying himself by drinking a glass of brandy. The fact is, he is trying to enjoy the brandy because he is not enjoying himself. He feels a lack of joy in himself, so he tries to fill it up with something outside of himself. It is a failure, as I think everyone who has tried it will acknowledge; for instead of satisfying, it only creates a desire for more, which shows there is more lack of joy. The man has lost something of himself, while he thinks he is receiving something. So it is with all pleasures produced by something outside of ourselves, and seemingly enjoyed from the outside,—they create more and more of a vacancy within.

The kingdom of God, all good, is within us; and the way to enter this kingdom, which is joy and peace, is to find out the good that in us—to cultivate it, use it, express it. A good way—when any vacancy, dissatisfaction, resulting in a wrong desire, is felt—is to enter into our closet and into our silent, inner selves, and think something after this manner: "I desire nothing; I feel a lack of nothing; I am full of joy. The substance and essence of everything good on earth is right here in my own soul. I am the image and likeness of God; am full of his joy and perfectly satisfied." But no form of words is neces-

sary; only let each one go as often as possible and put himself in an open, receptive state of mind, with the desire for good, and the ever-present, though, to the outward sense, invisible good, will give to each one as he has need, from the infinite, inexhaustible source of his being, God. At first this may seem to isolate us somewhat from our fellow man, but after we have found and learned to enjoy ourselves, we will find the good in our fellow man, and also in all things, and enjoy them truly. Joy will continually flow out from us when we have become connected with the source of it in our inner consciousness. What is good and true we will do naturally; what is evil we naturally let alone.

When we have found God, the infinite, inexhaustible good, within ourselves, we will give freely all good we possess, instead of grasping, as we do, while we think the good is in something outside; in some finite, limited thing, or things, that one may have more of while another has less. We will feed the hungry, clothe the naked, and, as we give outwardly, feel richer and fuller inwardly, until we overflow, come out of the limited sense of self, into the consciousness of being one with the source of all good, God, and with all men as his children and will enter the Joy of the Lord.

ERNSTINA BRACH.

THE READING OF THE SCRIPTURES.

There are three ways of reading the Scriptures, and the three ways are characteristic of as many different classes of people.

The first and most common mode of reading the Bible is that peculiar to the devotee of the Christian Church, to whatever sect he may belong. Having fixed doctrinal beliefs, with a firm faith in these doctrines as immovable and the conviction that all Scripture substantiates them, when he reads what, in the plainest and most positive language, contradicts his beliefs, if he be a man of an ingenious mind, he will transform the meaning of such utterances to suit his own fixed conclusions. Those with a less prolific brain pass over such Scriptures with the mere passing, suggestive thought, "This is something we do not understand; there is so much in the Bible that is not intended to be understood." The reading of the Scriptures is, to such people, of no real profit, in so far as obtaining knowledge is concerned.

To the eyes that wear green glasses everything appears green; and so with the mind. Two persons may listen to the same lecture and hear an entirely different expression of thought. One has full faith that the lecturer meant just what he would have said had he been discoursing on the same subject. The other, entirely unbiased by preconceived opinions, is dependent upon the meaning of the words for the lecturer's thought. Thus mental conditions may destroy all ability to receive anything but that which the individual already has, and a habit of self-deception is created.

Another class, familiar with the attitude of the people just described, have decided and have announced, that "the Bible is like an old fiddle; you can play any tune you like upon it;" and they, also the victims of mental deception, turn against the Christian religion and the Bible, and in everything they read upon the subject see but contradictory and ridiculous statements.

The third class—very, very few in number—hold all beliefs in abeyance, look nature squarely in the face, and interrogate her concerning her secrets; and, as she is frank, open, and answers with fulness of response, their mind becomes free from all bias, and they turn again to the Scriptures and read truth there with uncolored vision. They find there what Jesus found, when he read the Scriptures, and went to nature and preached his sermons,—GREAT NATURAL TRUTHS.—[ED.

FINISHED.

E. J. HOWES.

December sunlight on the low white hills
Lies pale and weary and half slumbering.
And irks it not to loose the frozen rills,
Nor warm the breast so feebly twittering
Of delicate brown bird, nor frets to mould
A dying greatness from faint evening's gold.

With resignation now the year that dies
On the great breast of patient mother earth
Smiles in the waning glory of the skies,
And to a sigh has hushed the Autumn's mirth.
Its garnered sheaves and bountiful renown
From overweary hands it layeth down.

At the appointed hour the stroke of time
Shall number it among the things that were;
And strike it changeless, silent, and sublime.
And lights and shadows frail as gossamer
Shall share its fixed ascension unto power
As the deep "It is finished" thrills the hour.

December sunlight on the low white hills
Lies pale and weary and half slumbering.
Half palsied is the giant hand which fills
The minished urn of days fast numbering.
Some message unto man haunts the sweet sky;
Some movement on the air whispers, Good by.

A PRAYER.

Our Father, make us conscious that thou art ever present with us. Make us realize that our acts, words, and deeds are the barriers that separate us from thee, and prevent us from recognizing thy wondrous love. We are prodigals, O Father! who have wandered far from the true path. We desire to return, feeling that thou wilt forgive, wilt accept and consecrate us to thy service, and to the service of humanity. Lead us aright, in order that our lives may be perfect in thy sight, and all our acts in harmony with thy laws.

We have suffered, O Father! because we have continually broken thy laws and disobeyed thy commands. Be our strength, sustain, and nourish; give us to understand that we are thy accepted sons, that we are performing the work that thou wouldest have us perform. Purify our hearts, and illuminate our intellects. Remove from us the evils,—selfishness, hate, anger, passion, and revenge. May thy will, not ours be done.

How long, O thou Holy One, must thy elect wait beside the altar? How long will thy temple remain without worshipers? How long will the priests, whom thou hast ordained to minister to thy people, remain unconsecrated? We wait in patience and in trust. We know that thou canst not lie. Thou wilt surely fulfill the promise made to our fathers when thou leddest them out of Egypt. We have renewed that covenant with thee. Harken to the voice of thy children, and bless our efforts.

Yahveh, God of the universe, implant within us an understanding of thy purpose. Open our eyes and unseal our ears, that we may perceive the way that leads to thy throne, and be able to hear the guiding voice of the holy messenger which thou hast caused to walk beside us.

May we have charity to all men, and may our lives be pure and blameless, so that thy erring children of earth may understand that thou art indeed our Father, our Preserver, and our Comforter. In thee is all strength, all wisdom, all love. May our lives be hid in thee; and may we ever walk clothed in the mantle of wisdom which thou hast thrown around us. Amen.

THE ROYAL ROAD TO ATTAINMENT.

Nineteenth-century men and women have just begun to think upon higher truths; and as there is among those who have gone a little ahead of the rest an inclination to be liberal and magnanimous, we often hear these people say that "there is no royal road to the attainment of knowledge, power, or Godlikeness. All advanced thinkers are going their own way, but they will all alike reach the ultimates." And if a man takes the position that there is one, and only one road, which all must travel if they would reach the final grand results, he is accused of riding some hobby, or of thinking that he is the only one who has the truth; and these magnanimous souls rather pity him, as not having gotten beyond his own narrow sphere of thought and action.

But the New Testament presents the teachings of a man whom we have heard called "the greatest egoist of the world,"--a man who said of himself, "I am *the* way, the truth, and the life." Now, we must understand that his meaning, in this connection, was that his teachings were himself, and that he was his teachings; in other words, that he practiced what he preached, and that he preached the only way of attainment.

It is here objected that, long before the Christian Era, there were, among the Egyptians and East Indians, masters possessed of powers similar to those of Jesus, and that since his time, many who were not adherents of the Christian religion have manifested the same powers. This is true, but we hold it also true that no man ever possesssd such greatness as he possessed, such vital greatness,—greatness so comprehensive, and so effectual to the vital currents of the whole world; that the teachings of no other man have so resulted in the actual elevation of the race. It cannot be denied that the "Christian world" represents the highest development of the age, mentally, morally, and spiritually, as well as in the physical arts and sciences, and every ethnologist admits that the character of its religion governs the status of a nation.

Theosophy tells us that Christ obtained his knowledge and

consequent power from India; that he himself was but "a third-class adept," to whom Buddha and Krishna, messiahs of the Orient, were superior. It is pointed out that these messiahs have a much more numerous following than the Christ of Nazareth. But if the reader wants to know whose teachings have moulded the life and character of the race into the highest channels, let him travel through India and China and compare the condition of these people—moral, mental, and social—with that of Christendom. Those who are disposed to adopt Theosophy and the Indian religion, should read a recent series of articles by Julian Hawthorne in *The Cosmopolitan*.

We admit that Christendom has attained none of the magic powers, and little knowledge relative to the spiritual laws of the universe, while we may truthfully say that the Indians and the Chinese have obtained nothing else. The Orientalist has been seeking magic, while the Occidentalist has been seeking to elevate the moral standard of his life, and has been gathering material knowledge. He has thus developed a mind, and soul power and moral stamina, which will enable him to reach spiritual powers transcending those possessed by any other people.

Just at the present time a wide-spread interest in the higher spiritual is manifesting itself among western nations, and, as a result, there must arise from the masses, two bodies of people, one of much greater proportions than the other. The greater body will make use of the higher race development to obtain the powers of magic, gleaning from past ages knowledges upon these subjects, collected by a people a whole race-round below the present status of the Occident; and, consequently, the methods used by this class will belong to the mundane.

Even now these people are working, like the Orientalist, on the laws of mind, its powers, and its relation to the material forces of the earth; and as the laws of the universe do not change, whoever applies, or complies with, their requirements, will obtain the results contingent upon them. Accordingly we see the civilized world rapidly embracing varied schools teaching the handling of nature's forces by the laws of mind. The Jesuits, Theosophists, Christian Science, in all its different branches, are each following their own methods and obtaining their own results; so that the remark we have quoted, that

"there is no royal road to attainment," appears to be true. And it *is* true that whatever the tendency of the individual mind towards nature's laws and forces, in that direction it will obtain results; and it is also true that, if the various classes just referred to, continue to pursue their research and experiment, they will all eventually come together; but when all is ultimated they will find themselves possessed of mundane powers; and, beginning as they do in the outer circles of knowledge, and endeavoring to trace their way toward the center, their progress is necessarily slow, as they are frequently lost in the labyrinth of intersecting lines.

But Jesus taught the Royal Road to certain and speedy success; namely, that whoever will abandon all selfish desires, and apply the laws requisite to bringing body, mind, and soul into perfect harmony with the mind and will of God, earnestly desiring to know the truth relative to the purposes of God in the creation of the world and all that it contains, and willingly dedicating his life to be a co-worker with God in the ultimation of his objects upon earth,—that such a one will be impressed with the great central truths of the universe, and will find, in his own life, the meaning of the words of the Lord's Christ, who said, "I and my Father are one;" that in that oneness he will obtain the knowledge, the mind, that formed the world and upholds and controls all things upon it.

This individual, by virtue of that Infinite Mind that produced the universe, cannot be lost in the intersecting lines of law, because he starts from the Center of all things, from which he learns methods of incorporating the mind power of the Infinite. Thus he may traverse the universe, and the central sun of God's own light will shine upon his pathway. Yes, there *is* a Royal Road to attainment.

The churches have not found that road because of bigotry and superstition; they have taken but a portion of the teachings of the Christ—that portion that relates to a knowledge of the truth, they have feared. But the time is drawing near when the more courageous among them will break down the fences that creed has built; and, beholding the bright light of God's glory, they will no longer fear, but will be attracted toward that light as naturally as the moth is attracted to the flame. And as truly as the moth is destroyed, so truly will they perish who, without knowledge, thoughtlessly rush into

the glorious sunlight of God's powers. Many of the so-called advanced thinkers of the day, dazzled by that light and scorched by its fury, have fallen into the mire of their own animalism, from which they will never be extricated; fulfilling the words of Habakkuk, who said, "My people are destroyed for lack of knowledge."

But God never leaves the world without the true light of knowledge, when there is a people who need it; and if there was ever a time when the people needed that light it is the present. THE ESOTERIC stands as that light, holding before the world THE ROYAL ROAD TO ATTAINMENT.

A STUDENT.

SONG OF LIFE.

When Light unveiled her radiant face,
And wrapped the world to her embrace;
When into place the planets swung—
This song the heavenly choir sung:
"O sacred pulse! O law divine!
All purpose and all power is thine,
Death, never!
Life ever and forever!"

And still that grand, triumphant song
Thrills through all Nature, deep and strong;
And still vibrating, high and low,
It sets the continents aglow;
And in the ocean's sob and roar
It sounds and speaks for evermore;
"Death, never!
Life ever and forever!"

O human soul—a spark of love—
Around thee, earth-environed, move
Kaleidoscopic forms to-day;
To morrow thou art on thy way
To fairer plains and sweeter skies!
And still the thrilling anthems rise:
"Death, never!
Life ever and forever!"

—*The Islamic World.*

AMERICAN VERSUS HINDU IDEALISM.

The Hindu instructor who visits us invariably believes that he comes with a new truth which we never heard before, that the western hemisphere is buried in materialism, and that no human being on it ever heard the doctrine of idealism, that God is all, that the outer earth is not of solid matter, till the Hindu brought him this interesting information.

The Oriental is usually a cultured man, but he knows our literature only from the outside, he does not seem to have fathomed the fact that the greatest poets and philosophers of our half of the planet have been idealists, have said with Emerson, "Everything Divine shares the self-existence of deity, all that you call the world is the shadow of that substance which you are." Plato, Dante, Shakespeare, Shelley, King David, Job, Charles Bandelaire, Balzac, the Rossettis, Browning, Wolfram Von Eschenbach, Richard Wagner, Kant, Schopenhauer, Emerson, Thoreau, Lowell, Walt Whitman, Longfellow, Bishop Berkeley and a host of others have preached the doctrine of idealism for years to the occidental people, and have presented it in many ways more consistently than its eastern adherents. The difference in the conception of the problem by the eastern and western mind is very marked. The Oriental invariably says, All is God, but the cosmic round is illusion and we must turn away from it to find the deity. He of the setting sun exclaims, on the contrary, with Browning and Saint Simon, All is God, therefore the outer diversity must be lifted to a perfect manifestation of unity. Believing that everything in the universe is a part of the "divine language of God to man," as Berkeley says, he would not denounce any of His illustrations, nor silence one of His tongues. According to this conception, man lives in the midst of eternal creative force as a part of it, and he feels that his first duty is to allow this force to speak through him. He is not a silent partner with Divinity, he is, on the contrary, its active exponent.

Perhaps no more vivid and radical declaration of the spirit of western idealism exists than that which Goethe expresses through *Bacca laurens* in the second part of Faust.

> "This is the noblest claim of eager youth!
> The world was naught till I created it,
> I pulled the sun from yonder in the sea,
> With me began the moon her monthly course,
> The day adorned herself at my behest,
> The sweet earth bloomed and flowered for me alone,
> At my command, in that first wondrous night,
> Unfolded all the stars their glory rare.
> Who besides me, tore from you all those bonds,
> Of Philistine and halting prejudice?
> But I am free, and as the spirit speaks,
> I follow joyously the inward light,
> And quickly turn in my own ecstacy
> To face the radiance of creative dawn."

Emerson's assertion in *The Transcendentalist* is in much the same spirit: "You think me the child of my circumstances; I make my circumstances. Lest any thought or motive of mine be different from what they are, the difference will transform my condition and economy. Am I in harmony with myself? My position will seem to you just and commanding. Am I vicious and insane, my fortunes will seem to you obscure and descending."

The Hindu idealist with his tendency to look upon everything in the outer universe as temptation and illusion which is delusion, cultivates a separateness sure to cut him off from sympathy with his fellows, and rendering him selfish as well self-absorbed. The idealist of the west, on the contrary, becomes immediately an altruist. He does not shut himself up to sink his soul in the infinite, but following the beautiful example of Christ, loses self in others. Oriental history is full of the lives of Rishis who, like our own Saint Simon Shylites, gained sanctity and strange powers through self-inflicted physical suffering. The annals of Europe are unrivaled in re-capitulation of those who have endured torture and exile for truth, like Dante, Giovdano Bruno Galileo, and Savonarola; of those who have sacrificed a lifetime to the love of their kind, like Saint Francis of Assisi and the poet Shelley. Our literature is ennobled with monuments of creative thought by our idealist poets, breathing the spirit of altruism. Goethe's Faust, Wolfram von Eschenbach's Parsifal, Wagner's Parsifal, Dante's Divine Comedy, Shakespeare's Tempest, are expressions of idealist theory, which it is impossible to rival in any literature,

and in all these the Goethe principle—"Let thy striving be with loving, Let thy living be in deed," is uppermost. To Dante as to Wolfram von Eschenbach, "the growth of pity" in its broader sense of comprehending love, was the first essential in the advance of the human soul. The divinity within ourselves becomes purified and uplifted, not through seclusion and starvation, but through the opportunity offered and accepted of sacrifice for the benefit of others. The Grail poems grew up about the symbolic expression of this thought in the mystical cup, or Grail. Wagner has crystallized and incarnated the symbolism of many poems in his *Parsifal*, and it is penetrated with that spirit of self-renouncing love which has become the special characteristic of European and American idealism. Parsifal awakens to spiritual life through his consciousness of the suffering of another, and his existence becomes a daily service in which, by degrees, the instinct of personal gratification is gradually eliminated, and he finds perfect happiness in the joy he has brought to mankind. The evolution of Faust is only a different version of the same story. In his search after wisdom, Faust tests all human experience, and he learns at length that the perfection of soul culture is gained in service to others. After he has penetrated all the secrets of beauty and philosophy, therefore, he ends his long life in the unselfish labor of saving a wide strip of coast from the wrath of the sea, that its fertile soil may bring comfort and plenty, to men, women and little children.

Goethe has not failed to give us his opinion as to the duty of the idealist. Homunculus, the little man in the vial, who in the second part of Faust symbolizes that concentration of which the Hindu thinkers tell us so much, laughs at the philosophers who spend their time over vain subtleties, and declares that he intends to bustle about in the world, and "evolve a kettle out of the letter k," or, as he puts it, a "Tuffchen" out of the letter t. Goethe has no intention of ridiculing concentration. He wishes to remind us, on the contrary, that so great a power should be treasured only for results useful to man, and he believes sincerely that the angel, no matter how high may be his station among the seraphim, should employ all his faculties in the service of others.

America has always been considered especially rich in practical discoveries, and it is somewhat surprising, at first sight,

to realize how distinctive are the ideal tendencies of our literature. Mr. Woodberry, in his volume on *Lowell As a Poet*, calls attention to the fact our great poets, instead of busying themselves with subjects suggested by real life and human experience, have turned almost exclusively toward the ideal world for their inspiration. Emerson wrote, before we had ever entertained a single white-robed visitor from India: "There is one mind common to all individual men. Every man is an inlet to the same, and to all of the same."

The American idealist, however, is so convinced of the necessity of evolving a kettle out of the letter k, that he does not impress us, first of all, with the fact that he believes the outer world unsubstantial. On the contrary, he is invariably devoted to its improvement. Our idealist is at the same time an optimist and an altruist. His feeling toward the universe might be expressed by the words of Browning in *Abt Vogler:* "All we have willed, or hoped, or dreamed, of good, shall exist, not its semblance, but itself." Whittier, Walt Whitman, Emerson, Lowell, and Longfellow, have sung for the betterment of the planet on which they lived, and have, moreover, left behind them a memory of their days, written full of kindly deeds, and gentle acts dropped into the less fortunate existence of others with whom they came in contact. Longfellow was intent upon their meaning when he wrote down the simple lines that have since become so famous:

> "Let us then be up and doing
> With a heart for any fate,
> Still achieving, still pursuing,
> Learn to labor and to wait."

His idealism could not let the world alone, and in all his beautiful life he demonstrated that the oneness of God and man may be illustrated in every simple shining deed of daily existence.

Emerson has given a more energetic impetus to practical and positive altruism, than perhaps any other modern thinker. What vigor there is in such expressions as the following from *Man the Reformer:*

"What is man born for but to be a Re-former, a re-maker of what man has made; a renouncer of lies, a restorer of truth, and good, imitating that great nature which embosoms us all, and which sleeps no moment on an old past, but every hour

repairs herself, yielding us every morning a new day, and with every pulsation a new life?"

Emerson's voice spoke always for the true ideal, not only for outward but inward freedom, and he never hesitated to uncover the shams which selfishness and false living bind about us. No one has been so insistent in reminding us that we must "hitch our wagon to a star," and must lift the outer life until it is a proper reflection of the Divine within. "Allons! after the great companions, and to belong to them!" cries Walt Whitman, and with Emerson as with the poet of the *Open Road* we find ourselves united in a comradeship for lofty endeavor and for the realization of oneness in the Over Soul. James Russell Lowell, in his consistent public career and his long struggle against tyrannies, was a characteristic example of what has been in the past, and must continue to be in the future, the American tendency to lift the outward to its best expression. He has spoken his own creed many times. In the poem of *Sir Launfal* he brings us the Grail once more with its beautiful lesson of service to others, and in the charming bit of verse entitled *What Rabbi Jehoshua Said*, he tells how the angels were created, and the poet's reflections upon the heavenly company so gloriously endowed. The third stanza contains the point of interest:

"'Twere glorious, no doubt, to be
One of the strong-winged Hierarchy,
To burn with seraphs, or to shine
With cherubs deathlessly divine;
Yet I perhaps, poor earthly clod,
Could I forget myself in God,
Could I but find my nature's clue
Simply as birds and blossoms do,
And but for one rapt moment know
'Tis HEAVEN MUST COME, NOT WE MUST GO,
Should win my place as near the throne
As the pearl angel of its zone,
And God would listen mid the throng
For my one breath of perfect song
That, in its simple human way,
Said all the host of Heaven could say."

In his address on *Democracy*, delivered at Birmingham, England, he has defined not only his own theory of inspiration and activity, but that of many other American thinkers and poets. He quoted a little Persian story to illustrate his meaning:

One knocked at the Beloved's door, and one asked from within, "Who is there?" and he answered, "It is I." Then the

voice said, "This will not hold me and thee," and the door was not opened. Then went the lover into the desert and fasted and prayed in solitude. And after a year he returned and knocked again at the door. Again the voice asked, "Who is there?" and he said, "It is thyself," and the door was opened to him. But that is idealism, you say, and this is an only too practical world. I grant it, but I am one of those who believe, that the real will never find an irremovable basis until it rests on the ideal."

The subject is one which might be amplified indefinitely, but enough has been said to show that idealism is not a new thing nor an unknown quantity in America and the west. The conclusion one necessarily draws from a short contemplation of the subject is, that though our foreign neighbors have much that is charming and interesting to tell us, we should remember that true friendship demands an interchange, and that while receiving their gifts, we should not selfishly withhold our own. It may be very uplifting to one's self to eat potatoes and live in a cave, but it is undoubtedly far more helpful to others to dwell among men, and spread the gospel of hope and love and a true fraternity. The Fatherland of God is a great truth, but to understand all its meanings we must add to it the Brotherhood of man, as the western mind is learning to translate and embody it. With the comprehension of such comradeship in the Over Soul, we may look forward to that wonderful awakening of the spirit of man, and the lifting of the outer world to an ideal condition of unity and prosperity, which Victor Hugo saw as the Divine and hopeful promise of the twentieth century.

Mary Hanford Ford in *The Hermetist.*

THE SPIRIT OF JUDAH.

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job XXXII. 8.

The spirit in man is not known to himself. We say that "we do not like the spirit of such an individual or such an organization," meaning the mental emanations of the individual or the body of people. But the spiritual man perceives and knows that there is a distinctive spirit governing classes of people—and when we say "spirit," we do not mean mind, but something beyond, and that which is the cause of, mind; and it is also that which governs the general tendency of the mental action of the body to which it belongs.

There is a spirit in the tribe of Judah of which Israel, the Teutonic and Celtic races, the "Christian world," are not partakers except in a secondary sense, and this spirit makes Judah different from Israel,—more exclusive, and, so to speak, shut up within herself. The prophet Isaiah says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant;" and in the near future it will be found that this expresses the true relation of Judah to the body of Israel. They are, as it were, growing in and from the material substance of Israel, and, at the same time, there is a spirit in Judah which Israel knows not, does not possess, and, therefore, she cannot understand Judah. Zechariah (XII. 7) says "The Lord also shall save the tents of Judah first," and we are prepared to say that Israel cannot be saved in that eternal glory and knowledge of God until she is connected with the spirit that has been the life and controller of Judah.

When Judah awakens to the knowledge of this spirit, it will so transform the life and character of her people that they will no longer be the Jews as we now know them, just as Israel will no longer be the warring, dishonest, treacherous Christian world; for all old things must pass away and all things become new. The Lord said by his servant Isaiah, "Behold I create a new heaven and a new earth," and then will Judah be indeed the praise of the Lord, and Israel the Lord's vineyard.—[ED.

CREATIVE HARMONY.

The beloved disciple John made the assertion that "God is love," and we know that there can be no manifestation of love without harmony; there must be harmonious vibration and interchange of the life currents of two individuals in order to produce love. If the chief attribute of God, the Creator of all things, is love, it must also be harmony. We find in one of our exchanges the following very interesting reference to the well-known theory of the ancient Greeks in regard to music:

"The Greeks held, in the person of Pythagoras, his school, and numerous natural philosophers who followed him, the doctrine that music is the principle of form in nature, and that every shape and natural figure in the animate and inanimate world was determined and created by the Divine infusion of music into formless chaos. 'By whatever means it was introduced,' said one of the greatest of these ancient thinkers, 'for on that point we are left entirely without a basis for speculation, music, and nothing but music, must have been infused into matter so as to bring the formless universe to harmonious order, and to produce the forms we see around us of landscapes, rivers, trees, flowers, instead of the everlasting chaos which preceded.' In illustration of this ancient idea, we find vibrations of musical sound, at the present day, producing the forms of flowers, trees, shells and other natural objects, spontaneously, and without any previous suggestion of the form by the hand of man. We see the same power when exercised upon a chaos of grains of sand, at once throw the sand into patterns of symmetry, whose lines and curves might very easily, if we were disposed to carry out the analogy, be construed into miniature models of winding rivers, sweeping mountain chains, and other objects which give order and outline to a landscape. Pythagoras, who went further than all others of the same school, proceeded to great detail in exemplifying the power of music in giving form to matter. He made the bold assertion—for which has been called a madman—that the octave gave our globe its present form. In remarkable agreement with such a hypothesis, the experiments of Chladni have revealed that whenever an octave is sounded on a glass plate covered with sand, the sand, whatever its previous condition, invariably ranges itself in the form of a circle."

It seems that Pythagoras was not so mad as he was repre-

sented when he said that "the octave gave form to our globe;" for those who have sufficient unfoldment of soul consciousness to hear subjectively know that the whole universe is a gigantic orchestra; earth, vegetation, every object of surrounding nature, is in harmonious vibration, attuned to its own particular note,—some one of the seven distinct tones of the octave. And above all this is the music of the spheres, where again those seven tones blend to form an ever-varying harmony; for where there are ever-varying positions of earth, moon, and planets in their orbits, there can never be the same combination of tones.

Again, those seven tones must have been the great factor in creation, or all animate nature would not be susceptible to their harmonious vibration, as it is known to be. One could write indefinitely of experiments that have been made showing the overpowering influence, the magic potency, of the seven tones over all nature, animate and inanimate. Harmony is unification and form; discord is disintegration resulting in chaos.

Bearing these thoughts in mind and allowing the imagination to traverse the interior of the universe, we may see that loving harmony pulsating through every atom of matter, moving, controlling, forming and reforming, all shapes of beauty and usefulness, and all these material forms springing from invisible, or thought forms, more lovely, more beautiful than their material manifestation. Thus the soul of things, and of men and women, transcends their physical manifestation, and fully justifies the statement that music is the language of the soul; for it is the language of the feminine side of creation, in which the masculine stands in its silent, steady, clear light of great and godlike thinking and knowing.—[ED.

THE WORLD'S TEACHERS.

The tenacity with which each and every teacher holds to his or her own particular ideas, is a great stumbling-block to many. There is such a diversity of teachers, all claiming to have the truth, and yet differing so widely, that it seems impossible that all can be right. But we think that we can see wherein all teachers are right, and all teachings right from the hypothesis that assumes every element of the earth to be good. They are not all good for food, nor are they all good for clothing, shelter, or medicine, yet each has its own particular use in its relation to nature's great whole: if any one element of physical nature were taken from the earth, the mental and physical condition of the human family would deteriorate.

And so with the various teachers: some are teaching anarchy and confusion, methods of tearing down and breaking up established order; but they are serving the same use to the mental conditions of mankind that the March winds serve to the physical conditions of the forest,—breaking off weak and decaying limbs, throwing down trees that are unfit, and strengthening the strong ones that are able to resist. Were it not for the iconoclast, institutions that should long since have passed away would cumber the earth, obsolete beliefs would remain as fundamental doctrines long after the people have outgrown them. Thus at the end of every age the old temple of human thought and worship must be torn down. In the material world, the common laborer is employed for such work; in the mental world the same work is assigned to the great variety of iconoclasts. The infidel and the contentious make their unfitness apparent, causing the reasonable and thoughtful to reject their ideas, and rise into higher understanding of truth.

Again, there are teachers of a great diversity of new doctrines,—doctrines dangerous for the one striving after the highest goal of attainment to accept; yet they are all leading men to experiment upon the laws and principles of nature, and

to learn, know, good and evil. Thus the store of the world's knowledge is enriched.

Still another field of work may be termed the work of the builders. When a great building is to be erected, it becomes necessary to employ a great diversity of mechanics; and in such a work each mechanic attends strictly to his own particular department: he knows nothing beyond that department. There are now a great variety of mechanics engaged in getting out the material to be used in the building of the new temple that is to be erected in the age upon which we are just entering; and as the temple is to be constructed from the sum total of knowledge resulting from the experience of the past, and as no individual is capable of grasping the fullness of all knowledge,—even supposing this possible, the people are able to receive but one idea at a time,—because of these things the Lord has called to his work a great diversity of specialists, whose business it is to bring into manifestation the various truths that will eventually culminate in the great and glorious structure.

The world, which is the vineyard of the Lord, has, for nineteen hundred years, been growing in the negative, devotional conditions, the sphere of the feminine quality, but we have now reached the time when the son of God is to be manifest, and man is to possess the dominion; therefore it is necessary that extremists in the line of the positive do their own especial work in counteracting the negative condition of the masses.

Jesus announced a law when he said to his disciples, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors" (John IV. 38). Because of this law we find that every teacher is caused to feel the all-absorbing importance of his particular sphere of thought and action; he must hold all other thought as secondary to his own. Otherwise the most enticing truths would hold the thought of the world, and those that seem less useful and pleasing, but are none the less important, would be neglected.

All thinkers and students should bear in mind the fact, that whatever the character of thought that may be engrossing the individual mind at the present time, all are working under the direction of the wise Master Builder. Each teacher should hold himself (or herself) positive in that which he knows to

be true, continually desiring fuller knowledge, and if he recognizes himself, in his own particular sphere of thought, as one of the many important teachers of the world, and aspires, above all things, to know the truth, added knowledge will be given him as fast as the work demands it.

As long as any teacher is honest and humble, that is, does not allow egotism to destroy him, he will be kept in this great and glorious work that is being done for the incoming age; but those who grow egotistic and condemn everything but their own sphere of labor, will be laid aside as soon as that labor is finished; they will have no further part in the great work.—[ED.

The highest action of Prâna is thought. Accordingly when a man is meditating he is also concentrating the Prâna. Breathing is practiced "because from rhythmical breathing will come a tendency of all the molecules in the body to have the same direction. When mind changes into will, the currents change into a motion similar to electricity. When all the motions of the body become perfectly rhythmical the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogi wants." That is, the "coiled up" energy is liberated by these methods and brought into subjection.—*Journal of Practical Metaphysics.*

Learn to say no, and it will be of more use to you than to be able to read Latin.—Spurgeon.

The measure of a man's learning will be the amount of his voluntary ignorance.—Thoreau.

If we are to take temptation into account, who is to say he is better than his neighbor.—Thackeray.

No one is useless in this world who lightens the burden of it for any one else.—Charles Dickens.

OUR EXCHANGES.

THE LABOR OF LOVE.

A century since, in the north of Europe, stood an old Cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man broken with the weight of years and cares, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof.

One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvellous face, which he had wrought there,—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face they said: "This is the grandest work of all; love wrought this!" In the great cathedral of ages—the Temple being builded for an habitation of God—we shall all learn some time that love's work is the grandest of all, with God's blessing.—H. Hambleton in *Herald of the Golden Age.*

To love, demanding nothing in return, is the only form of pure, unselfish affection; and this state of mind being formed in accordance with the primal law of the universe, which is the law of love or the law of attraction, it engenders within its projector the power of the magnet, for he becomes a living love. I have no doubt that on the physical plane the steel

filings which are attracted by the magnet love to be so attracted, and feel no sense of compulsion. They doubtless sense in its influence something analogous to the warming rays of the sun, and go to it of their own free will. They certainly are not dragged thither by compulsory means, and if we accord intelligence and volition to every atom in the universe, how can we deny it to the steel filing?

But you cannot establish within yourself this condition for the purpose of attracting the loved one, for this reason: there is in the very purpose to attract, that restrictive tendency towards the loved one which militates against his freedom. It is, therefore, necessary with clear-eyed justice to declare mentally again and again, that you will hold no conception of a binding nature toward the object of your affection, until finally you will establish within yourself an abiding habit of thought which shall affect your every motive. Knowing the power of thought to control, you will realize that you have no more right to control another's thought than you have to control his body; and by thought control you are exercising a most subtle and unworthy advantage, for you are stealing in surreptitiously and establishing your supremacy in a secret manner which lacks the dignity of open contest. There is nothing for it then, hard as it may seem, but to draw in your heart tentacles with all their cruel little hooks, and by a supreme effort of the will to actually destroy these prehensile attachments. Of course it will hurt, but you need the pruning, and through it you will cease to be the human vampire which you now are, but will surely cease to be in your higher ethical unfoldment; for this is only a phase of development in your affectional nature. It is the vine-like parasitical phase.

Helen Wilmans.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

G.S. Aug. 27, 1869. Brockville, Canada.

☉ in ♍; ☽ in ♉; ☿ in ♑; ♄ in ♎; ♃ in ♍; ♂ in ♉; ♀ in ♉; ☿ in ♈.

You have an indomitable will, and if directed toward the control of, instead of freedom in, sex, you will be able to accomplish anything you undertake. Have great love of the senses, and of the good things of the world; a super-abundance of self-esteem; but Mercury in Aries lowers the tendency of the intellect, and, without plenty of moral stamina, would deprave the mind. If life has furnished abundance of opportunity for education and refinement, you would be a prolific writer of fiction; at all events, you are more inclined to write your thoughts than to express them—not that you have any hesitancy in expressing yourself. Times of greatest danger are when the moon is in Virgo, Taurus, or any of the interior signs; when Mercury is in Aries or Taurus. The hours will be when Virgo or Taurus is rising.

Mrs. C. April 15, 1868, 6.30 a. m. Leeds, Eng.

☉ in ♈; ☽ in ♒; θ, ♎; ☿ in ♑; ♄ in ♎; ♃ in ♍; ♂ in ♍; ♀ in ♒; ☿ in ♉.

A woman of extravagant ideality. Quite clear-headed, good intuitions; a rather slow mentality and very accurate. An excellent cook, and very fond of the good things of the table. Economical in the use of money, but always want the best. In your efforts to reach the high goal of attainment, you must remember that you have a great sacrifice to make in the direction of the love passion. Give much attention to the question of equity, in order to avoid undue selfishness. Are restless in the home life; but notwithstanding this, it will be very difficult for you to dedicate your life to God without reserve, for you have great vitativeness, and, by nature, this world occupies the great place in your heart. But if you can conquer these

difficulties that lie in your path, surrendering all to God and following the guidance of his Spirit, absolutely, you will be able to hear the voice of the Spirit, and, at all times, to receive the guidance very perfectly; in other words, the guidance will be very clear. If you do not reach the high goal, it will be because of a conscious volition on your part. It will be necessary for you to diet. If you keep the stomach in order, I see no reason why you should not be in excellent health.

J. B. T. Dec. 21, 1866, 11.30 a. m Fairbury, Ill.

⊕ in ♐; ☽ in □; ☿, ☓; ☿ in ♑; ♄ in ♉; ♃ in ♌; ♂ in ♑; ♀ in ♑; ☿ in ☓.

You have a strong, active, restless nature. Earth and moon were in opposition at the time of your birth, making you, as it were, in opposition to yourself; and the body sign Pisces, and earth sign Sagittarius, render you restless and combative. All your failures in life will come from this combativeness, and the inability to be quiet, patient, and steer your bark around a rock instead of endeavoring to go through it, as your nature leads you to do. If you would reach attainments in life, in any direction, you must overcome an inclination to go to extremes. Get into the quiet and learn to be still; as the Bible says, "be still and know God," for God speaks in the silence. You have good vitality, but you are inclined to waste nerve fluid of both mind and body to such an extent that you will naturally age very young unless this tendency is overcome. Strive to subdue all anxiety, restlessness, and pride, and follow carefully the guidance of the Spirit of God, for therein alone will you find peace and harmony. Have artistic abilities that are good. In the quiet you will find yourself, but in the struggle of life you will find only an adversary. You should have comparatively little trouble in overcoming the waste of the life forces. The time of your greatest danger is when the moon is in Pisces; next Sagittarius, and then Gemini. Watch during the hours when these signs are rising, especially Pisces, and when Mercury is in this sign.

B. E. July 9 or 13, 1856. England.

⊕ in ♋; ☽ in ♎ or ♏; ☿ in ♏; ♄ in ♑; ♃ in ♍; ♂ in □; ♀ in ♑; ☿ in ♎.

From the two dates you give us, we judge the moon at the time of your birth was in Libra, otherwise you would be scarcely interested in the Esoteric thought. You are by nature a sensitive,—feel the conditions of those around you, and certain persons greatly deplete and deprive you of your normal abilities. Have good intuitions in the line of money matters. We judge that you have been an unfortunate man in business and family life, which has occurred largely

through a lack of fully expressing yourself, and, at the same time, saying things to offend, and being too combative when antagonized. Study yourself carefully and you will find that you have too much self-esteem, and also a lack of the spirit of wisdom. Remember the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If you are a man of sedentary habits, you undoubtedly suffer with the stomach and bowels, and should be careful as to your eating. If you would reach the highest goal of human attainment, regard the maxim, "Do unto others as you would have others do unto you." As we do not know the rising sign, we can only point out two danger periods, but not the chief one; that is, when the moon is in Cancer or Libra, and when these signs are rising.

J. C. Nov. 7, 1842, 9 a. m. Clarion County, Pa.

⊕ in ♏; ☽ in ♑; ☿, ♃; ♅ in ♏; ♄ in ♋; ♃ in ♋; ♂ in ♐; ♀ in ♎; ☿ in ♃.

Are a strong character; good business abilities; an executive nature, with fine intuitions, if you heed the quiet thought and musing. Have a great ideal of elegance of home and home conditions, but I judge your family life has never been satisfactory; are restless and dissatisfied in it, and through this means has come a great deal of your trouble in life. Have a good strong body, and should never have much need of a physician. Your mental consciousness is in a conventional world; to obtain the real or spiritual, world you must study, first, human nature, that you may know it as it is, and not as it appears to be; then, with much devotion and moral stamina, seek to know the spirit or cause world. As soon as your attention is turned toward the spiritual, you will have many dreams or visions, but these will be unreliable as guides to your life; nothing but the guidance of the Spirit of God will be safe for you in reaching the high goal. Your times of danger are when the moon is in Scorpio, Sagittarius, or Capricorn, and the hours when these signs are rising. Be on especial guard when Mercury is in Sagittarius.

E. L. Jan. 11, 1859, 3.10 p. m. St. Charles, Mo.

⊕ in ♑; ☽ in ♈; ☿, □; ♅ in ♃; ♄ in ♒; ♃ in ♃; ♂ in ♎; ♀ in ♒; ☿ in ♐.

You have a very positive nature; an abundance of self-protective power. Should carefully follow the old adage, "Think twice before you speak once;" no doubt you make many enemies by incautious speaking. Are very apt to go beyond your physical strength, and thus are liable to bring on female and other weaknesses. Are better adapted for a business life than for a domestic one. You like to travel, to be on your feet, and in motion. Have the ability to get

along among the people, and to make a success of a public life, but this would be more in the line of business than otherwise. Uranus in Sagittarius inclines you to the study of the mystic sciences,—Astrology, etc., but you would not make a success in that direction. Your mind is peculiar in that it takes coloring from your own physical conditions and the immediate past experience; therefore, in order that your conceptions and decisions may be correct, you should find a conscious, peaceful harmony with God, the Source of life. Study Mental or Christian Science. A book published upon this subject, entitled "Practical Metaphysics." by Anna W. Mills, you would do well to study carefully and to put its essential principles into practice in your life and thought. It will be helpful in your attainments to cultivate the spirit of love to God and to all nature.

F. May 4, 1849, 2.20 p. m. N. H.

⊕ in ♉; ☽ in ♒; ☌, ♍; ☿ in ♒; ♄ in ♍; ♅ in ♒; ♂ in ♌; ♀ in ♉; ☿ in ♏.

Your whole nature is laid in the currents of vitality and of mind. Your intuitions are unusually bright and keen,—discern beneath the surface of everything. With the exception of possible difficulty with the digestive system, you have a vitality and endurance almost unlimited. You might go down to apparent death, and quickly rise and go about your work. The main point that you should guard is following your appetite in the matter of savory and highly-seasoned food; confine yourself to a coarse and wholesome diet. You have plenty of the combative or self-protective power, and spiritualists would say that you are very mediumistic. Saturn in your body sign harmoniously unites with that sign and your polarity to make you mechanical and artistic; but for you the most successful sphere in life would have been a doctor of medicine; your presence carrries healing and life to all your surroundings. If you would reach the highest goal of human attainment, you must centralize your mind upon God, and refuse to be satisfied with anything but a knowledge from within yourself of your acceptance and oneness with him. It would be easy for you to reach the high goal if you could give your entire life, thought, and desire to it, avoiding the many allurements to a lower sphere of spiritual life and thought.

Mrs. E. L. L. Oct. 21, 1843, between 6 and 8 p. m. Paradise, Pa.

⊕ in ♒; ☽ in ♒; ☌, ☐; ☿ in ♒; ♄ in ♋; ♅ in ♌; ♂ in ♍; ♀ in ♉; ☿ in ♏.

You possess a bright, active, and strong temperament; however, it would greatly militate against the activity and vitality of your nature if you were born before 6.30; but, judging from other characteristics, you were probably born after that time, and therefore we will

read you as having a Gemini body. You foresee with great accuracy the events of your own life and of the lives of those in whom you are especially interested. If you have had your own way through life, you have been very successful in gathering material possessions. Are governed too much by the senses and impulse,—when you really like a person you are generous to a fault, giving them anything you have. It is with difficulty that you attend to the minutiæ of life. If you are placed where the mind is greatly taxed, you will suffer from the back, kidneys, and reins, and with indigestion. With a slight knowledge of Mental Science, you will never need a physician, for you have great rallying power. Are a natural mystic, and, if you have entered into covenant relations with God, dedicating your life to him, you will have leading and guidance beyond all that man can give you.

I. H. F. Dec. 25, 1840. 5.45 a. m. Annapolis, N. S.
☉ in ♑; ☽ in ♑; ☌, ☍; ☿ in ♐; ♄ in □; ♃ in □; ♂ in ♐; ♀ in ♎; ☿ in ♑.

You have a very stirring, practical nature; a mind clear and orderly, and an ability to express your thought in a way to make an impression upon the hearer. The tendency of your mind is toward philosophy and the study of the laws and principles of nature. Are rather restless and combative, which, in a way, is of advantage in business, but would militate against high attainment in the regenerate life. I judge your main trouble in the line of business is a lack of quiet, steady, thoughtful perseverance. If you would reach the highest goal of attainment, you must cultivate the principle expressed by a clock: we see the slow, swinging pendulum counting out the seconds, so lazily, and yet so unremittingly, that, when the hour arrives, the hands are always at their place, never too fast, never too slow. Endeavor to adjust your life to this principle. Subdue anger and restlessness; learn to be quiet, never allowing the mind to be disturbed. Try to get your mind centered on God, and learn the meaning of the statement, "God is love." The times of greatest danger of loss of the vital forces will be when the moon is in Sagittarius, and while Mercury is in Aries or Taurus; the hour of your principal danger is when Sagittarius is rising, and perhaps Capricorn.

W. B. H. July 29, 1857, 4 p. m. St. Joseph, Mo.
☉ in ♌; ☽ in ♏; ☌, ☍; ☿ in ♏; ♄ in ♑; ♃ in ♏; ♂ in ♑; ♀ in ♐; ☿ in ♓.

The basic principle of your nature is love, but with that love there is plenty of selfishness. Have a subtle nature; keep your own counsel and yet appear to express yourself very fully,—you talk a great deal, but talk in ambiguities. Your entire nature is led out through Mercury and Venus—chiefly through Venus in Pisces, which makes

your sex nature and mental tendencies very restless and dissatisfied. If you would reach high attainments, your purposes must be as fixed as the immovable rocks. Practice fully all the instructions in "Practical Methods to Insure Success." Conquer the inclination to subtilty. Always think and speak openly, freely expressing your whole thought or nothing. If you have not been a member of some church where the spirit of devotion and morality is accentuated, I would advise you to unite with such a body for at least two years, and there reach a consciousness of your acceptance of God. You will have an unusual struggle to overcome generation. The times of greatest danger will be, at first, at almost any time; but after you have met with some success, when the moon passes through Scorpio, Leo or Sagittarius, and the hours when either of these signs is rising.

F. R. Jan. 9, 1866, 8 p. m. London, England.

⊕ in ♑; ☽ in ♎; ☌, ♏; ☿ in ♑; ♄ in ♉; ♅ in ♋; ♂ in ♊; ♀ in ♊; ☿ in ♈.

You have a peculiar nature; are, as it were, polarized into the interior. Uranus in your life makes you a natural mystic. The Virgo body causes you to be critical, and, unless you have had much culture, makes you eccentric. You find your diet quite a proposition, and no doubt your stomach gives you some trouble; should be careful to select good wholesome food, avoiding all extremes in eating. (As there is a possible inaccuracy in time, the above is somewhat uncertain because of the near proximity of the hour of your birth to the lines between Leo and Virgo, and Libra and Scorpio.) Your interest in the sciences of music and language is dominant, if your attention has been turned in that direction. You will, no doubt, have a struggle in overcoming, but a determined will and a live mentality will accomplish the results. Cultivate openness of thought, desires, and feeling. Cultivate the habit of expressing yourself clearly and unmistakably. The times of your greatest danger will be when the moon is in Virgo, Libra, or Capricorn, and the hours when these are rising. Mercury will have great influence over your imagination and life currents. I judge it will most affect you when it is in Aries or Taurus, and, perhaps, when it is in Virgo, Libra, or Capricorn. Experience will soon inform you on this point.

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.

MADRID, Sept. 30, 1897.

Esoteric Publishing Company:

Gentlemen,—THE ESOTERIC comes laden with many precious sentiments of truth, but it is not easy for the common mind to receive and appreciate its teachings, for comparatively few are ready to make a full surrender of self in order to live on the higher plane of soul unfoldment. Our clairvoyant, or spiritual vision may discern the light in the distance, but our feet are slow to advance toward that light. The idea that the temple (the body) must be cleansed and made a fit dwelling place for the Spirit, is taking a strong hold of the thinking minds of the present day, and the question of "what must I do to be saved" is being answered differently from what the churches have taught. To work out one's salvation, means a great deal, and requires something more than mere faith, or belief; it means work, active, persistent, unfaltering. To curtail the multiplicity of words, and to keep the thoughts pure, requires the help of the Divine Mind and the aid of all our will power; and then but few wholly succeed while environed by sense conditions.

But "the world moves," and humanity are becoming tired of wandering up and down, to and fro, over the earth, and are turning, one by one, from their out-goings, and again seeking their Father's house. Oh, what rejoicing! when one soul makes the circuit of outgoing experience, and returns with the fruit of knowledge, the olive branch of peace, the garnered sheaves of wisdom. When the one hundred and forty-four thousand return, then another cycle will be finished, one more period accomplished, and one more step taken in the ever ascending stairway toward the throne of the Infinite. Slow but sure the wheels of progress move onward: time in the spheres is not measured by years, but by events. Looking out into space and time, the mind is lost in immensity, and, coming back to self, one exclaims "What is man, that thou art mindful of him." And now, may Truth be the guiding Star of the Esoteric Movement, and "The Upholding of Accomplishment," its motto. Yours for the Light. A. E. C.

HARTLAND, IOWA.

Mr. H. E. Butler:

Kind Friend,—If a few thoughts are not amiss, I am progressing most satisfactorily now. Have been enduring one of those cloudy times, when one must grasp principle with a despair born of hope and knowledge, and wait till the tempest spends its fury. I have proved that everything—so far as I have tried—is possible to one who *wills;* and have learned that one must carefully guard and measure each thought, as one's wish is obeyed, even when in reality he does not desire that which, because of his hasty wish, was accomplished. I am well on the way toward a mastery of the forces of my nature: my whole being revolts at the horror of indulgence in sense gratification, and I find this horror as real to my sleeping consciousness as to my waking hours. I am busy with farm work from 4.30 a. m. to 8 p. m. I then read, write my thoughts and conclusions of the day, or study the stars for two or three hours. Often from 12 to 4 is all the time required to fully rest myself and feel strong, full of life and energy. From Sept. 15,–92 to May 16,–93 I developed myself for mediumship, and have had much greater effort to gain full equilibrium again. I can but believe myself to have been made conscious of the falsities, or the false conclusions, of spiritualism, because of having consecrated myself fully to the Highest Possible Good in existence, and had faith that that Good had power, in some way, by some means, to guide me in the most direct path that I was able to follow. Real faithful *prayer*—longing to be good that we may accomplish the greatest possible real good, and no harm—is a power which bears one beyond the realm of spirits, as well as sense, and shows us the Real Ultimate. Few friends become very few when one takes this way; though I find every one wishing they could change me a little, because they wish to be a friend of mine. I know not the future—I may see you some time; but am fully convinced that I am doing well, and am in the proper place for the time being, realizing that we are individually responsible to God for the obedience rendered, and if we are faithful we are made to enjoy the task at first seeming so severe. I am thankful for Solar Biology and The Esoteric. Have Vols 1 to 10 (Vols. 9 and 10 are now in pamphlet form), "Narrow Way," Seven Principles, Practical Methods. These are at Union Village Ohio, Shaker's home (52 members).

Best wishes attend you. F. E. K. Born Dec. 22, 1870.

BOOK REVIEWS.

THE NEW DISPENSATION AND MISSING LINK BETWEEN JEW AND GENTILE. By Mrs. Florence Cecil Gilbert, authoress and publisher. No. 38 West 64th St., New York.

A book of over 300 pages containing valuable thought for those seeking light on the Scriptures. The new and original meanings brought out in this author's interpretation of the Bible will, no doubt, be highly acceptable to all fair-minded and impartial seekers after truth, although it must be acknowledged, according to the author, "that no truth which has a tendency to drift the thought into new channels can be wholly accepted at the outset, if for no other reason than the following one—namely, to be able to wholly accept the spirit of an advanced idea in its true sense one must stand in some point of view near the line of thought upon which that idea travels in its onward march of progress. It is thus that many times those who consider themselves exceedingly wise in rejecting a matter that does not wholly conform to their present line of thought afterward are forced to acknowledge the truth of the matter, from the fact that further denial is not only foolish, but unwise." That the author of this book has ideas of her own concerning spiritual gifts, is pertinently shown in Chapter I, page 29, where she says:—

"Circumcision of the flesh is a token of redemption, and circumcision of the heart is the law, and to circumcise the heart is to cleanse it of all impurity and corruption. Jesus being born in the circumcision of the heart, He took on the circumcision of the flesh to prove His identity as being the one with whom God promised to establish His everlasting covenant; so as all are one in the letter, both Jew and Gentile, all will be one in spirit as we take on Christ, the conciliatory influence of the infinite light. Thus infinite understanding is the missing link between Jew and Gentile, for through this Divine light both Jew and Gentile stand fully revealed as one people. We all become Jews by circumcision of the heart as we take on divinity (purity) and perfection which Jesus made manifest; hence, as we are purified through infinite light, we become Jews by adoption, adopting the divinity of the Christ influence; so, to be a true follower of Jesus we must be like Him, a true Jew by circumcision of the heart."

THE NEW DISPENSATION. A leaflet devoted to political reform. Single copies, 2 cents. Yearly subscription, 25 cents. Published by J. L. Jones, Corvallis, Oregon.

THE GOOD CITIZEN. Organ of the Co-operative College of Citizenship. Subscription price, $1.00 per year. Issued monthly. Published at 270 Warren Avenue, Chicago, Ill.

The Good Citizen is a monthly periodical devoted to the interests of the Co-operative College of Citizenship and Common School Extension (a people's educational union). The College announces:—"First, its object—A better and more intelligent citizenship; second, its motto—Education, Fraternity, Fidelity; third, its method—'Come let us reason together'; fourth, its principles—Free Speech and Toleration of Opinion; Social, Political and Legal Justice; Co-operation in Education and Reform; Humanitarian and Patriotic."

The College is incorporated under the laws of Illinois and is operated by a board of directors. It has a constantly growing Central Faculty of the most able and progressive men and women, a portion of whose services can be secured upon a philanthropic basis, besides local faculties in connection with local colleges. There is also an Advisory Council, a body of busy and prominent people who are willing to aid the work with their money, influence, and advice. A sample copy of "The Good Citizen" cheerfully sent on application.

NEW LIGHT. A Correspondence School of Philosophy. Published monthly by The New Light Publishing Co., Northport, Long Island, N. Y. Subscription, 50 cents a year.

The Salutatory of "New Light," in a general way, gives the purposes and aims of this new periodical, a portion of which we herewith quote:

"In the publication of "New Light" we aim to give the metaphysical laws through which are attained health, beauty, success, long life, and happiness.

"To present wholesome food for thought, for the reason that the mind grows by what it feeds upon, while the character is for good or evil according to the quality of thought; to uphold the principles of religion in their most humane interpretation; to render these principles familiar and comprehensible by indicating their application to current events; to suggest the development of unused powers by which man may become a revelation to himself; in short, to throw *new light* upon vital subjects, which, if not wholly obscured, have been only half revealed.

THE SOOTHSAYER. Subscription price, 50 cents per year. Issued monthly. Webb & Rosenblum, No. 15 Vandewater St., N. Y.

The Soothsayer is the title of a new publication devoted to the dissemination of knowledge along occult lines. We read in its salutatory that "it will not be the mouthpiece of any particular ism, doctrine or system of philosophy or religion, but will endeavor to treat all systems fairly and impartially while giving to its readers as full and complete an expression of the fundamental claims of each as can be found in their own literature."

DOCTORS AND MEDICINE—No. 1. By W. A. Redding. Navarre, Dickinson Co., Kansas. Price, 5 cents.

Doctors and Medicine points out newly discovered and valuable ways of treating the sick without medicine. Presents simple and easy methods for thoroughly cleansing the body and restoring the system to its normal condition. Any person of ordinary intelligence can apply the methods, and good results are sure to follow if directions are faithfully carried out.

CURIOUS CAUSES—No. 5, is the title of another booklet by the same author. It is companion to Doctors and Medicine. Contains information pertaining to powerful unseen mental and spiritual laws, which operate on humanity unawares and produce disaster and destruction, or bring rich rewards. It shows *especially* how these laws can be made to operate on unborn children, if the mother understands how to turn them to advantage. She can and does make her unborn child a vicious murderer by her own thoughts, or she can make it moral and lovely.

THE LIGHT OF THE EAST. Edited by S. C. Mukhopadhaya, M. A. Price, 12 shillings per year. Issued monthly. Address Manager, Light of The East, 44, Raja Raj Ballub's St., Calcutta.

The Light of The East is a magazine that has been received with much favor here in the Occident. It is a Hindu Monthly Review that contains much valuable thought pertaining to the Aryan systems of philosophy. Those desirous of information concerning the Aryan religions, and the caste systems of India, will find this magazine worthy their most careful perusal. It is, in fact, a veritable compendium of Oriental Philosophy.

We would especially note the marked difference in the *character* of thought contained in The Light of The East and in those magazines which are simply the exponents of modernized Theosophy. The Light of The East is an independent journal, in no way fettered by Theosophical doctrines, and can, therefore, present to its readers the philosophies of the East uncolored by Occidental theories. We quote the contents page of the number before us; some of the articles have been running for the last six months:—Lectures on Hinduism—Religious Evolution in Ancient India—The Caste-Systems of Vedic India—The Philosophy of Buddhism—Vedanta—Bhagabatgita with Sankarbhasya—Abdhoot-Gita—Theism

or Natural Religion—The Evils of Cow-Slaughter — Devi-Gita — Astrology—Psychic Experiences—Immortality of the Soul—etc., etc. The Light of The East is a most satisfactory exponent of Aryan Literature and Philosophies.

IN SEARCH OF A SOUL. A Series of Essays in Interpretation of the Higher Nature of Man. By Horatio W. Dresser. Cloth, $1.50. George H. Ellis, 141 Franklin St., Boston. Mass.

Those who have read Mr. Dresser's former books are prepared to receive with pleasure the announcement of this new work from his pen. "In Search of a Soul" is a volume of 273 pages replete with valuable suggestion to the one seeking to unfold and gain control of the inner powers. As we turn the pages we can but feel that the author is speaking from the standpoint of an experience to be gained not only by a life of firm, continuous and ever-watchful effort to subdue the undesirable, and to cultivate the higher, attributes of individuality, but also by a life over which the contemplative quiet and an analytical habit of thought has had an important formative influence. Although the writer, in many instances, is keenly analytical in his philosophy, yet his style is simple and free from the scientific terminology so common to metaphysicians, and which is confusing to the ordinary reader. The following extracts will convey some idea of the practical value of this book and also of its treatment of mental phenomena:—

"This leads us to a consideration of the most remarkable ability of the human soul; namely, its power to unify,—a faculty for which psychology affords no adequate explanation. In some way, in each of us the miracle of the universe is repeated. Variety exists amidst unity. The one somehow knows the many, and can also individuate itself, and focalize its powers to a mere point. This latter ability is illustrated in the extreme by insanity, where one idea may constitute the mind's entire universe. It is illustrated by every act of attention, by concentration, the search in the memory for a lost idea, and the effort systematically to express some doctrine, but, best of all, in the power to think things in one judgment, a vast and incredibly rapid intuition by which one takes a sweeping glance over one's entire intellectual universe in the light of a single concept, or thought."

"And this is no mere selfish life,—this conduct where one seeks to express the soul on every occasion. One expresses it, that other people may be helped. One is not seeking to save one's own soul. It is at once the supremest joy and the fulfilment of the highest purpose in life to open one's self spiritually to the source of all goodness, wisdom, and love, that one may distribute the spirit wherever one goes. . . . One may thus become such a center for the distribution of power that all shall feel it and respond, and the personal presence shall be an inspiration. . . . How, then, shall one obtain spiritual help, when there are difficult problems to face and when sorrow and sickness come? The wisest of souls said, Seek first the kingdom of heaven, and all these things shall be added unto you. He also said, The kingdom of heaven is within; and he advised his disciples to enter there, and, having closed the door, pray in secret to the Father, who already knows what we have need of before we ask him. That is, heaven is the measure of spiritual poise each has attained. The essential on the human side is peace, *readiness*, recognition, receptivity. In the inmost realm, where the Father dwells, all things have been provided, just because there is a purposeful soul. There is a way out of all trouble and a solution for all difficult questions. There is peace and poise, wisdom, strength, and health for us; but we must observe the condition of the coming of this kingdom. . . . *There is no solution for trouble while we dwell upon it.* The pessimist makes no progress. The human mind learns only through contrast; and to know where we stand, wherein we have failed, and how to better our condition, it is absolutely essential that we view ourselves from a distance. And this can be done as well in one place as another, and even in the midst of trouble, if only one learns to abstract one's self from the environment for a time,—to throw off mental contaminations, clear away every thought which obscures the real self, and turn the attention toward the higher Wisdom, which knows the way of escape. The mind cannot attend equally well to two objects any more than one can serve two

masters. Break the connection between yourself and your trouble, and relief will come; and every moment that you keep the thought off self you will be growing stronger. This applies to disease as well as to moral and spiritual problems."

Reviewed by PISCES.

The following books are reviewed by the Editor and sold by Esoteric Publishing Company:—

ATHEISM AND ARITHMETIC, OR MATHEMATICAL LAW IN NATURE: Arithmetic in Plants and Planets; Mathematics in Musical Science; Number in Vital Action. H. L. Hastings, author and publisher, 47 Cornhill, Boston, Mass.

The perusal of this little book of 63 pages has given us most unqualified pleasure not only because of the exceedingly interesting and well-chosen facts presented by the author, in his argument for the existence of a supreme Intellect, an All-wise and Almighty Ruler, who formed and preserves the universe, but because it is a step in the direction of the study of the sciences from the higher standpoint. In a short review, to which space compels us to confine ourselves, it is impossible to give any idea of the excellency of this little work. The mathematical law of the universe is demonstrated by an array of facts gathered from a scientific investigation of vegetable and animal life, from a study of the planets, and to us the most interesting chapter is that devoted to Mathematics in its relation to music. The author presents much that is significant in regard to vibration, that very wonderful harp, the human ear, and the possibilities of the human voice. With his permission we will quote a portion of this chapter in our next issue, showing wherein it accords with experiences in the Fraternity.

This little work is one of the first notes of warning to the so-called advanced thinkers of the day, that their egoistic condemnation of the Scriptures, the credulity of the churches, and of the church people generally, will receive a very substantial rebuke in the fact that these same people are destined to go far beyond them in really new and advanced thought, and solid and experimental knowledge.

These "advanced thinkers" have published some important truths, but the most of these truths are disconnected, and, therefore, without foundation for reasonable acceptance; whereas Mr. Hastings, as the representative of the Christian Protestant Church, in his presentation of advanced thought has a foundation of fact for every step of his argument. *Atheism and Arithmetic* is a small book, but it is full from cover to cover with advanced and scientific thought, clearly presented. We shall try and arrange for its sale by the Esoteric Publishing Company.

PRACTICAL METAPHYSICS FOR HEALING AND SELF-CULTURE, OR THE WAY TO SAVE BOTH SOUL AND BODY NOW. By Anna W. Mills.

One of the best works on self-healing that we have found. The author's teaching and philosophy are generally good, and from her standpoint, they are true; we must, however, take exception to her idea of the Old Testament Scriptures, the God of Moses, etc., which, to our mind, is erratic. Her method of treatment introduces the affirmation, so common in Christian Science, of the moral perfection of the individual.—"I am free from sin;" this, in a way, is true, in another way, it is a great error. It is true that the spiritual soul never sins, but the intellect, the mentality, cannot say that of itself. Her methods, mainly affirmations and denials, are from the negative or feminine standpoint. If the teachings of this writer could be tempered with those of Helen Wilmans, leaving out the extremes in both cases, she would have quite a complete work. Upon the whole we feel that we can recommend the book to our students, in preference to any that we have read upon the subject. Self-treatment is a science which the Esoteric student should thoroughly understand, and we have long felt the need of a good practical work upon the subject that we could introduce among our readers, and we frankly admit that this is the first work we have found to which we can give such a recommendation—not because it is all true, but because it contains more vital truth than any of which we know. We advise those who feel the need of this science to send for Mrs. Mills book. Sold by Esoteric Publishing Co. Price, $1.25.—[Ed.

EDITORIAL.

THOSE ordering "Regeneration: The Gate of Heaven" have been compelled to wait some time for the delivery of the book, on account of delay in getting it from the bindery. We will now fill all orders promptly, and hope to continue to do so.

EARLY in January we expect to have the Ephemeris for 1898 ready for distribution. We have, this year, carefully worked out the positions of earth, moon, and planets for each day at noon, Washington time; also the hour, minute, and second of moon's changes from one sign to another. For the benefit of those who have given no attention to such matters, we will give the difference between Washington time and that of the principal cities of the United States. The Ephemeris will be sent to any address on receipt of 10 cents.

WE wish to ask the friends of Solar Biology to aid us in getting data whereby certain facts may be verified, as we are about compiling an addition to Solar Biology. We wish to make that science comprehend and clearly elucidate, from the standpoint of absolute verity, all the minutiæ of human life. We, therefore, request our friends to send us the date of birth of ladies who have reached puberty very early in life, and of those who have reached it very late in life; also the date of birth of those who have passed the menopause early in life, and of those who have passed it very late. We would like to have the date of birth of individuals possessing some one or two characteristics especially prominent. Of course the date of birth of a noted character is always desirable, whether the person is marked for great attainments in public life, or great deficiency of ability. We wish our friends, in so far as possible, to send us the hour, minute, and place of birth, with day of month and year. Any description of the person whose date of birth is sent will be thankfully received; such as height, weight, color of hair and eyes, whether strong or delicate, nature of weaknesses or disease, and habits of life.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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B. B. Zerub, Editor.

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

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SPIRITUAL GUIDANCE.

"I will instruct thee and I will teach thee concerning the way which thou oughtest to go: I will counsel thee with my eye.

"Be ye not like the horse, or like the mule, who hath no understanding." Psalm XXXII. 8,9. (Leeser's Translation.)

The matter of spiritual guidance is one that is fraught with more importance than almost any other thought found in the Scriptures; it is a subject of most vital interest to every soul seeking unity with Divinity, the highest goal of attainment. There are many byways leading toward this point, which are well trodden by multitudes. Here many good honest souls have been misled and have fallen into fatal errors. The Christian ministry have observed the errors that have gathered around this question of spiritual guidance, but, in so far as we know, they have never been able to point out the true way. We see in it the vestibule leading to the highway referred to by Isaiah, called the "Way of Holiness."

Our text has been chosen from Rabbi Leeser's translation, because the thought is more clearly brought out than in King James' version, which reads as follows: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle."

To those who will use their understanding, the whole subject is clearly presented in the words, "I will instruct thee and teach thee in the way." The teachings of Jesus furnish a commentary upon this promise: "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." Here the Lord plainly shows us that those who are guided by the Spirit of God are not guided blindly and commanded to do this or that without knowing the WHY. We know

that we would not expect a friend who is working with us, or who is about to engage in any enterprise with us, to give his time and efforts indefinitely without good and sufficient reasons for doing so. On the contrary, we would expect to explain the whole plan of operation to him and to point out all the advantages to be gained in the accomplishment of the objects set before us. Not only so, but it would be necessary to convince him that the idea was a practical as well as an advantageous one. Such a setting forth of objects, methods, and ultimates, would in itself be the guidance of his intelligence.

After we had thus imparted the whole plan to him, we would expect that we or any one else would be unable to convince him that the project was not a good and feasible one. How often it occurs that a man wishes another to engage with him in some enterprise, and the party, after having been thoroughly instructed in the methods of operation, through selfishness and dishonesty, starts out independently with the undertaking! How glad would be the one with whom the enterprise had its inception to convince him that the whole scheme was an impracticable one! He may send emissaries to dissuade his faithless friend, but they will be met by the assertion, "I know the plan is all right and will succeed; it makes no difference what any one may say. It is simply a matter of ordinary intelligence to know that what I say is true." "But," says one, "you did not know this until it was suggested to you." "No, but I had not thought on the subject; now I know that it is true." And when a man knows a thing, no amount of argument can make him change his opinion. So it is with the servant of the Lord when the Spirit of God has fully instructed him in the way. The Psalmist and the prophets enforce this truth when they admonish him not to be like the unthinking horse, guided by his master without knowing why he should go in a particular direction; but that he shall go forward doing and accomplishing, like a man of understanding.

True spiritual guidance is quite the reverse of the ordinary understanding of the term. Human nature is lazy; it does not want to think and do; it would like to have some guidance that would do its thinking for it and some one to do its work. It is this indolence (negativeness) that has caused so many of the Christian world to believe that they will be so guided as to have nothing to think of but to obey the impulse of the lead-

ing, like the horse which knows nothing beyond the impulse of the lines. And the same indolence has given rise to that pernicious doctrine, that

"Jesus died and paid it all,
Yes, all the debt I owe;"

and that Jesus, having kept the law, kept it for his church, so that they have nothing to do but to rely upon his merits. What an indolent religion this is! how contrary to all the teachings of our Lord and the teachings of the Spirit of God through his prophets! Jesus epitomizes his doctrine in this direction in the words, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" whether it is an expression of truth, or whether it has its origin in the sophistry of man.

In order to bring this thought home to the Esoteric student, as well as to all who contemplate living a higher life, we will briefly outline the pathway in which the Lord will lead them. The first step in the way is at least a consciousness that there should be a purer order of life. Then, if the individual has a will to live a better life, the Lord will cause him, either by means of printed matter, some oral instruction, or through an illumination of the intellect, to take a step toward a purer life. It may be in the direction of eating and drinking, or possibly a repulsion to the generative act; whatever the step may be, his reason is convinced that it is the right one and, if he is true to this conviction and lives the life in which he believes, he will obtain such results as will convince him, beyond all question, that his decision is a right one. If the first step has been in the matter of eating and drinking, he will soon realize that there is something beyond, that he must not only keep the body clean by pure diet, but that he must purify it in the regeneration; and, if he is faithful to his convictions in this particular, he will receive continued instructions from the Spirit.

But right here comes the point under consideration,—how does the Spirit instruct? The text says, "I will counsel thee with my eye." To the student of psychology these words are plain; he knows that the eye is a direct medium for the projection of thought. When we wish to instruct an individual, we want to be where we can look into his face, have our eye fixed upon him. Atmospheric vibrations forming words that vibrate upon the ear are not used in the spirit world, for we read that in the beginning God created the world by a

word. Thoughts are formed by the divine intelligence and are sent into the individual, and if he receives them and uses all his own mental capacity, such thoughts will continue to flow in, and with them knowledges that will bring an understanding as to why they are true.

But the Spirit of the Lord is too wise to allow the individual to distinguish those thoughts that are projected into him from thoughts that arise through his own mental processes; for if nine-tenths of the people knew that the Spirit was sending its teachings into them, they would rest down and cease to use their own intelligence; and, again, they would not seek in nature for additional proof of an interior conviction of truth. They would take the position that "the Spirit has said so, and that is all I know about it." Thus the instruction would be of no avail, and all responsibility for adherence to truth would be ignored.

Jesus says "Ye shall *know* the truth, and the truth shall make you free." You shall "know"—believing a thing is not knowing it; knowledge is only obtained by experience. Therefore the condition of the honest skeptic is really the most hopeful one; that is, if, with his skepticism, he is reasonable, for skepticism may be reasonable as well as unreasonable. The reasonable skeptic must have ample proof of the truth of a proposition before he accepts it.

It is a maxim in common law that a man is considered innocent until he is proven guilty; in other words, his judges are skeptical until all the evidence for and against the accused man has been received, when, figuratively speaking, it is placed in the balance, and, in the direction of the heaviest proof, the scales of justice tip. The scales are so universally associated with the idea of justice, that they appear as a symbolic figure wherever justice is supposed to be meted out. While every one says, "Yes, that is right," yet one-half of these people will accept as evidence the "I believe" of the man in goodly apparel and high position. But, with the man or woman who is a reasonable skeptic, the belief of any man, or number of men, though it were all the world combined, will not have the weight of a feather in the scales of justice.

He (or she) who enters this life, undertaking to follow the guidance of the Spirit of God, must be as careful in his decisions as the conscientious judge; therefore, the student should

ever keep in mind the evidences received in his own experience for and against the life he is living; for we know—experience has taught us—that no one will ever reach the highest goal of human attainment unless he continually stands upon the solid rock of absolute knowledge obtained from experience.

It is true, my readers, that, in every new undertaking, you must work, as we are told, by faith; that is, judging from experiences of the past and from knowledge actually gained, you must decide whether it is reasonable that you adopt a new method, suggested to your mind, of attaining higher power and knowledges. If so, then advance firmly but cautiously, carefully analyzing the results of every step of the way, thoroughly testing and proving the methods and the effect of every effort, so that you may be able to correctly weigh the evidences for and against the new undertaking. If you proceed in this manner in the application of Esoteric teachings, you will be always sure that you are right, and no temptations or anything that any man, or men, may say or do, will change your position one particle: you will simply rest on the solid rock of knowledge and say, no matter what may be said or done, "I know."

Such an individual will never have occasion to inquire, "How shall I know the truth when the land is filled with theories of of every description, each one declaring that he is right?" These people are like the country boy who went to town to buy a top: when he arrived he found so many pretty things, and every one said that his was the best, that the poor boy went home confused without buying anything. So with the present time,—the fountains of truth are opened, and the fountains of error and sophistry, and those who have had no experience in thought, and those who are unwilling to settle down to the practical uses of to-day, are like the countryman who goes into the city and spends the day looking in at the shop windows; while the practical mind knows perfectly well what it wants, gets it and utilizes it, and the great supply does not dazzle or confuse him.

The apostle says, "As many as are led by the Spirit of God, they are the sons of God" (Romans VIII. 4), but the world is now full of people who are being led by spirits not of God. The foundation of the spiritualistic movement rests upon—"My spirit guides." The true son of God recognizes no spirit guides or guidance, other than *knowledge* of truth. We read that in

the beginning God said, "Let us make man in our image, after our likeness: and let them have the dominion." Now, we should continually remember that the object of our creation was to make us like God, and that all the experience (experimentation), from the time of Adam until now, has had for its sole object, and certainly the sole accomplishment has been, the development in mankind of the capacity to know and judge between good and evil. Consequently, the Spirit of God NEVER guides the individual in any other way than by holding, as it were, the light enabling the intelligence to perceive and judge of the merits of the matter under consideration, whether it be good or evil for him.

Are you in darkness and know not which way to go? ask God and he will guide you by giving you light, mental, intellectual light, which will enable you to decide as to the way that you prefer to go. God never coerces the mind of any man. It is true that the honest, faithful soul, who is incapable of knowing the great truths that are necessary to illuminate a certain time or a particular occasion, may sometimes find the way so hedged in that there is but one direction in which he can go, and in sheer desperation he goes that way in fear and trembling; but, if he is always faithful to the light that he has, and uses the knowledge that he possesses wisely, he will, in due time, perceive that it was God's loving care that closed all other avenues, thus compelling him to go in the right direction.

However, we do not believe that such an instance ever occurs in the absolute sense; that is, a man may find himself hedged in by circumstances in every direction but one, yet when we come to analyze that hedge by asking him, Why do you not do this or that? He replies, "Oh, that is not right! in view of all my past experience, of all that I have known in life, I could not conscientiously go that way;" that is to say, the hedge is made of, and wholly maintained by, his knowledge of truth and his love of it. In reality he is only brought where he must make serious decisions as to whether he will persevere in the way in which he is going, or whether he will abandon it for worldly considerations. But if one waits for such conditions as these, they will never come to him.

He that follows after the absolute knowledge of truth, under all circumstances, will find that the God of the universe is his God, his Power, and that nothing can turn him from the path which he knows to be the right one.—[ED.

DESPISE NOT LITTLE THINGS.

Those who study the development of the human race from the standpoint of spiritual perception, all agree that, at the commencement of the Adamic age, man stood high in spiritual unfoldment, but not in what is termed worldly wisdom. He was at that time able to perform many wonderful works, which, if achieved by man in this reasoning age, would be called miracles, although strictly in accordance with the application of fixed and natural law. It was not through an intellectual understanding of law, that men of prehistoric times were enabled to perform remarkable feats, for they did not comprehend law experimentally,—reason not having been developed,—but only through psychic perception. They were able to perceive spiritually because they lived in harmony with the law of their being, and were controlled absolutely by the mind which rules the forces governing the animal life of earth. If man were to remain forever under the control of such an intelligence, however far-reaching in its scope of action or knowledge that mind might be, the purpose of God would have been frustrated. Man was created in the image of God, therefore he is destined to stand free from the controlling influence of mind, other than that of his Creator, Yahveh, God of the universe.

In order that man may be separated from the mind of the mundane, it is necessary that he free himself from all restraint; separate himself from all the influences or laws which bind or ally him to earth. If he allies himself to the things of earth, he is one with the animal life of the planet, and is controlled by the physical mind. Before man can be free, before he can stand secure in his power as a son of God, he must make a covenant of peace with all nature, he must, through covenant relation, ally himself to the universal mind. By this method he is enabled to unfold an individuality entirely his own; an individuality free from personality, in which reason and intuition have both been developed, for if either is lacking, true

manhood has not been attained. It was for the purpose of developing reason that our prehistoric fathers were compelled to leave the realm of spirit in order to obtain knowledge and individuality.

It matters not how low or how depraved a man may be, or how far he has wandered from the spiritual path he once trod, he still possesses the possibility of high and noble spiritual attainments—attainments which all will eventually reach; for latent within the breast of all men is that divine spark, that atom of the Infinite, that imparts life and consciousness to every living creature. There are times in the experience of of even the most hardened sinner, even though the true spiritual selfhood has been apparently destroyed, when he turns instinctively to God, with a yearning soul that reaches the throne of the Most High. For such God always has compassion and love. It is the silent aspirations of the weary wanderers of earth that soften and refine their interior nature, and fit them for some high use in the time to come. It is the humble, secret prayers of the hardened sinners that cause the angel world to rejoice; therefore we must not despise the little things, but at all times remember that "from little acorns great oaks grow." It is the little spontaneous aspirations, those which swell from the inmost recess of the heart, that elevate the soul of man, and draw his spirit close to the fountains of his being. It is the quiet thoughtful musings that rest the soul and purify the heart of man, soften and make him more receptive to truth. Dear friends, you who are striving to become children of light, harden not your heart, turn not away from the unfortunate ones who know not the truth, but are blindly groping after that light,—knowledge of God our common Father, and of Christ Jesus, his son and our elder brother.

All men at heart desire to do right, but the struggle incident to every-day life, dulls the perceptions, and causes them to say and do those things which appear harsh and selfish. Condemn not such; have charity, have love. If you possess all the virtues and have not charity, you are as "sounding brass," and possess not the truth. How easy it should be for those who are striving to become as the angels are, free from sin, to forgive an

unkind act or a harsh word. Alas! so perverse is the human heart, so strong is the dominion of the old ego, that we are prone to return evil for evil; we are apt to despise the little virtues, we frequently forget the words of Jesus, "If ye forgive men their trespasses, your heavenly Father will also forgive you." "Let not the sun go down upon your wrath." We must bear in mind that, as long as man remains under the law of death, he is under the law of sin and error. In order to rise above the law of sin, man must bear with patience the shortcomings of his associates; he must return good for evil, he must at all times strive to cultivate those virtues which elevate and place him beyond the control of the prince of this world.

One of the greatest hindrances to spiritual unfoldment, is that man does not strive to overcome the so-called little evils of every-day life, the petty trials that hourly assail him. They should be the easiest to overcome, but they are frequently the hardest. In our daily struggles to overcome the forces of generation, we are apt to forget that there are many, apparently insignificant, evils that we entirely neglect. These evils are insignificant only in appearance, for they frequently do more to retard soul growth than do those which are considered greater. It is the little foxes that destroy the tender vines; therefore we must not lose sight of the fact that, "if we would be perfect, even as our heavenly Father is perfect," we must eradicate from our nature the little vices which work so subtly and do so much injury. Our life must be so pure, so holy, so free from what are termed the lesser evils, that the words of Jesus, "An Israelite indeed, in whom there is no guile," may apply to us.

There are many evils active in man that he is able to hide, and which are even unsuspected by his associates. These cannot be hid from God and the angel world. God searches the hearts of all men, he knows the intent and the desire that prompts every act; therefore it behooves all true students of the higher life to inquire into their motives, and ever ask the question, Does God approve?

The man who is striving after a life of spiritual oneness with the angel world, should be a man of honor and strict integ-

rity. The term "honor" should have for him a far more comprehensive meaning than it has for those of the old life who consider themselves honorable and above reproach. One thing is certain, unless man can rise above the sins of lying, cheating, or deception of any kind, he will never be set apart by the Spirit, he will never be numbered among the elect who are to receive the powers that belong to this age. Man can, it is true, gain great powers by living the regenerate life, and by a well-directed, unyielding will, but the powers gained will be wholly of the mundane, and not of the spiritual. Spiritual powers are only obtained by those whose lives are blameless, who have been found worthy by God, who judges all men impartially. Be just to, and considerate of, all men. Never, under any consideration, wrong another in thought, word, or act. Never benefit yourself at the expense of your brother; but look upon all men as equal in the sight of God. Strive to help the weak, bring joy to the sad, cheer the lonely and heavy hearted, and above all eradicate self and pride. Strive, day and night, to so purify your physical body that it may become cleansed, a fitting temple for God to enter. Seek first the kingdom of God; if you find it, all the desires of the heart will be gratified.

THE ONE AND THE MANY.

The love of the one is a torrent
That weareth its channel away;
Impetuous, resistless, and headlong,
It brooketh no curb or delay;
It grindeth the rocks in its pathway,
It hurleth the fallen tree,
And, foaming passionate onward,
It rusheth into the sea.

The love of the many's a river,
Unfailing and tranquil and deep;
It watereth and maketh fruitful
The fields which the harvesters reap,
And beareth aloft on its bosom
The treasure of city and town;
Each craft that seeketh the ocean
It floateth securely down.

C. G. O.

"THE POSSIBILITY OF NOT DYING."

"The Possibility of not Dying, a Speculation; by Hyland C. Kirk," is the name of a striking little book of 112 pages, published by G. P. Putnam's Sons, N. Y., in 1883—a book which, of course, passed unnoticed by the general public and which probably went out of print about as soon as Mr. Kirk had distributed his "author's copies" among his friends.

That a book "goes out of print" is no indication that it does not contain a seed that is bound, under the law of attraction, to fructify somewhere. This is especially true of Mr. Kirk's book, for the author had become possessed of the great idea of immortality in the flesh, and, as ridiculous as it may seem at first thought, he believed that it was taught by such eminent but widely separated authorities as Jesus Christ and Herbert Spencer.

Jesus said: "If a man keep my saying he shall never see death." "I have power to lay down my own life and power to take it up again."

Herbert Spencer said, "Were there no changes in the environment but such as the organism had adapted changes to meet and were it never to fail in the efficiency with which it met them, there would be eternal existence and universal knowledge."

It is proposed here to give excerpts from Mr. Kirk's book, showing his theory of physical immortality and some of his suggested methods toward attaining it.

In expressing his opinion that this subject does not involve an absurdity the writer says:

"Were the laws and conditions of life fully known; and, if in accordance with those laws and conditions, by actual experiment death could be shown to be inevitable, our subject in that case would involve an absurdity. The proposition 'all men are mortal' is an unsound assumption—unsound because not based on actual knowledge. Men, subjected to certain conditions, are mortal. This is a true position. That men subjected to certain other conditions may be immortal, we cannot deny."

"Let us notice a certain order of facts. To-day we find a great variety of modes of life on the earth. Man in a degree

civilized and cultured; man, ignorant and superstitious; man, nomadic, barbaric and savage. There was a time when barbaric man was the highest type; a still earlier time when the gross savage was the only human species. At a still earlier epoch man did not exist at all. * * * Thus we find, going backward in time, there was a period when no life existed upon the earth; low forms first appeared of no distinct type, then higher forms, and thus on in a progressive series did life manifest itself until, as its highest representative, man, comparatively civilized and cultured, appeared. And what do these facts signify? It is a simple axiom of mathematics, that two constantly diverging lines must ultimately be separated by an infinite distance and unless we suppose that this progress is now to cease we must conclude that vastly higher manifestations of life shall appear in the future than are evinced in present civilization and culture. But if we put any faith in the inferences of science we cannot conclude that this progress is now to cease. Force—the one force existing in and through all things, which cannot be destroyed—*persists* to the production of an equilibrium between the internal and external conditions of life; *i. e.*, to the production of perfect life. Since the highest manifestation of life known to us is that exhibited in consciousness, or the partial comprehension of life by itself, a complete knowledge of the laws and conditions of life, as well as the power to apply and use such knowledge, must at some time evidently be reached."

To show that this process need not take ages of time, the writer again quotes Spencer, who says that "evolution is in all cases determined by the co-operation of inner and outer factors." Mr. Kirk applies this to Jesus, taking him to be the first fruits of the evolutionary process. He then discusses at length "The Historical Argument" much of which is Biblical and patristic through which most readers would not care to wade; "The Desire for Life, Its Cause and Effects," "The Evidence of Positivism" and other better forgotten isms and devotes chapters to "Is There an Unknown Force," "Will Right Living Lead to Perfection" and "Spirit and Matter." In one place the writer seems to grasp the idea of an educated will power as tending toward the goal, as he mentions the case of Jesus and other great healers, but it is evident that he had not caught its full possibilities as we are beginning to know them to-day. The

writer, however, offers one theory that is of interest. He says:

"Vegetals, brutes, barbarians, and civilized men, while they possess life of the same kind, manifest differences in the degree of that life in proportion as they approximate to, or manifest mind. Why an annual plant dies is comparatively plain; because the plant is a passive object having no power of controlling or modifying the forces which act upon it. And since the destructive forces at a certain period in the plant's growth became greater than the creative, the plant dies. The death of brutes and savages for a similar reason is not, comparatively speaking, mysterious. But death in intelligent organisms can only result when the intelligence is not sufficient to control the antecedent forces." As Herbert Spencer says "Death by natural decay occurs because in old age the relations between assimilation, oxidation and genesis of force going on in the organism gradually fall out of correspondence with the relations between oxygen and food and absorption of heat by the environment." "Why should not the human body," asks Mr. Kirk, "constantly and continuously increase in its power to withstand and control external influences? That a period does come, when the power of internal adjustment as related to external change, so far decreases as to permit the destruction of the individual is not in theory at least an insurmountable difficulty for the reason that the more prominent causes which tend to bring about this state of things may be discerned. If life is a constant balance of accounts in the human economy and death a state of insolvency, there is no good reason why the unprofitable investments and bad debts which tend to this end should not be detected. And the causes which tend towards bankruptcy are precisely the same in kind if not in degree as those which finally effect it. Each individual has, therefore, in his own past life an opportunity to study the causes which tend toward his own dissolution and to provide suitable means for averting and controlling them."

Now for Mr. Kirk's constructive theory. He finds one danger in "the destructive character of sexual reproduction." He says:

"Let us not be misunderstood. Failure to reproduce their kind, simply, could be of no advantage to any class of beings, as the history of celibacy, of the fanatical type, undoubtedly

proves; but that individual progress and culture must depend upon utilizing those forces closely interwoven with the organism which the law of race development destroys, is supported by such facts as the following:

1. Organisms in general attain their greatest development at a period when the law of race begins to act and the upbuilding forces are not yet encroached upon.

2. The chemical composition of nerve substance which in higher animals is always correlated with psychical power is nearly the same as of that expended in procreation.

3. Wherever early or unrestricted cohabitation prevails progress is a minor quantity.

And so on. If Mr. Kirk were to rewrite his book to-day after an interval of fifteen years there is no doubt that the progress of Mental Science in healing disease and building up the body would offer him the solution he was groping for, for that solution is inclusive enough to take in mental control of sexual and all other forces—when the individual knows how to do it. But some people think that to learn to play upon the body is as simple a thing as to learn to play on a piano. We can all make a noise or pick out simple tunes, but when it comes to the masters of the instrument, they can be counted on one finger—if the stories about Jesus are true.

In closing this article I wish to quote parts of a parallelism Mr. Kirk makes between the doctrines of Jesus and of Spencer.

ACTION.

There is a wide difference between the formal assent men give to a proposition they cannot gainsay, and the efficient belief which produces active conformity to it. Not by precept though heard daily; not by example unless it is followed; but only by action, etc., etc.

Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, etc. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man.

REPRODUCTIVE DECLINE.

Everywhere and always evolution is antagonistic to procreative dissolution. The particular kind of further evolution which man is hereafter

[According to one of the apocryphal gospels, Christ having been asked when his kingdom should come, answered:]

REPRODUCTIVE DECLINE.

to undergo, is one which, more than any other, may be expected to cause a decline in his powers of reproduction.

When two shall be one and that which is without as that which is within; and the male with the female neither male nor female.

THE GOAL.

Thus from the persistence of force we finally draw a warrant for the belief that evolution can end only in the establishment of the greatest perfection and most complete happiness.

So shall it be at the end of the age * * * Then shall the righteous shine forth as the sun in the Kingdom of their Father. The Kingdom of God is within you.

—A. J. R. in *Freedom.*

HEART SHADOW.

E. J. HOWES.

Lingering within the heart.
A touch of sadness here and there;
A sigh, a start,
Such oft the shadow when days part.

Lingering about the heart.
It may be memory's pang;
It may be duty's art,
Whose thorn doth linger where the roses hang.

But yet it may be love
That cannot get expression now.
Love of the far above,
Love of the lofty brow.
Then wonder not to find in part
Some sadness in the heart.

Escaping in a sigh—
It upward bends thy poise,
So often weighted of the things that lie
Far 'neath celestial joys.
Oh, fear not then to find the smart,
Lingering within the heart.

In this broad earth of ours,
Amid the measureless grossness and the slag,
Inclosed and safe within its central heart
Nestles the seed perfection.

—*Walt Whitman.*

"BE SURE OF YOUR PREMISES."

The thoughtful man at times asks himself the question, "Am I deceived? are my premises concerning the facts of my existence, and of the things that are, correct? for all that yesterday appeared so true, so plainly true, to-day appears less clear and even improbable."

How often the one who is searching carefully and persistently after truth finds that his mind is subject to influences which affect his mental vision very much as if he were looking through a colored glass which is suddenly changed for one of another color! These changes, often so sudden and complete, may, at times, not unreasonably cause one to fear that he be afflicted with a mental strabismus, and that even the premises upon which his whole superstructure of faith rests may prove to be "made of such stuff as dreams are," "trifles, light as air," and the superstructure, "castles in Spain." And if he venture to permit the superstructure to fall, and begin again at the foundation to reconstruct his fallen "castle," a second thought will show the danger of being redeceived and rebuilding falsely, unless entirely new material is used, or unless each separate part is rescrutinized and retested with scrupulous care. But it is evidently better that one be able to "wipe the slate clean," to be able to say, "I will begin anew, I repudiate the past, I believe nothing, I know nothing, I do not know right from wrong," and then bravely, conscientiously, and with painstaking care, build anew the fabric of his knowledge and beliefs; utterly refusing, in so far as is possible, to use any old material, unless its goodness and its necessity be proven beyond all peradventure.

It is evident that, unless one can let go of all the past and successfully build a new and better structure, his capacity for true, orderly, intelligent development, is not as great as is to be desired; for as a strong, independent, wide-awake man can, and, under proper conditions, is willing to let go of his present

surroundings and means of support, and to go into the wilderness, and, as a pioneer, subdue it and carve for himself new environments and prove his manly capacity and independence, so the manly, independent mind can let go of all old beliefs, ignore all past conclusions, and, by the sheer force of his inherent power, reconstruct the premises and rebuild the superstructure of his knowledges and beliefs.

Such men and women as these have always been feared, hated and antagonized by the bigot and the narrow mind; yet they have, consciously or unconsciously, always, with possibly a few exceptions, led the race upward; and the hope of the race, in so far as it may hope in man, is in them.

THE SEARCH.

Lonely, he wandered all the wide world over.—
  Seeking he knew not what, yet still must find:
"Give me," he cried, "but that I may discover
  Truth tho' it slay me, light tho' it may blind!"

Into the great world's church he wandered lonely,
  But creeds were husks, with all the kernel gone.
To lean on priestly arms were timorous only—
  Each one must live his strenuous life alone.

He sought for fame, but soon its laurel faded.
  He found, wealth's burden heavy through the years—
Pleasure's bright bubble ever him evaded;
  And power was pain—and love was only tears.

At last he came unto a quiet portal,
  And strayed within—the door was open wide,
And gathered there upon the breast of Silence
  His heart's desire was ever satisfied.

A. L. Sykes in *Intelligence.*

ATHEISM AND ARITHMETIC.

BY H. L. HASTINGS.

MATHEMATICS AND MUSIC.

It is a curious fact that music, which apparently bursts forth free as the wild carols of the birds in the air, and which would seem to have no connection whatever with dry, mathematical details, is found on investigation to be based upon and ruled and governed by the most precise and accurate mathematical laws.

What we call sounds or tones are but vibrations of air, or sound-waves, beating upon the tympanum or drum of the ear. Hence the existence and perception of musical sounds depends, first, upon the production at regular intervals, by appropriate mechanical devices, of sound-waves, or certain agitations or vibrations of air; second, upon the existence of some medium which is capable of transmitting such vibrations from one place to another; third, upon the mechanical adaptations of the ear to perceive such sounds, and distinguish between those produced by vibrations occurring more or less frequently. And all these requisites to the production and transmission of sound result from mechanical contrivances and arrangements, which conform to the strictest mathematical law, and can only be expressed by mathematical signs and emblems.

For example, if we strike the middle C key upon the keyboard of a piano tuned to the *Classical Pitch* which prevails substantially in Europe and America as a vocal standard, we shall find, by using the sirene, or other proper instruments for measuring musical vibrations, that these vibrations fall upon our ear at the rate of 264 per second. The "vibration number" of middle C is therefore 264. Now if we strike a longer and heavier string, which sends only half as many sound-waves to the ear in a second, we shall find this sound is also C, an octave below the first. If we subdivide the "vibration number," and find a string which gives but 66 vibrations per second, that sound will be C, an octave lower. On the other hand, if we double the number of vibrations produced by middle C, then the 528

sound-waves per second give us C again, an octave above middle C; and so on to the highest audible musical sound.

The largest modern organs have 16 1-2 for their lowest vibration number; but there is very little music in sounds below the lowest note of the double bass, which gives 41 1-4 vibrations per second. On the other hand, the shrillest sound in the orchestra, the highest note of the piccolo flute, D_5, has 4752 vibrations per second. The human voice is able to compass tones ranging from 100 to 1500 vibrations per second, though no single voice could produce all these. Ordinary chorus voices are said to produce tones ranging from 100 to 900 or 1000 vibrations each second, and the human ear is said to be able to distinguish eleven octaves, reaching from 16 1-2 to 38,000 vibrations per second.*

It will be seen from these facts that the difference of *one* vibration *per second* must produce a difference in the pitch of a tone, but such differences would of course be too small to be perceptible. It is estimated that an ordinary musical ear hears from one to two hundred sounds in an octave, or a thousand different shades of sounds in the whole scale; while trained violinists are said to be able to distinguish about 700 sounds in a single octave, or nearly 5000 in all.

Now if we take any one of these four or five thousand sounds that can be produced, and fix upon it as a *tonic*, or key-note, we can find its octave through the whole scale, by simply multiplying or dividing the number of its vibrations by two; and wherever we find a sound caused by any definite number of vibrations, any string which will produce twice, four times, eight times, or sixteen times as many vibrations in a second, will give the *octave of that note;* and all those strings, touched at the

*Sounds of the highest pitch, like the cry of some insects, become disagreeable, and by some persons cannot even be distinguished. It is quite possible to produce a sound, which, though painfully shrill to one person, shall be entirely unheard by another. Professor Tyndall, in his very interesting work on the glaciers of the Alps, relates an instructive anecdote of this sort, which I give in his own language:

"I once crossed a Swiss mountain in company with a friend; a donkey was in advance of us, and the dull tramp of the animal was plainly heard by my companion; but to me this sound was almost masked by the shrill chirruping of innumerable insects, which thronged the adjacent grass; my friend heard nothing of this; it lay quite beyond his range of hearing."

There may, therefore, be innumerable sounds in nature to which our ears are perfectly deaf, although they are the sweetest melody to more refined senses. Nay, more, the very air around us may be resounding with the hallelujahs of the heavenly host, when our dull ears hear nothing but the feeble accents of our broken prayers.—Prof. J. P. Cooke, "Religion and Chemistry," pp. 40,41.

same time, will produce concordant sounds, which will be smooth, pleasant, and agreeable to the ear, because the sound-waves adjust themselves to each other, and at brief intervals coincide, and so strike the ear together.

But if we strike a string whose vibrations are one-eighth more frequent than those of the note which we have selected as a key-note, we have what is called a *second*, which is a discord, sounding roughly and unpleasantly. So if we strike a string which causes sixteen vibrations while the key-note gives but nine we have what is called a minor seventh, which is also a discord. And if we strike a string which vibrates fifteen times to every eight of the key-note, we have still another discord, called the major seventh.

* * * * * * *

As the untrained human ear fails to recognize all the delicate shades of the pitch of musical sounds, so the human voice fails to imitate or embody them, but rises and falls from any given tonic or key-note, in steps of unequal length. Among uncultured nations, these steps are few; while under the influence of culture the ear becomes more acute, the voice more thoroughly trained, and the intervals more numerous. Had these steps been precisely equal, music would have lost one of its chiefest charms, for to the inequality of these musical intervals we owe the existence of the different *keys* of music, with their endless variety of shadings and effects; all of which are based upon the strictest mathematical principles.

* * * * * * *

A writer in the *Physico-Medical Recorder* furnishes a description of a harp, "or rather a pair of harps in the human body, which are estimated to contain 8700 strings each. They are situated in that portion of the internal ear called the 'cochlea,' which has the form of a snail's shell, having a canal an inch and a half long, making two and a half turns about a centre-post called the modiolus, the harp strings are, of course, microscopic, their length ranging from 1-500 to 1-200 of an inch. Their discovery is due to recent anatomical and physiological research, and they have been called the 'organ of Corti,' in honor of their discoverer.

"Passing the parts of the external ear, which are so admirably adapted to the purpose of conveying sound to the internal ear, we have the 'membrana tympani,' or 'drum,' which is tight-

ened or relaxed, similarly to the head of an ordinary drum, by the bones and muscles of the internal ear. By means of these the sounds received, and the capacity to appreciate sound, are greatly modified. Every stringed instrument must have a frame and sound-box of firm, close-grained material. These qualities are furnished in the Organs of Corti. The cochlea, in which the strings are hung, is hollowed out of the petrous portion of the temporal bone, which is the hardest piece of bone in the body. The strings themselves are of a structure which has the consistency of cartilage, and each has connected with it a terminal filament of the auditory nerve.

"Thus all the requisites of a harp are present in the cochlea. An example will indicate how this wonderful harp is played. Hold a properly tuned violin near a piano while the latter is being played upon. When E is struck upon the piano, the E string of the violin will vibrate and sound, as will the other strings when their corresponding tones are struck upon the piano. The 8,700 strings of this human harp have such a wide compass that any appreciable sound has its string of a corresponding tone, and the sound is conveyed through the connecting filament *to the auditory nerve*, and thus a knowledge of the sound is received by the mind."

* * * * * * *

Nothing in this whole subject is more wonderful than this adaptation of the human ear to the recognition of musical sounds. This adaptation is by no means universal; there are many persons who have excellent hearing, who cannot tell one tune from another, and who cannot sing in harmony. There are others who perceive no discords; to them music is only noise. There are others who delight in musical sounds, who detect the slightest discords, and who, having once heard a strain of music, can immediately imitate it, and perhaps never forget it.

Now the difference between the musical and the nonmusical ear, consists in the presence or absence of the power to instantly recognize the musical effect of the difference between the vibration numbers of the various notes in the scale. Melody and harmony result from the production of a certain number of sound-waves which strike the ear in a second; discord and jargon result from the same sound-waves striking the ear in different numbers, or from vibrations at a different rate of speed. In

what way can a child of three years, who knows nothing of sound-waves or vibration numbers, discern accurately these concords and discords? Who has constructed this sound-measuring instrument, so delicate, and so capable of unconsciously detecting and proving intricate mathematical combinations, without instruction or training? There are the mathematical elements; there are the sounds which fall on the ear of a child in accordance with the strictest and most intricate mathematical laws; the ear of a child instantly recognizes the result of the whole, and can detect any appreciable error; but what is the difference between such an ear and another ear which has no such power?

Here, for example, are a hundred singers, strangers to each other, arranged together. The leader touches the key of middle C on a piano which has been accurately tuned to produce 264 sound-waves to the second. Instantly that whole company of singers imitate that sound: that is, in some mysterious way, they adjust their vocal chords to produce 264 sound-waves per second. He strikes another note, G, and at once the vocal organs of each of those singers are so readjusted as to produce 396 vibrations of sound-waves per second. He strikes another tone, the octave of the first, and at once the singers respond by adjusting their vocal chords to produce 528 sound-waves per second; and if any voice fails to produce the requisite number of sound-waves, the musical ear at once detects the error. But at the same time a hundred other voices may adjust themselves to produce other sounds which shall chord with the sounds produced by the first hundred singers, and their ears will detect any lack of *concord* in those sounds. And so four or five companies of singers will be singing at once, each company producing different and yet concordant sounds; each person in these companies passing at pleasure through the ranges of one, two, or three octaves, and producing with the rapidity of the quickest speech, these changeful numbers of sound-waves, and instantly detecting every discord and every concord in tones, all of which depend upon the nicest mathematical combinations; and yet all this is done by persons, both young and old, who know nothing of mathematics, who understand nothing of the laws of acoustics, who never heard of a sound-wave or a vibration number, and yet who, by some mysterious power, work out these subtle mathematical problems to perfection, enjoying and communicating to others the intensest pleasure: while other

persons right beside them, having equally acute hearing, cannot distinguish one musical sound from another, and find no pleasure in them.

Can such organs, so constructed and adapted, be the result of blind unreasoning force, or blundering, unconscious chance? To minds who could imagine such impossibilities, how appropriate are the words of the Psalmist, "Understand, ye brutish among the people: and ye fools, when will ye be wise? He that *planted the ear, shall he not hear?* He that formed the eye, shall he not see? He that chastiseth the heathen, shall he not correct? He that teacheth man knowledge, shall he not know?" Psa. XCIV.

The facts in musical experience have been recognized for ages among all nations to a greater or less extent. Men have made music, heard music, enjoyed music, written music, harmonized music, and invented and constructed musical instruments for ages, in general accordance with these facts and principles, before they had the slightest suspicion of the mathematical laws which underlie the whole science of music, and which rule the anthems of the angelic hosts, the celestial harmonies of the seraphim, and all the strains of melody which brighten this world of darkness, weariness, and tears.

INSTRUMENTAL MUSIC.

It is to our ignorance and neglect of these fundamental mathematical laws of sound, that we are indebted for much of the mysterious jargon which passes for "music" at the present time. Well-trained human voices are capable of producing every musical sound within their compass; and of gliding up and down the entire range of musical tones, which shade and blend imperceptibly, as the sound-waves multiply or diminish. Hence melodious human voices, softened by the rich emotions which fill the renewed heart, can produce the sweetest, purest, most melodious and harmonious strains; and the music of human voices, carefully trained *without instrumental accompaniment*, is unapproached and unapproachable by instruments of music, only two or three of which admit even of delicate shadings of pitch, to say nothing of purity of tone, in which the voice is entirely unequaled. The whole rabble of keyed instruments are ingenious devices for debasing the human voice and vitiating the accuracy of the human ear, and producing sounds

which *can not* be perfectly harmonious even when in tune; and when "out of tune" the evil is proportionally aggravated.

For example, if ordinary chorus voices can produce sounds ranging from one hundred to one thousand vibrations per second, then such voices can produce nine hundred distinct shades of sounds. Thus in ranging from middle C, with its 264 vibrations to the second, to the octave above with its 528 vibrations, there are 264 different shades of pitch; and in the next octave above the number is doubled; while the piano, organ, or harmonium, has a key-board containing only *twelve notes* in each octave. But to play *perfectly* music in the seven keys, C, D, E, F, G, A, B, in both major and minor modes, twenty-six notes would be needed in every octave. Modern music is also written in sharp and flat keys, and the sharp and flat keys are different from each other. The vibration number of G-sharp is 412 1-2, but the vibration number of A-flat is 422 2-5, yet these in the organ, harmonium, and piano, must be played on the same pipe, string, or reed. Mr. A. J. Ellis, after careful investigation, asserts in the *Proceedings of the Royal Society* (vol. xiii. 98),* that to get complete command over all the keys used in modern music, would require an instrument having *seventy-two notes in each octave.* But no such instruments exist, and who could play them if they did? In the vain effort thus to represent on an average *six different sounds* by each individual *note on the key-board*, and by thus vitiating the human ear, and debasing and corrupting the vocal tones to bring them into unison with such defective instruments, men produce a kind of music which is fearfully and wonderfully made, by singers who always practice and perform with instrumental accompaniment; a music which fails to express the deep emotions in the heart of the singer, or to awaken corresponding emotions in the mind of the hearer, if indeed the singer has emotions to express, or the hearer emotions to be awakened. But as the organ thunders on, and drowns both melody and harmony in its ceaseless droning, it makes comparatively little difference how the singers use their voices, since their words are unintelligible, and their tones are often a babel of untrained, unmusical, discordant janglings. If nine-tenths of the musical instruments now in use could be sent into oblivion, and if singers could be converted to God,

*See *The Science of Music, or The Physical Basis of Musical Harmony*, by Sidney Taylor, M. A., p. 157.

and then *trained* in voice and ear, *without* the debasing brawl of instrumental accompaniment, or with instruments tuned and used to play music only in a single key, we might have examples of melody and harmony which we are never likely to have in connection with ordinary musical performances.

While man's musical instruments cannot reproduce the myriad grades and shades of musical sound, man's vocal organs are so carefully planned and constructed in accordance with mathematical and mechanical laws, that they can produce *every possible grade and shade of sound* within their compass. For the vocal organs can be mechanically and automatically adjusted to produce from *one hundred* to *one thousand* sound-waves per second, the adjustment varying to increase or decrease the number even by a single vibration per second. No instrument has ever been produced capable of such delicate adjustment; and the stringed instruments which so closely *follow* the tones of the voice, owe the nicety of their adaptation *not* to their construction or automatic action, but to the intelligent supervision of the skilled *player* who, by lengthening or shortening the vibrant strings, produces minute variations in tone.

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We shall never know what true music is until we conform to the perfect mathematical laws of melody and harmony. This may never be done in this world. Earth's instruments are out of tune, and no one can tune them perfectly; every variation of temperature changes their pitch and exhibits their imperfection; but that which is perfect will come by and by; and when the angels of God shall gather around the throne of glory; when the redeemed shall come with palms, and crowns, and harps; when the song of the ransomed shall rise like the voice of many waters and mighty thunderings, and yet shall fall sweet as the music of "harpers harping with their harps;" we shall then see the difference between the true music, made in accordance with the mathematical laws which govern the universe of sound, and the blundering, hap-hazard musical jargon which vexes so many righteous souls in this world of discord and confusion.

We have glanced at the working of a single mathematical law, which lies at the foundation of musical science. But we have only touched the subject. There may be yet deeper principles, which we have only begun to comprehend. It is related

that one great pianist, not content with ordinary musical sounds, found delight in all cries of pain and distress, as if by some wider grasp he was able to distinguish other tones and concords outside of the range of the ordinary mind, but which were embraced in his marvelous musical comprehension.

It is said that persons ascending above the surface of the earth, as they go higher and higher, catch the faint sound of what men call discord; but which in the upper air are mellowed and softened till they blend in perfect harmony. So it may be that the Eternal Mind comprehends music where we see only discord, and that all earth's seeming turmoil and confusion, rises at last amid the music of the spheres, and falls harmonious on the ears of Him who maketh even the wrath of man to praise him; who worketh all things according to the counsel of his own will, and whose glory not only fills the heavens, but shall yet flood the earth, as the waters cover the sea.

We quote the above from "Atheism and Arithmetic," by H. L. Hastings (reviewed in the January number of THE ESOTERIC), not only that our readers may obtain some idea of the value of this little book, but also to assist them in an understanding of what has been several times alluded to in this Magazine; namely, the musical possibilities of the future, and the difficulties in the way of reproducing on instruments now manufactured the creative, or astral harmonies, which have opened up to some of our people.

The writer intimates that the range of musical sound broadens in proportion to racial unfoldment. The Chinese, and much of the Hindu music, is confined to a very limited number of tones, while the music of a higher civilization, that of the Christian world, is exceedingly complicated in comparison to that of a people a race round below us. This brings to view that to which we have before alluded,—that by a life of regeneration, which refines the organic qualities and intensifies many fold all the sensibilities, the individual is enabled to hear a great variety of musical sounds entirely inaudible to the ordinary musical ear.

When we talk of hearing the astral harmonies, "music of the spheres," to those who have never heard these things, it is mere fanatical jargon; and when we refer to hearing the change of harmony when the earth passes from one sign to another, or

when the moon or a planet makes a similar change, or to hearing the change in the ever-present harmonies when the signs rise above the horizon, then our church brethren refuse to listen to us any longer, for they believe that everything that in any way relates to the influence of the heavenly bodies over ourselves and surrounding nature, is astrology and has long ago been exploded as an old superstition, and they will have none of it. But the fact in God's creation remains unchanged, that everything in the universe has its own peculiar tone and that creation is carried on by these tone vibrations. We agree with these good people that the superstitions and follies of the past, indulged in by the ignorant, are unworthy the attention of the nineteenth century, but should we not be careful about wholesale condemnation, without investigation, of things that are palpable facts in the world one step beyond our present status, and, if proper methods be applied, wholly within our reach?

The author from whom we quote gives the reader some idea of the hopeless task which has confronted those of our people who have sufficiently opened into the astral harmonies to be able to study its laws of vibration and form definite ideas as to its reproduction by instrumentality. This music is not based upon C Major as its fundamental scale, nor is the sweep of its harmonies composed of abrupt steps as represented by the tones and semitones of modern music. It does not play upon the external nerves of sensation as do the staccato effects which are the only ones rendered in the music of to-day. The laws of its harmony teach us that musical tones are the vibration of life currents, the voice of soul qualities, and each distinct part of its grand chorus recognizes the fact that iteration surrounded by its own harmonies with all their wonderfully delicate variations of tone and effect, is a most important factor in reaching and playing upon the soul of the listener. This music which embraces within the compass of the seven keys, the basic notes, a much greater variety of grades of sound, shading into each other with much more delicate precision, than those referred to by Mr. Hastings, could not be rendered on the crude instruments now manufactured; and as the Fraternity has neither the mechanical conveniences, nor the time to mature the mechanical contrivance, necessary to produce a suitable instrument, it has for the present been necessary to lay aside our work in this direction, awaiting the time when we can command instrumentality

which will enable our people to formulate the laws of the higher harmonies.

But in the history of the past, every need has brought its supply, for every additional need has arisen in the progress of the race; and the fact that there are now those who are not only able to hear the music of the heavenly bodies, the vibrations of the creative currents, but also the music of the heavenly hosts, brings the need for instrumentality by which this heavenly music may be reproduced upon earth, and we feel that we may prophesy that the need will be supplied.—[ED.

I WONDER WHY.

"I wonder why this world's good things
Should fall in such unequal shares;
Why some should taste of all the joys
And others only feel the cares?
I wonder why the sunshine bright
Should fall on paths some people tread,
While others shiver in the shade
Of clouds that gather overhead!

"I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat
While others faint and thirsty go?
Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich on fruitful earth,
While others till but barren ground!

"I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblessed with aught of tenderness!
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here!

"Ah! well; we may not know indeed
The why, the wherefores of each life!
But this we know—there's One who sees
And watches us through joy or strife.
Each life its mission here fulfills
And only He may know the end.
And loving him, we may be strong,
Though storm or sunshine He may send."

SPIRITUAL GIFTS.

The existence of spiritual gifts, such as seeing and hearing that which is hid from the ordinary eye and ear, has always been mysterious and even doubtful to the general mind; and it is not surprising that this is so, for when we take a survey of our own consciousness and have fully determined its plane of existence, it will be found that we are entirely incapable of seeing, hearing, tasting, or smelling anything that does not belong to that plane of consciousness.

If we bring two persons together, one interested in the study of the more material manifestations of nature, such as mineralogy, geology, etc., and the other in nature's subtler forces, electricity, chemistry, and the like, we will find that many things claimed by the man working in the finer elements seem incredible to the one whose attention is held by grosser substances. He sees colors, movements, and changes, hears sounds, and is conscious of many other manifestations which the man engrossed in the material phenomena is incapable of perceiving, observe as attentively as he may.

When we come to the closest possible observation of anything, the line between the imaginary and the real becomes questionable; and those who are laboring for spiritual powers,—added capacity to see, hear, etc.,—necessarily stand questioning upon that border line, and they can intelligently go no faster than all the faculties of consciousness unfold into new and higher spheres of action. But as they do so, those things that were at first uncertain become as real and tangible to all the mental faculties and powers of perception as the rock is to the geologist.

As we begin to awaken into the world next beyond material phenomena, there are times when our consciousness suddenly opens, and, but for a moment, we perceive what belongs to that world. We rub our eyes, cast about us, and wonder, Was I dreaming? surely it was a conceit born of my own imagination

that flitted across my consciousness. Again, we hear sounds, we stop, and, in accordance with the old habit of life, listen *with the thought centered on the grosser sensibilities*, but we no longer hear anything.

At this point we should carefully analyze the effect of former beliefs and of a life-long habit of heeding only those sensations that affect a well-known sense consciousness, for we find that we are apt to doubt the reality of a phenomenon that does not impress the nerve centers in the same manner as do those to which we are accustomed. In order to rise into the higher development as speedily as possible, we should analyze, and bear in mind how we have been influenced by, the new sound, or imaginary sound, the new sight, or imaginary sight, and try to make ourselves capable of fully understanding the unaccustomed sensation (for the senses are distinct forms of sensation), thus familiarizing ourselves with a new set of experiences and testing their reliability or falsity.

We find, however, these hallucinations growing upon us with great rapidity, and as we continue thinking of higher things and the cause world and obtaining knowledge concerning it, it gradually becomes as real and tangible to us as was heretofore the material world. As our thought consciousness, born of knowledge, merges into a higher plane of existence, the phenomena of that plane become not only a continued experience, but a most patent fact.

Therefore the Esoteric student who begins to experience these unusual states, or perceptions, or hallucinations, or whatever you may please to call them, should be careful not to condemn or totally reject them, neither should he accept them as a cognizance of fact; he must remember that these things are only the shadows of the real world into which he has not yet entered, and as such they are liable to take many fantastic and unreliable shapes. Before he can authoritatively speak of what is in that world, he must have entered and be living there in all his intelligent consciousness.—[ED.

A SUGGESTION CONCERNING ELECTRICITY AND MIND.

The wonders of electricity, like the wonders of mind, have not yet been explored by the scientists of the world. Many facts relative to these subtle forces are known to science, but the why of most of them is still unknown. Why two wires insulated from each other and coiled round a cylinder should superinduce a current in the wire not attached to the battery equal, if not stronger than that in the wire connected with the battery, is as little known as why two persons who have been psychologically associated, can, without instrumentality, communicate with each other although insulated by an indefinite distance; both phenomena are mysteries in the present development of scientific knowledge.

But to our mind electricity is the physical energies filling all space, and is near akin to mind, which also fills the entirety of space. We know that the individual, especially one living the regenerate life, becomes so charged with electricity that his garments, when removed, will crackle and sparkle as if attached to an electric battery; and that this electricity may be guided and controlled by the will of the individual is a well known fact. Therefore may we not argue that, if a person is able to guide and send these electric currents to any part of his body, it is possible that he will sometime learn how, and have the necessary mind power, to control the electric energies of the world, causing them to serve his purpose without mechanical contrivance. Words are conveyed around the globe on the electric current, and thoughts are conveyed from one extreme of the world to the other without the instrumentality of wire. Do not these facts suggest a realm of experimentation to those who are living the regenerate life.

If we may be allowed to theorize upon the nature of mind as well as that of electricity, we suggest that the facts that there is no apparent lapse of time between the sending and the receiving of a message by means of the electric wire, and no

apparent lapse of time between the sending forth a thought and its reception by the one toward whom it is projected, furnish strong evidence in favor of the assumption that we are living in a dense ocean of electric energy and thought element which is most plastic; so that, as we move the end of a rod suddenly forward, and the end which is more remote from us will move at identically the same instant, regardless of its length, in like manner the plastic condition of the all-pervading mind element enables it to receive in India the impression of certain thought vibrations and identically the same vibrations will be produced in America at almost the same instant.

While this is speculation and there are many things that we do not know, yet there are some things we do know and among them is this, — that we feel, the brain take cognizance of, a sensation in the foot, because the same life element that gives power of consciousness to the brain, fills the whole space from the brain to the feet. We know, too, that it is the same mind element which enables us to think that fills all space, and that, as certainly as we may know what is taking place in our foot—yes, much more certainly, may we know what is taking place in any part of the world, for the mind and sense element that permeates our bodies is also the fullness of the universe.

A STUDY IN SYMBOLS.

From blue to red,
From red to gold,
From gold to gray;
So turns the sky,
So fades the light,
So ends the day.

From ease to strife,
From strife to pain,
From pain to peace;
So life shall wax,
So grief decline,
So toil shall cease.

—Clarence Urmy in *Munsey's*.

WHAT DO YOU KNOW?

What do you know? and How do you know it? Here our readers have two questions which are so pointed and clear cut, that we feel they should fasten themselves deeply upon every mind, and cause each individual to take such a thorough inventory of personal experiences and knowledge as is necessary to prove beyond a reasonable doubt that the Esoteric teachings are based upon facts that be.

To answer these questions intelligently, and thereby prove to one's self and others the tenability of our position, it is essential that we think, and think orderly. "Blessed be he that enlargeth Gad."

We should take the attitude of the builder who has found the "bed rock" and laid the foundation timbers thereon. With detailed plans and specifications before him, all possibilities of error are reduced to a minimum. As he advances step by step, he himself is ever informed, and he is prepared to enlighten another, as to the how and why.

The time is upon us, as a body of light bearers to earth's children, that we must act, think, and speak from the standpoint of absolute knowledge. Abstract statements are misleading, contradictory, and too often far-fetched — the world is flooded with such and theoretical lines of reasoning; therefore none of these are of use to us.

As children of light, we claim the divine right to be understood; and to substantiate such a claim, we must be prepared to enter into the minutiæ of all our statements with the exactness and conviction of a scientist who has worked his way inch by inch from the center to the circumference of the problem.

Our field of operation is the daily life of man; wherein we propose to "prove all things, and hold fast that which is good."

In writing an article or a letter, or in addressing an audience, we should base our thought formulation upon the provable things of nature. Surely in this broad domain of mineral,

vegetable, and animal life, we have sufficient prima facie evidence to vindicate our position in each and every particular. Thus we are to bring the subjective consciousness into practical objective use, which completes the circle about our triune existence: and here we open into our respective spheres of use to the incoming age. Here, again, we will be able to lay hold upon the objective knowledges that mortals of earth have gathered in every cycle: line them up, and elucidate such a comprehensive system of sciences as shall materially hasten the advent of the higher civilization of the new dispensation.

DECAY.*

E. J. HOWES.

Who would not be content,
Departing on the ways of death—
The spirit breathing with increasing breath
The airy ravish with all being blent
Of hues that stir, yet mould us in content.

As lusters of the morning without sound
Ascend the sky and weave unwavering day
Unnoted in their toil; and keep their stay
'Till twilight with departure robes the ground
And mortals feel regret for what they only found

Departing on the subtle ways of death;
So we have learned how beautiful is life
(We who have groundward striven full of strife
And vanity of less than dying breath),
To see at last thy wisdom, Lord, in death.

*The beautiful thought expressed above, is full of sunlight for those who expect to pass over the dark river.—ED.

"OUR FATHER."

When I have felt conscious of the nearness of God's presence I have often, almost involuntarily, formed in my mind the words of a prayer; and as the prayer went up from my heart there fell upon me a feeling of condemnation, a feeling that I had done wrong, and I have wondered why; for I felt sure that in some way I had made a mistake, and that the worded prayer had frustrated the effectual prayer of the soul.

When our Lord's disciples asked, "Lord, teach us to pray," he said, "After this manner pray ye: Our Father, etc." When he said, Pray after this manner, he meant, Let your prayer embody these sentiments and nothing more, all necessary and lawful desires are comprehended in these words. To some this prayer is so short and simple that it does not seem to include all that they feel they need; but what do the words, "Our Father," imply? A father not only begets his child, but if he be a father in the true sense of the term, he also provides for the sustenance of the son until he is able to provide for himself. If the father loves the son, he watches over him, guides him when in need of counsel, and anticipates all his needs; so that he need not trouble himself about provision for the future, his whole time being given him to development along those lines of growth desired by the father. Seeing, therefore, that all external wants are provided for, it is not for these that the son of God need pray; it is "after all these things that the Gentiles seek," for they do not believe that God is a loving provider; but the times of the son's opportunity to do according to the Father's purpose, are the times of effectual prayer.

When we acknowledge God as "our Father," we should feel that in his attitude toward us he is not lacking in any of those qualities, or attributes that make a perfect father; that he knows all our needs and will supply them at the proper time and place, according to his own wisdom and love; but we must act in accordance with his will and purpose, or there will be

administered reproofs and corrections, which are keenly felt even if they are given in loving regard for our welfare.

When Jesus would illustrate God's watchful care, he spoke of the flowers and birds, and his thought seemed to be that it is not necessary that one know his needs or what to pray for, more than to hold to the sentiments taught in "the Lord's prayer;" for one who earnestly desires (prays) in harmony with its sentiments, puts himself in the position of a dutiful son: who can say, "father," but the son? and who can say, "our Father," save he who recognizes all men as brethren?

One thing only troubles me, lest I should do something which the constitution of man does not allow, or in the way which it does not allow, or what it does not allow now.

Near is thy forgetfulness of all things; and near the forgetfulness of thee by all.

It is peculiar to man to love even those who do wrong. And this happens, if when they do wrong it occurs to thee that they are kinsmen, and that they do wrong through ignorance and unintentionally, and that soon both of you will die; and above all, that the wrong-doer has done thee no harm, for he has not made thy ruling faculty worse than it was before.

The universal nature out of the universal substance, as if it were wax, now moulds a horse, and when it has broken this up, it uses the material for a tree, then for a man, then for something else; and each of these things subsists for a very short time. But it is no hardship for the vessel to be broken up, just as there was none in its being fastened together (viii. 50.)

Nature which governs the whole will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, in order that the world may be ever new (xii. 23).

When a man has done thee any wrong, immediately consider with what opinion about good or evil he has done wrong. For when thou hast seen this, thou wilt pity him, and wilt neither wonder nor be angry. For either thou thyself thinkest the same thing to be good that he does, or another thing of the same kind. It is thy duty then to pardon him. But if thou dost not think such things to be good or evil, thou wilt more readily be well disposed to him who is in error.—*Marcus Aurelius.*

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.

So. Boston, Nov. 15, 1897.

Mr. H. E. Butler:

Dear Brother,—Jesus said, "If ye continue in my word [be a doer of it], ye shall know the truth, and the truth shall make you free." Free from what? The law of sin and death. But what is this law of sin that everybody breaks, thereby committing sin and bringing on death? Is it possible that we can live as long as we wish, or completely overcome death? Let us see what some of the greatest authorities that ever lived say about it. Paul, in his talk to the Romans, says, "To be carnally minded is death." The reason given is, because "the carnal mind is enmity against God;" so that to live after the [lust of] flesh means to die (Rom. VIII). "Be not deceived: neither fornicators, nor adulterers * * * shall inherit the kingdom of God; * * * for he that committeth fornication sinneth against his own body" (I. Cor. VI.). "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in honor; not in the lust of concupiscence" (I. Thess. IV. 3–5). Now, to go contrary to the above teachings, looks very much like sin.

But let us go a little further and see what James says about it; he comes more to the point, thus: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it [the conception] bringeth forth sin [how could it be otherwise?]: and sin, when it is finished, bringeth forth death." So from these statements it seems plain as to what the law is that bringeth into the world sin and death, from both of which the Master promised that, if we followed his commandment, we should be free. "What!" I fancy I hear some one say, "do you mean to say that it is our own fault that we die?" Yes, that is just what I mean. If some have overcome, why cannot we do so?

But let us look for further testimony as to the law of life, according to Jesus. He said, "My sheep [those that follow in deed] hear my voice, and I know them: and I give unto them eternal life, and they shall never perish" (John x. 27), and again, "Whosoever liveth and

believeth in me [doeth my works] shall never die" (John XI. 26). If this is not plain enough, how is this? "Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (John VIII. 51).

Now, these are plain words that we cannot get away from—so plain that we need not look for further quotations, but proceed at once to seek the law by which we can overcome death. On turning to I. John III. 9, 10, we find that "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." As we look carefully into this and many similar passages, we feel like believing that holding all the seed in the body, is the first step. Then the consecration of our lives without reserve to God, wholly living up to the covenant, will bring us to the point where this corruptible shall put on incorruption, and this mortal [not after it is in the grave] put on immortality. Having done that, it does seem as though "then shall be brought to pass the saying that is written, Death is swallowed up in victory." And may we not then exclaim in exultant derision, Ha! death, "where is thy sting? O grave, were is thy victory." I. Cor. XV.

Having in part applied the law and having received wonderful results, even at that, for which nothing could compensate me—death itself would be preferable to their loss,—I feel justified in both holding forth the truth wherever there is an opportunity to do so, and continuing, to the best of my ability, in the "narrow way,"—the path that Jesus trod, the path that made him what he was and is. And so in all faith I have entered into the race, fully believing that I will gain that glorious prize of Bodily Immortality.

GEO. SOUL.

TOLEDO, O., Nov. 4, 1897.

Dear Brother Chandler:—I want to call your attention to a point that perhaps might be of sufficient general interest to speak of in THE ESOTERIC. I have quite a number of times, during the past year, had losses when the moon was crossing the line from one sign to another. Aquarius is a "danger" sign for me, and Pisces is not, but I have noticed four occasions upon which losses occured when the moon was crossing the line from Aquarius to Pisces, and have also noticed the same thing when the moon crossed from Scorpio to Sagittarius. Brother G. has noticed about the same thing with regard to Pisces. Now can you explain why it is that the act of the moon crossing the line should make it more dangerous to a successful holding of the life?

I think I have discovered one cause of my having so much trouble in conserving lately. Mercury went into Virgo the 14th of Sept., just

about the time my difficulties began. This is the position of Mercury in my nativity. Then being a Libra-Aquarius I am sensitive in Libra, Scorpio, Capricorn and Aquarius. The moon and Mercury together working through the same signs were too much for me. I did not realize this at the time, as I do now. I will have to watch Mercury closer. Yours fraternally. F. E., M. D.

Ans. We have observed that at the time the moon crosses a line of the zodiac, there is always a change in the character of the life currents as well as the mental conditions. When the mind is characterized by a certain state, in which the individual feels strong and secure, and the moon crosses the line, that mental state is broken up unless the soul consciousness is very strong. This leaves the person open to adverse influences and mental conditions.—[ED.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

C. F. P. Nov. 22, 1836. Pepperell, Mass.

⊕ in ♐; ☽ in ♉; ☿ in ♏; ♄ in ♉; ♃ in ♒; ♂ in ♍; ♀ in ♒; ☿ in ♈;

You are an embodiment of energy; have fine intuitions, which have undoubtedly been your guide and protection through life. Your energy may prevent your having rheumatism, but will not do so if you are living in a damp place. For the best mental and physical results you should live among the mountains, or at least in a high, cold country. Have an indomitable will, and have your own peculiar ideas as to right and wrong, which have cost you many a thousand dollars. It is yet possible for you to reach the highest goal of human attainment, if you can abandon all anxiety and care, and radically change all the habits of your life; it would be well if you could move to a different locality from that in which you have been in the habit of living. Cultivate within yourself youthful thought and feeling. Study the laws of mind healing, so as to overcome all infirmities by means of the will. Take plenty of gymnastic exercise, and re-establish new hopes, ideals, and aspirations, and you will find within your-

self the capacity to renew vigor and bring back your youthful animation, and to render to the world most valuable service in the new thought.

Mrs. R. D. Oct. 31, 1861. Near midnight. Des Moines, Iowa. ☉ in ♏; ☽ in ♎; θ, ☊; ☿ in ♐; ♄ in ♓; ♅ in ♓; ♂ in ♈; ♀ in ☊; ☿ in ♏.

You have a good, clear, reasoning mind; but, being polarized back into Libra, you are uncertain about everything, even when convinced by your reason. If it comes to any sacrifice from a practical standpoint, you doubt, question, and feel uncertain in every move you make. Should be careful to examine all sides of a question—which you naturally do—and after you have done so, refuse to doubt; conquer the habit of doubting and questioning Your inner nature is exceedingly paradoxical—have a great deal of faith, and yet no faith at all; a great deal of reason, but, instead of enlightening you, your reason leads you into doubt. If you make it a rule of life to gather your evidences for and against important matters and to write them out, so that they may be firmly fixed in your memory, then you can fearlessly act upon them, absolutely refusing to admit any further uncertainty regarding the matter under consideration. Overcome all evil imaginings of others; conquer doubt and suspicion; restrain your appetite, confining yourself mainly to coarse, wholesome food, and not too much of it. Refuse to be anxious or disturbed about anything; keep your mind stayed on God, with the one desire to know and do his will.

F. R. C. O. March 7, 1865, 8.50, a. m. Leeds, England. ☉ in ♓; ☽ in ♋; θ, ♉; ☿ in ♐; ♄ in ♈; ♅ in ♊; ♂ ♑; ♀ ♒; ☿ in ☊.

You have been born with a restless, active nature. We trust that opportunity has enabled you to gain an abundant education, for you have the ability to utilize it to the very best advantage, with the exception of a certain lack of the spirit of wisdom from the interior, or spiritual side. You should give a great deal of thought to the utility of wisdom in all that pertains to your mental activities. Have remarkable ability as a public speaker. Your power and success lie in the direction of your words; could reach an eminent position as a lawyer or politician. Cultivate "exclusive" habits of life, avoiding association with those beneath you in social culture. In living the regenerate life you will soon awaken to the unseen forces and to occult knowledges, which, unless your mind is fully centralized on unity with God as the one desirable ultimate, may mislead you and stimulate within you an undue self-appreciation. Remember that the power you have is the ability to draw, receive, from the fountains of knowledge and understanding, and that it is not within yourself. To prevent heart diffi-

culty, avoid excitement. To prevent dropsical tendencies, take plenty of exercise. The times of especial danger of losses are when the moon is in Cancer, Taurus, or Pisces; and the hours of danger will be when either of these signs is rising. Observe that you will also have trouble in this direction when Mercury is in opposition or squared to Uranus, from the geocentric positions; and possibly when these planets are in conjunction.

P. A. W. Jan. 4. 1846, between 12 and 1 a. m. Boston, Mass.
⊕ in ♑; ☽ in ♈; θ, ♎; ☿ in ♎; ♄ in ♌; ♅ in ♏; ♂ in ♏; ♀ in ♐; ☿ in ♒.

You are a person of ideals; your brain is always full of plans and methods for accomplishing some great ultimate. Have a very positive and determined mind, with a good full estimate of your own abilities and powers. It is very hard for you to brook any coercion. You have always had a very strong leaning toward the mystic, and have always had visions and occult powers. Possess artistic abilities in the way of tastily arranging everything in your domestic surroundings. You should learn in its fullness the meaning of our Lord when he said, "Resist not evil, but overcome evil with good;" for, if your life is dedicated to God, you can leave every wrong in his hands with perfect security, and it will be righted. Overcome all inclination to control those around, and seek a quiet harmony with yourself, with nature, and with the God of nature; by so doing you will avoid much anxiety and worriment, and many pains and aches in the body. You need that childlike Christian devotion which will bring a conscious peace and unity with God.

M. C. Jan. 25, 1857, between 11.30 and 12 a. m. Indiana.
⊕ in ♒; ☽ in ♒; θ, ♉; ☿ in ♏; ♄ in ♑; ♅ in ♎; ♂ in ♎; ♀ in ♐; ☿ in ♑.

Your nature is bright, active, and very vital. As to what you are in the way of health, vigor of body and mind, and superficial characteristics, depends almost entirely upon circumstances and habits of life; therefore we can only speak of your real nature under favorable circumstances. You have an exceedingly positive will and a great amount of perseverance; an ability to see and forsee everything toward which your interests are turned. You have the capacity to succeed in almost anything you may undertake. In the Esoteric life you will almost immediately open up into clairvoyance, and remarkable inspiration of knowledge far beyond your understanding or your ability to utilize; consequently, you should dedicate your life to God, entirely turning away your desire for occult powers and forces and holding but the one desire,—to know and do the will of the Father, for if you give attention to the inspirations, visions, and knowledges which come to you, you

will be led to believe many things of yourself and the laws of nature that will be erroneous and misleading. Avoid spiritualism, enjoy music, keep in the spirit of devotion, and desire, above all things, a rational understanding of everything that occasions the acts and thoughts of your life.

B. A. P. Oct. 9, 1875, between 11 and 12 p. m. California.
☉ in ♎; ☽ in ♒; ☊, ☋(?); ☿ in ♒; ♄ in ♌; ♃ in ♉; ♂ in ♏; ♀ in ♈; ☿ in ♌.

An exceedingly sensitive nature. Your surroundings have an immense influence over your life, feeling, and thought. If you are surrounded by intellectual people, you are very bright, clear-headed, with fine intuitions; and with harmonious surroundings would readily gain the ability to read the thought of others. You should never associate with people who are diseased, frequently angry, or of a morbid temperament. Have an exquisite taste for the fine arts, and abilities as an artist. From within yourself there is no liability to disease except from indigestion. Overcome the care and anxiety about what others may think of you. Fix firmly in your mind the purpose to live the true life. Form the habit of weighing well your words; speak, act, and think from the positive, decisive standpoint. Overcome the habit of day-dreaming, and let every moment of your life be spent in a useful manner. You are a very feminine nature and must continually cultivate the positive. Observe carefully, that you may be able to distinguish between the mental and physical conditions of others which may be affecting you, and your own mental states.

S. E. T. May 20, 1842, 2, p. m. Yarmouth, N. S.
☉ in ♉; ☽ in ♎; ☊, ♏; ☿ in ♏; ♄ in ♋; ♃ in ♋; ♂ in ♐; ♀ in ♑; ☿ in ♑.

Your senses are most acute, strong and active. Are governed almost exclusively by Uranus, the mystic and the occult planet. Are very inspirational, and your inspiration takes form as of individuals. Your whole mind is governed by the unseen, and you will find that all that comes to you from that source will be wholly characterized by the line of thought you have been following. The character of the thought in the book you happen to be reading will follow you as a personal intelligence, leading you on, as long as you adhere to it, in the lines it has been setting forth; therefore, if you would reach any attainments within yourself, you should be very careful to "prove all things," and before accepting a thing, know from the highest standpoint of reason and positive evidence that it is true. Otherwise, your life will become that of a mere automaton—while many great and important knowledges might flow through you, there would also flow through you follies, errors, and incongruities, and your whole life would be

wasted for lack of practical utility and service to your own body, mind, and to others. Remember that real attainments mean hard, practical work, and not idealism.

A. R. D. Jan. 4, 1858. Indiana.

⊕ in ♑; ☽ in ♐; ☿ in ♏; ♄ in ♑; ♃ in ♏; ♂ in ♓; ♀ in ♊; ☿ in ♏.

You possess a very positive organism, but have the ability to keep that out of sight. Have a vitality that is almost limitless, with a restless, combative temperament; you should be able to make your way successfully through life. Are a fortunate nature, and, in the regenerate life, would have great power, vitally and psychically; avoid, however, the effort to control the minds or acts of others. You will have great difficulty in leaving the physical senses, overcoming self-will, and surrendering yourself to the mind and will of God; therefore, if you would reach the highest goal of attainment, you should make these points the especial effort of your life. Music and art are very attractive to you, and very beneficial to your mind and body. Muse much upon the meaning of the Lord's Christ who said, "Whatsoever ye would that men should do to you, do ye even so to them." In living the regenerate life it is necessary that you avoid excitement, and especially anger, which would greatly endanger your life and health. Follow the natural inclination of your nature to find good and sufficient reasons for everything that you believe, spiritually as well as in the scientific.

BOOK REVIEWS.

THOUGHTS ON EDUCATION. Price 5 cents. By Reuben Greene, M. D. No. 295, Warren St., Boston, Mass.

This pamphlet contains vital thought relative to our defective methods of education, and points out clearly the desirability,—yes, the necessity for a radical change in this particular phase of life. The author says:—"The spiritual and religious natures of man were created for the worship and adoration of their Creator, and can be satisfied with nothing else. To a Christian, it is a sad spectacle to behold men, created in the IMAGE OF GOD, indirectly crushing out God's image in their education by developing only the physical and intellectual,—studying the science of earth, and neglecting the science of heaven and the worship of God."

THE BROTHERHOOD OF THE NEW LIFE. The Man, the Seer, the Adept, the Avatar; or T. L. Harris, the Inspired Messenger of the Cycle. By Respiro. Second edition, revised and enlarged. Price, one shilling. E. W. Allen, 4, Ave Maria Lane, London, E. C. Eng.

A 28-page pamphlet issued for the purpose of refuting sundry malignant and slanderous reports concerning the character of The Brotherhood of The New Life and its Pivotal Chief, Thomas Lake Harris. Personally, we are not acquainted with Mr. Harris, and therefore cannot speak of his personal character. We have no hesitancy in saying, however, that his writings are the production of

a highly endowed mind,—rich and fertile in spiritual thought, and calculated to awaken a deep interest if read with discretion. On page 2 of this pamphlet we read that "the following collection of statements have been voluntarily rendered, not only by those who have been for many years members of the central society of the Brotherhood of the New Life, but also by outsiders who, while respecting and even admiring T. L. Harris as a man, by no means endorse the whole of his spiritual philosophy."

On page 11 we find the following statement extracted from the *New Church Independent*, 1892, XL. 88–90:—"His warfare against the sins, the shams, the fads of fashion, the hypocrisy of church leaders, governmental and political corruption, added to lofty, poetic, spiritual insight, and his epic verse, his treatises upon almost every phase of spiritual philosophy and ethics, have arrested the attention and challenged the admiration of thousands of intelligent people."

It is not an unusual thing to find men of transcendent genius criticised, maligned, and calumniated: it has been done in all times, and no doubt will continue until man becomes Regenerate,—thereby recognizing the Christ nature that lies hidden in every personality.

THE NEW PHILOSOPHY OF HEALTH. A Study of Spiritual Healing and The Philosophy of Life. By Harriet B. Bradbury. Cloth, 75 cents. The Philosophical Publishing Company, 19 Blagden St., Boston, Mass.

This is one of the most admirable books on the Science of Spiritual Healing that we have had in hand for some time. It presents simple methods for bringing about harmonious conditions on the several planes of being,—physical, mental, and spiritual. The instructions are in clear, concise form, and may be readily put into practice. It is a work that we especially commend to devout, soul-aspiring Christians,—those who believe that all things are possible if we but seek to *know* and *do* the will of our Heavenly Father. We quote a portion of Chapter X on the proper mental attitude:—

"It is difficult for the novice to understand just what is wrong with his mental attitude or how he can himself do anything to correct it. The proper attitude may perhaps be described as mental non-resistance. Emerson touches this principle when he says that if we would cease fighting our evil impulses and devote ourselves to yielding to our good ones, we would find our spiritual growth much more easy and natural. Our great trouble is that we struggle too hard, and there again is shown the injurious effect of self-conseiousness. We feel that we must do something ourselves, when God is waiting to do all things for us as soon as we will be quiet. We feel when we pray, that we must induce God to change his attitude towards us, when in reality it is our own attitude that needs to be changed and not his."

This attractive little volume contains a clear, practical exposition of "The New Thought" philosophy, and is free from the objectionable doctrines and radical statements which characterize so many books on mental healing. It is recommended as an excellent book to put into the hands of those who are uninformed on this subject, since it appeals strongly to the reason, and is at the same time spiritually stimulating and helpful.

THE DAY OF VENGEANCE. 660 pages. Vol. IV. of the Millenial Dawn Series. By Charles T. Russell. Cloth, $1.50; leatherette, 50 cents, paper, 35 cents. Address, Watch Tower Bible and Tract Society. Bible House, Arch St., Allegheny, Pa.

The purpose of this work is to show that "The Day of Vengeance"—the time of great trouble which shall involve all nations, and of which we are so abundantly forewarned in the Scriptures,—is soon to come, and that the power exerted for the overthrow of the nations will be divine power, and not mere human energy. It will be God's power that will punish the nations, and that will eventually "bring forth judgment [justice, righteousness, truth] unto victory." On page 14 we find an interesting interpretation of the symbology of Edom.

A FRIEND AT COURT. Yearly subscription, $1.00, in advance. Published monthly. The Ralston, Washington, D. C.

The above is the title of a magazine of law and literature, devoted mainly to "Department" matters. In cursorily looking over it we see that it also contains information pertaining to matters of national importance, which, no doubt, will be highly interesting to many.

OUR SOUTHERN HOME. Issued monthly. Subscription, 25 cents a year. M. H. Pride, editor and publisher. Mount Holly, N. C.

This periodical is published in the interest of Southern home seekers. It is a journal devoted to the development of North Carolina and the interests of Southern immigrants. It contains information relative to the soil, climate, crops, markets, in fact, everything that would be likely to interest persons looking for a new home in the South.

THE PRACTICE OF PALMISTRY FOR PROFESSIONAL PURPOSES. By Comte C. de Saint-Germain, A. B., LL.M. (of the University of France), president of the American Chirological Society, and of the National School of Palmistry. 42 Auditorium Building, Chicago.

While we have no sympathy with the mythical phases of fortune-telling by means of the hand, yet we know that in creation the language of form in all its minutiæ is the language of the Creator, and when men learn to read that language correctly all nature will be an open book to them. The work before us seems to be a strictly scientific method of reading that divine language as expressed in the hand; and, in so far as we have had time to examine the book, we believe it to be the best that we have seen upon the subject in the English language. The author has spared no pains to make plain by illustrations every point considered. We give a portion of the preface, showing what he claims for the book:—

"I have aimed at the following results, which I failed to see realized in any book on Palmistry published to this day:

1. Clearness and absence of useless theorizing.

2. System and thoroughly logical classification.

3. Completeness. In this respect I may be allowed to state that the present book contains between two and ten times more reliable observations than any work ever published in the English tongue.

"For instance, in the two largest books, of comparatively recent date, devoted to chirosophy or to the language of the hand, I find that, concerning the Line of Life and the Lines of Influence that proceed from it, one of these works contains 69 observations and the other 49. In this book, the same subject is treated in over 200 observations, all of the first importance and all illustrated by means of one separate illustration for each indication.

"To this wealth of technical information I have added hundreds of actual cases from life, chosen from the untranslated works of Desbarolles and others, or from my own stock of experiences.

"An illustration accompanies each of these most interesting facts, completing the theory as fast as it is developed through the book. I soon found that in no other way can the pupil's mind be brought to grasp the intricacies of this most minute and ever varied study.

"As to Clearness and Absence of theorizing or poetizing (the latter especially unbearable to the earnest student), I will say that I have strictly avoided dispersing my efforts toward imparting knowledge for the sake of ventilating some favorite doctrine, either of my own concoction or the product of a more inventive brain.

"I have even played false to my beloved master, Desbarrolles, so far as to decline following him in his Astrological or Kabbalistic surmises and deductions.

"Physiology I found long ago—and I find every day—sufficient to fully explain the "Mysteries of the Hand."

In the above statement the author has, in our judgment, given a good honest

presentation of his work. English-speaking people who are interested in the study of the hand cannot do better than to possess themselves of this book. It is an exceptionally handsome volume, gotten out with great taste and elegance; bound in half morocco, gilt edge, excellent paper, large print, words of special significance underlined. It contains 192 pages and more than 1100 original illustrations.

ALL'S RIGHT WITH THE WORLD. By Charles B. Newcomb. Cloth, $1.50. 261 pp. Publishers, The Philosophical Publishing Company, 19 Blagden St., Boston, Mass.

A book of good, vigorous, healthy thought, handling the New Thought of the day in so rational a manner that few can fail to appreciate its value as a teacher of knowledge and not theory. The chapters in this volume center about the thought that the pessimism of the day is ill-founded, that we have misinterpreted the times when we have called them "out of joint," that we must re-examine life from a broader point of view, that by so doing we shall discover that our sufferings were not so great as we imagined, and that our remedies are fully equal to the ills which once seemed overwhelming. It is made more attractive by being written not only in short, concise chapters, but in short and complete sentences, each possessing its own vital and individual thought. In the chapter under the caption "An Honest Graveyard," the author says:—

"In Turkish cemeteries the stones are carved with the turban or head-dress of the deceased, to show the class or profession to which he belonged in life. In Christian cemeteries the monuments are often surmounted by the statue of an angel holding a crown or pointing to the skies. This is suggestive of a condition and a place to which the wildest flights of the imagination can seldom follow the individual interred beneath the stone. The inscription generally suggests an ideal rather than an actual character to those who really knew the departed one.

"If we could find a graveyard in which every stone and monument contained an honest record of the life and death of the deceased, what curious revelations we should have! We are beginning to understand that *death in any form is suicide;* This has already been asserted by Charcot.

"Here we find that many men and women killed themselves with worry; fretted themselves to death by their antagonism to the conditions in which they lived and for which they found no remedy. They were slain by the fears which they had nursed in their own breasts. The doctors called their trouble "nervous prostration" or "pneumonia."

"Here are others that poisoned themselves by temper, which they never learned to govern. They lived in the pride of their "strong wills." They were determined "never to be imposed upon."

"Here are many records of death from sensuality, yet they were very "nice" and "spiritual" people often, whose friends said that they were victims to "consumption," or "cancer," without suspecting the real character of the consuming or cancerous thought of which they died.

"Egotism is written over most of the graves. In the extreme cases it was diagnosed as "insanity," or "melancholia."

"Here are some who died with paralysis, others of congestions, without a suspicion of the mental paralysis which preceded the physical, or the obstructed circulation which resisted every new thought and clung obstinately to its old prejudices and errors.

"Truly such a cemetery as this we have pictured would be a veritable school of suggestion. It would be a spiritual dissecting-room with valuable lessons in causes and consequences.

"We can no longer fear Death as a mysterious and invulnerable enemy, when we have torn off his muffled wrappings and revealed—ourselves.

Regarding "Mental Microbes" we read:—

"Small annoyances are the seeds of disease. We cannot afford to entertain them.

They are the bacteria,—the germs that make serious disturbance in the system, and prepare the way for all derangements. They furnish the mental conditions which are manifested later in the blood, the tissues, and the organs, under various pathological names.

"Good thoughts are the only germicide. We must kill out resentment and regret, impatience and anxiety. Health will inevitably follow.

Ponderous and marvelous machinery is sometimes thrown out of gear by small obstructions. Express trains can be easily derailed. Either the obstruction is demolished, the obstacle is brushed aside, or great disaster follows.

Every unpleasant thought must be immediately crushed out and thrown away. We cannot permit it to produce a mental jar, or interrupt our spiritual progress. It is the test of spiritual will.

Passive resentment to people and events is perhaps more subtle and injurious than open protest. We do not require resignation; that is only a masked vice. We want cheerful and bold acceptance of the problem. By this alone will we ever overcome and prepare the pleasanter conditions we desire.

Let us learn to actually forget an injury. It is the only true forgiveness. To forgive is to forego, and to forego includes forgetfulness. In the same way we must forget all trouble. Our recollections cause our mental inflammations and congestions. Real forgiveness does not assert, "I can never forget."

Regret is self-resentment. When we have come to maturity we do not grieve over the blots and crooked potkooks in our copy-books. When we were learning to write, they may have caused us many tears. Regrets would fade as we grow if we did not weave them into a hair shirt to wear against our skin.

Forgetfulness is the chief remedy we need for most of our diseases. It is a cleansing medicine for the blood. The links of memory compose the chain that fastens to us the disease from which we suffer. When we have cast off the remembrance of our troubles, we are no longer distressed by the power of association.

We forget that if our purpose is truly wise and righteous, its fruit must be eventually good in the nature of things. Let us stoutly refuse to be alarmed, though the world should disapprove. Let us trust the soul's intelligence. The good within us is our judge. Perfect peace is the touchstone of true living, and it *abides* with those whose minds are "*stayed on good.*"

EDITORIAL.

We do not deem it essential that the body of our Magazine be filled exclusively with original matter, as do many periodicals; and when we copy, we do not regard the source, further than to give due credit to it, our object being to bring before our readers such thoughts as, in our estimation, are of practical value. Under such circumstances we do not think it matters whence the thoughts come, so they are of practical utility to those seeking knowledge.

Last month we reviewed a small book written by H. L. Hastings, editor of "The Christian," Boston; we then promised, with the consent of the author, to print some extracts from it.

By his kind and most liberal permission we have quoted in this issue of THE ESOTERIC, a portion of the chapter devoted to the science of music, in order that our readers may obtain an idea of the real merit of this work, its nature, etc. Those interested in the part that we have published, will find much more in the same line in this little volume. It is sold by The Esoteric Publishing Company. Cloth, 35 cents.

IN the "Book Reviews" of the January number of THE ESOTERIC, the proof-reader inadvertently quoted the price of "Practical Metaphysics for Healing and Self-Culture, by Anna W. Mills, at $1.25, instead of $2.00. This book is one of merit in its own particular line and fully worth its list price—$2.00.

THE demand for delineations to appear in THE ESOTERIC, seems to be constantly increasing, instead of decreasing. We had thought that after they appeared for a while, requests for these sketches would diminish, so that we could catch up to those on hand. We now have more than we can publish in six months, and, as the object of these delineations is to aid, in their efforts toward attainment, those studying THE ESOTERIC, we shall discontinue the delineations of children and of those who are not striving for attainments in the higher life, until we have caught up with the present requests for help along Esoteric lines.

WE feel that we must be conscientious in regard to reviewing books. Men all over the land are thinking in their own particular lines, working out their own problems of life, and putting it in form for the benefit of the world, and we would be doing the public a great injustice did we not bring such works before it in their true light, in so far as we are capable of doing so. We are conscientious in our effort to work for the benefit of humanity, therefore we deem this department a responsibility.

If a book is sent us for review that we feel is not conducive to the improvement of the race, either spiritually, mentally, or physically, we will notify the author, and, if stamps are sent us, we will return the book.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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B. B. Zerub, Editor.

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The Esoteric

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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FAMILIAR SPIRITS.

Students who are striving to reach the highest goal of human attainment should bear in mind, that this goal, when reached, places man upon a pedestal so high, and imparts to him a spiritual consciousness so vivid and so far reaching in its scope of action, that he is able to perfectly understand and use the higher laws,—the laws of cause, those producing the manifestation upon earth termed physical phenomena. This state of spiritual consciousness marks the sixth step of man's unfoldment, and is the one referred to by Jesus when he said, "I and my father are one." It is the state of mental illumination which makes possible the uniting of the finite with the infinite mind. This union so intensifies the keenness of the intellect, so adds to man's powers of comprehension, that he continually walks overshadowed, as it were, by the Spirit. Such an individual cannot err in judgment, he cannot doubt; he has at all times a true and unfailing guide and instructor. Having reached a point where he lives continually in the light of the divine Presence, the spirit of wisdom is always nigh. He need not ask the question, What is truth? truth dwells within, and is ever ready to show him the true path that leads upward—ever upward and onward, until the great white throne is reached, whereon sits, in absolute silence, the All Truth.

Not only does union with the Spirit enable man to comprehend the workings of the Creative Mind, but it gives him the capacity to control the elements and principalities which are directly under the dominion of the spirit to whom, in the beginning, God gave power over the earth and over the principle of generation (creation), the ruling factor in this world. The ele-

ments are classified under four heads,—fire, air, earth, and water. These are subdivided into many distinct classes, each division being controlled by a spirit commanding legions of other spirits, who together work under the direction of the master spirit whose duty it is to control the elements over which it has charge.

Our belief in these elementary spirits is based upon personal observation as well as upon the authority of the holy men of God, the inspired writers of Sacred Writ. All Bible students are aware that the anointed priests and prophets of God, were not only familiar with these spirits, but classified them: spirits of burning, spirits of counsel, spirits of divination, spirits of error, spirits of grace, spirits of jealousy, spirits of prophecy, etc.

The Esoteric student should give some attention to these spirits. Sooner or later, if he succeeds in overcoming the lower personality, he must meet them. Before he becomes the master, a true regenerate son of God, who has life within himself, he must be familiar with them. Before he has been given the dominion he must prove that the spirit within himself is superior to those without. He must be able to command, and enforce obedience by the power of the will; not the external physical will, but by the interior will of stillness, which is from God and is the will that is irresistible. The mastery is not gained until man realizes that the likeness in which he was created has become perfected; a state which cannot obtain until he has gained an understanding of the power resident in the deific word from which he has been evolved.

The elementary spirits appear to each one in accordance with the peculiar tendencies of his (or her) mind, and the basic principle which forms the structure of his physical body. To some they take form as gigantic men, perfect, without a flaw. In other instances, these spirits appear to the individual as a perfect representation of himself enlarged many fold. To others they come as a formless power seemingly resistless in its force, but obeying at all times the silent injunction, "Peace, be still," uttered with a conviction that comes in the hour of trial to all those who understandingly know the esoteric significance of the great and holy name, Yahveh. This name when understand-

ingly used,—and it can only be used by those who have placed their all in the Father's keeping,—causes the elementary spirits to obey: it is in truth a tower of strength in the hour of need; a "strong tower, the righteous runneth into it, and is safe." The knowledge of how to use the name only comes by spiritual attainment; it is a knowledge the soul alone can comprehend and use.

The name Yahveh cannot be used to control elementary spirits until some advance has been made in spiritual attainment; it cannot be used to control the master spirit until man has become redeemed from the thraldom of disease, until all taint of a carnal world has been washed away—not until the lower nature has become subservient to the mandates of the higher. When that state has been reached the likeness of God in which man was created has become manifest. When man is able to manifest his true divine selfhood he has not only dominion over the familiar spirits, but is master of their master, the Elohim, the spirits which rule the powers of generation in all its varied forms. With "the likeness" comes the divine sonship; the kingly man with power not only over the fish of the sea, the fowl of the air, but over all the earth. All things gladly obey the sons of God, for they are freemen. The sons of men are not obeyed; they are slaves, bound by the vanities and passions of earth.

Many are called to be kings and priests unto God. Great numbers answer the call; but, alas! lacking a persistent will, they soon return to the delusive pleasures of a carnal and perverted world; they lack fixedness of purpose, and an unwavering determination to succeed at any cost. If you, my readers, would win the goal, the priceless treasure of eternal life, be true to your highest conviction of right; eschew evil in all its varied forms; love the Lord your God with all your heart, with all your soul, and with all your mind. If your love is wholly centered on God, you cannot go astray; he will lead and guide you, he will cherish and protect you as his greatest treasure. May the peace of our Father continually abide with each soul striving for oneness with him. May his presence ever make bright their darkest hour of trial.

THE ESOTERIC TEACHING AND ULTIMATE.

"I came out from God, and return to God."

Esoteric teaching is distinguished from that of other systems by the fact that it is not bound to any one line of thought that has been or is now before the world. It is open to receive and embody all useful truth, from whatever source it may be obtained. We employ the term useful in view of the object set before us; there are, of course, many useful truths that are not useful in the direction of our efforts and objects.

The truths taught in this movement are not, by any means, necessarily new ones; for the idea of a new truth embodies the thought of a creator, and, therefore, there can only be the unveiling of facts in nature and the laws of the God of nature. It is true that there are a great number of facts set forth in Esoteric teachings that are entirely new to the literary and scientific world, many of which are being transformed and embodied to suit the uses of various writers of the day. However, a detached truth may become a great error when it bears improper relations to other great truths, and, therefore, it becomes the work of THE ESOTERIC to build together the many great truths into a system of practical utility to all those seeking God-likeness,—a returning to God and obtaining a consciousness of his mind and will.

So great a work as we have just outlined is beyond the capacity of man in his present state of unfoldment, and, consequently, Esoteric teaching must be, in its arrangement of knowledge at least, an inspiration or revelation from God; and being so, it is a complete system,—like a gigantic machine, every wheel is essential to every other wheel.

The statement sometimes made by so-called advanced thinkers is not a correct one, that "a truth of to-day may not be a truth of to-morrow," for absolute truth is unchanging; while that to which it relates may be changeful, yet the truth remains. Therefore those who follow the Esoteric teachings to the highest ultimates, will find that, before they can stand upon that high eminence, it will be necessary to aggregate the truths of all former systems, and the quintessence thus obtained, shaping

itself into a harmonious whole, must qualitate all their life, thought, and action.

Accordingly we take as the foundation principles of this movement the revelation found in the Scriptures from Genesis to the Apocalypse, and constructing upon this a complete system, a clearer understanding of Revelation is obtained than has been in the world before. The code of morals, ceasing to be an arbitrary requirement, is an intelligent compliance on the part of the individual with unchanging law; therefore morality becomes truly moral, and righteousness, truly right living.

On entering the Esoteric life, it is necessary that one begin with the higher morals; recognizing the necessity of harmony with Divinity and of an intelligent life (which alone elevates him above the beasts), the individual must hold subject to reason all former beliefs and ideas, and keep ever before his mind the thought expressed by our Lord in the words, "Ye shall know the truth, and the truth shall make you free." If he recognizes the fact that he is but a child just entered the school of knowledge, every day will bring its lesson to be learned and worked out in his life.

As we have before intimated, the Christian religion which holds to the idea of conversion and acceptance of God, is a necessary foundation for all Esoteric study; yet there are many who come into the life because of certain mental tendencies, characteristics, etc., although, in such cases, there must be in the individual life deep laid principles of morality and righteousness. Before he need expect other lessons to be given him, a person must, under all circumstances, live up to what he knows to be right.

It is true that many of those coming from Christian organizations will have erroneous beliefs in regard to a righteous life; but such beliefs must give place to a knowledge of the "why" of every requirement; and one must remember that he is what he is, and God does not expect a man to be an angel. The whole system of righteousness is a system of use in view of the laws of his own life and of his relations to the world, and when an individual has properly weighed this truth, he will find that it is not so hard to live a perfect life as he had before thought. We must look facts squarely in the face; a dog is a dog, a horse is a horse, nothing more and nothing less: there may be perfect dogs and perfect horses, and a man may be a perfect man and

yet live in harmony with natural surroundings. A perfect man is not a god; therefore to be what we are in purity and in rectitude, in view of laws and conditions around us, is righteousness; and such an one can say, as did Hezekiah, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." Isa. XXXVIII. 3.

If a man living such a life as this desires with all his heart to be what God intended him to be when, in the beginning of creation, it was said, "Let us make man in our image, and like us," he will find that he has a solid foundation upon which to build; for when he begins to analyze his own states of thought and feeling, he will find that there is no sin that will bring more direct and complete self-condemnation than that of squandering the life generated in the body,—the seed. THE ESOTERIC has made prominent the regenerate life,—the conservation for the use of the brain, of all of the life generated in the body,—because the waste and misuse of the life forces is the sin of the nations, the blight of all clear-mindedness, and the root of all evil desires and habits, and because in this portion of a man's being resides the fountain of creative life upon which he may draw without limit.

Many have thought to reach the high goal without taking the preliminary step just mentioned, but this they cannot do. True, a man may only depend upon the regenerate life in itself, unaccompanied by other methods, for improvement of health, increase of mentality, and added power of will; and it will aid him in other departments of life only in so far as he thinks and lives in harmony with the laws of the universe. Because of the path of the high goal being such a difficult one, on account of the perverted state of the race, it is wise that every individual begin and continue his efforts in an orderly manner. Certainly, to some extent, what is orderly to one is disorderly to another, yet if a dozen men are to ascend one ladder, each one, in order to reach the top, must use the bottom round and each successive one in its turn; therefore let no one imagine that he is so pure, so good, or so high, that he need not use the bottom rounds of the ladder of attainment. Jacob in his vision saw the top of this ladder, and the God of Israel was there; and this is the ladder of attainment that Jacob's posterity must climb if they would reach oneness with the Father.

It must be remembered by all who would reach the high goal, that, first, we must be entirely natural, when the mind will be in a condition to take hold of the lower rounds of the ladder of spiritual attainment, by and through the power of which the body with its passions, desires, loves, hates, and habits of life, may be, and must be made absolutely subservient to the uses of the spiritual consciousness. As fast as man ceases to live in the material consciousness and awakens to spirit, so fast will his attainment progress; that is to say, the habits of a physical existence have established fixed ideas of the conditions of matter, that bind him within certain limits, but, as he gains a spiritual consciousness, he is made to realize that the conditions that have heretofore limited him are subject to the mind powers of the Spirit. Thus, little by little, the dominion is gained,—first over his body, then over the forces that have heretofore bound and limited his consciousness and his sphere of action, and, as his eye is ever fixed on God, he is gradually but surely changed into the Divine likeness; and as he becomes conscious of the Deific mind and will, God's purpose concerning the human family opens before him, and he awakens to a consciousness that his highest use in the economy of God's great nature is to become a co-worker with the Father for the ultimation of his object in the creation of man.

At this point wonderful vistas open before the eyes of man's mind, and the problem of the world's salvation from sorrow, sin, pain, and death, becomes the problem of his existence. But as Jesus truly said, "if any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God" (St. John VII. 17): that is, he will not be in the dark as to divine methods, he will enter into the mind and will of God, and, losing sight of self, he will work with diligence toward the accomplishment of the purpose of his creation. Then will he find that he is not working alone, but that all the heavenly hosts, and all the powers of heaven and earth, are with him.

Such an one becomes a mysterious being to those in the ordinary walks of life; for, having learned the mysteries of the kingdom of God, he can no longer converse with the sons of man upon subjects uppermost in his own mind—such themes would be foolishness to them; they would no more understand them than the unlearned Englishman understands Hebrew.

Therefore there are necessarily secrets among us, laws to

limit the extent of our communication with the outer world—not that there is anything we would not have the world know; on the contrary, the world, in order that it may develop the capacity to understand these truths, must be kept busy with the fundamental principles; and until it has grown to the ability to know and utilize them, it must not be distracted by the effort to grasp things beyond its comprehension. There are great and wonderful truths in the Bible, truths far beyond the grasp of the ordinary mind, and many perverse doctrines have grown out of the fact. Therefore the human family must be led like a child,—first taught its alphabet, then to spell, and afterward to read. Then, not only in the Bible but in all nature, man will read the word of God.—[Ed.

SOUL AND MASS.

E. J. HOWES.

"The soul is form."—*Plato.*

The harp has tones we never hear
Save when some hand of power,
Instinctive to the structure's scope,
Moulds song, as light the flower.

The soul has hap to flux the mass
It wanders with through space:
It raises it to spheres of life
And there reveals its grace.

It sees in it the form it owns,
Half self and others' shape;
And contrast troubles it e'en now
Where link the soul and ape.

But inner deep and ever there
It to itself appears
As unity, though whether lone
Resolve not all the years.

But now the edge of contrast seems
To crumble far and fast
To psychic science, and the two
Claim sisterhood at last.

EXPERIENCE.

We have often heard that if there be ninety-nine ways of doing a thing right, and but one way of doing it wrong, that one way will surely be found, and this has been exemplified in regard to Esoteric teachings. THE ESOTERIC has taught that knowledge is the result of experience, and it seems that some of its students have jumped at the conclusion that, if knowledge comes from experience, then in order to know, they themselves must be party to that experience. Now, this is a leading proposition, and one whose consequences are of too serious a nature for it to be passed over lightly.

Working from such a standpoint, one who practices morality would become a fossil, an ignorant, useless creature, whereas he that indulges in vice of all kinds would be the wide-awake gatherer of knowledge. But this is certainly not true. While it is true that all knowledge is born of experience, yet, in order to appropriate that knowledge, it is not necessary that the experience be our own. Cannot we have a knowledge of geology, botany, and the sciences relating to material things, without having the experience of creating those things? Otherwise it would be a long time before knowledge in that direction could be obtained by the human family. The existence of the plant, the mineral, or whatever we may be investigating, may be called an experience, and the one examining it would be collecting knowledge. Thus the injunction of the Apostle is applicable to us: "Prove all things; hold fast that which is good."

If we go through the world with eyes open and senses awake, we will continually find enough to do in the gathering and compilation of knowledge, without lying down to wallow with the sow in the mire in order to know how she does it. No: the mind of man obtains experience from every sense and from the supersense of a clear logical mind power. The latter sense enables him to know from analogy, from examination, physical and mental, and renders it unnecessary that, in order to obtain

knowledge, he enter into all the conditions, and, perchance, all the filth and vice, that he is able to see. In fact, his object must be to obtain knowledge as a safeguard against unwittingly falling into vice and misery.

The human family, together with the entire animate world, has doubtless experimented in every conceivable way with everything in the world, and to whatever extent this has been the case the resultant knowledge is existent upon the earth, and we need not again pass through those experiences in order to obtain the knowledge. Jesus said, "In the mouth of two or three witnesses every word may be established:" if we, in seeking for knowledge of truth, can find, without conflicting evidence, two or three witnesses for a truth, we may safely conclude that it has become knowledge to us; in other words, we know that it is true. Here again the trickiness of our mental habit must be guarded against; for does not that deceptiveness suggest to the mind of the reader that he will look for the three witnesses in favor of his pet theories, and close his eyes to the evidences against them, thus arriving at truth more readily? But the earnest intelligent investigator scorns such suggestions, although he may be annoyed by them.

We must also remember the fact that has been scientifically demonstrated, that the whole human family is one, and that the mind currents affecting the life and conditions of one affect all, and that, therefore, the experience of one is the experience of all; consequently, the experience of one becomes available knowledge to the world. Knowledge is like gold; it is a thing absolute. To know of the existence of gold we have but to see and handle it; to know that it is dug from the earth, it is full enough to see the operation without doing it ourselves. And thus it is with the pure gold of truth (knowledge); while it is the result of experience, the experience may be that of another, known and fully analyzed by our own intelligence.

The attention of the public has frequently been called to the fact that the object in the mind of the Creator in permitting the fall of man and his wanderings in darkness these six thousand years, was that the race might experiment with all the laws of nature and bring into existence the knowledge of good

and evil,—the enjoyable and good, and the non-useful and distressful. And now that these knowledges have been born into existence through the agonies and miseries of many centuries of travail, it is the work of the mature soul in this ultimate of the cycle to gather all knowledge, and to classify it and arrange it in its normal order, so that all good may be obtained, and all evil readily avoided.

KEEP OUT OF THE PAST.

ELLA WHEELER WILCOX.

Keep out of the Past, for its highways
Are dark with malarial gloom;
Its gardens are sere and its forests are drear,
And everywhere molders a tomb.
Who seeks to regain its lost pleasures,
Finds only a rose turned to dust;
And its storehouse of wonderful treasures
Is covered and coated with rust.

Keep out of the Past. It is haunted.
He who in its avenues gropes,
Shall find there the ghost of a joy prized the most
And a skeleton throng of dead hopes.
In place of its beautiful rivers,
Are pools that are stagnant with slime;
And these graves gleaming in a phosphoric light,
Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely,
And barren and bleak to the view;
Its fires have grown cold, and its stories are old—
Turn, turn to the Present—the New;
To-day leads you up to the hilltops
That are kissed by the radiant sun,
To-day shows no tomb, life's hopes are in bloom,
And to-day holds a prize to be won.

THE CHRIST CHILD.

BY CLARISSA A. MURPHY.

"Search the Scriptures" is the command of our Lord; and to-day, the first glad day of 1898, we begin anew to obey this mandate, or rather continue that searching for everlasting knowledge, which has been going on in other directions for some time. Opening the Book of books at the first chapter of St. Mathew's record of the birth, life on earth, and death of Christ, we feel our weakness and deafness very much; but believing that this great Mind, this Omnipresent Thought Principle which has said "Search," will also cause us to "find," we reach out to procure the food which, from the infant Christ within us, will bring forth a perfectly developed Christ,—God-man. Our sense eyes, ears, etc., not being pure as yet, we know we will not get the *full* meaning of what we read, yet we believe we shall receive such light as is suited to our present stage of development.

Verse 17, to the end.—"So all the generations from Abraham to David are fourteen generations; and from David to the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

Here we have three fourteens, which make forty-two generations from "Abraham" to the birth of "Christ," the time when Yahveh entered for the last time into matter in the developing of his own perfect likeness in man, in the *first* ripe fruit.

This suggests that six sevens also make forty-two, and that the *six* corresponds to the six thousand years almost finished, in which the six vials outpouring, and the six trumpets sounding, are accomplishing their work. As in the sixth seven the infant Christ appeared in the "manger," so in *this* time do we behold the infant Christ-body forming amid the cattle and sheep minds in the manger of materialism. As the Holy Ghost came upon "Mary and she conceived," so Yahveh breathing upon Nature has caused from the midst of Humanity this infant to be conceived.

Of the Infant in the manger it was not said, He *saves*, but "He *shall* save his people from their sins;" that is, when he shall have successfully passed the final examination for Sonship. Just so the Christ-body now forming, or rather born but in its infancy, cannot save or transform this world *now*, but shall when it has overcome all as did the first Christ.

In the work-a-day world Saturday is called the *sixth*, and multitudinous are its duties. And is there not some special effort for 1898 indicated by the fact of its beginning on Saturday? Methinks that during its passing, wonderful experiences will come to the growing Christ-body; and necessarily to the individuals composing that body.

Just how old is this growing body, and when will it reach Calvary? At thirty-three the First-Begotten finished his part, we are told. Therefore if we count forward thirty years from the time the Esoteric movement started, will we not have some idea as to when, as a body, we shall be able to go forth to "heal all manner of diseases," etc. Then the three years of this work, and finally the last temptation, or test, which will successfully give us the "Kingdom of heaven on earth" indeed and in truth.

Methinks we have passed the "doll" and "bat and ball" stage, or the first and second trinities of the eleven. Yea, we have passed the third, and are in the fourth, and well along; for like the youthful Christ, who at *twelve* questioned the learned doctors in the temple, so those who have been "*chosen*" to come out and be separate, *fearlessly question those minds called great from a sense, or exterior point of view.*

Verse 25. "And knew her not till she had brought forth her firstborn son."

Does not this text suggest the thought that Jesus was the *firstborn* son of Mary only, not the *only* son, and afterward by conscious union with Joseph other children were brought forth? So when from Mother Nature the growing Christ-body is come forth, will not Yahveh unite with her, and bring forth other children? Since this body is supposed to be composed of one hundred and forty and four thousand of the inhabitants of this earth, what is to become of all the millions besides? Since God is "Love" and God is "Just," methinks that other sons will be born from the great mass of humanity after the perfecting of the body now forming, or rather developing in the womb of Nature, and that the process of evolution will go on in them

just as in the past, until they too stand forth as sons of God, "perfect in Power, in Love, and Purity."

And as the first ripe fruit of earth, by putting His thought, His principle, into us, has become our Saviour, so shall we put our life into these younger sons, and thus become their saviours.

From Joseph's conduct we can gather an idea which will strengthen and develop our faith-bodies for the trials that we shall meet during the glad New Year. "He was a *just* man" and so are we, since our "eye is single." In generation was he, and how busily his materialistic reasoning brain, "was minded," pondered, as to what he should do with his chosen wife. "But while he thought" the "angel of the Lord appeared unto him in a dream" revealing to him the path of duty. "In a dream:" does not this suggest the silencing of the reasoning brain which enables Yahveh to reveal His will to the soul-brain of man? The reasoning brain is the "dream" one, methinks, and the one by means of which the path was shown to Joseph, the real, waking one. When we shall have overcome sense, then will we find it so.

During the year that is before us we will no doubt meet many problems just as hard to solve as was this one to Joseph. From him we will take a lesson, and keep our minds constantly polarized toward the Highest, believing without a shade of doubt, that our Father will send His angel to show us plainly what He would have us do.

With single eye we will endeavor to shut off all *sense* sight and hearing, and enter into the glorious realm of so-called "dream;" where our soul consciousness will be such as to enable us ever to know the mind and will of God. We will seek to remember the angel's first command to Joseph, "FEAR NOT," and the comforting declaration, "That which is conceived in her is of the Holy Ghost."

Since "all is God, and God is Love," since one mind created and animates and controls the universe in its entirety, then wrapped up in everything, whether from the dark or light half of the circle that shall come to us as the days swiftly pass, will be a Christ-child, a germ of Truth, "conceived of the Holy Ghost," which it is ours to bring forth, and cause to become a part of the divine image developing in these temples of clay.

God will send the Mary-trial trial first, then will the angel

which ever guards each "just Joseph" follow and guide into all truth, even as is promised.

I have said, "Which it is ours to bring forth, etc." Now, I do not mean that we can suddenly grasp the germ of Truth and bid the Mary-body depart: for all things work according to fixed laws and methods. Our faith-body will grow strong by its test, but not until the time appointed by Yahveh can the natural child come forth. When this has come to pass, then by the light shed by the angel which ever attends us, we will name the product of the test, even as Joseph was instructed: "And thou shalt call His name Jesus." Out of every trial of our faith comes a Jesus, which does indeed save us from some sin in some heretofore unweeded part of our soul's garden.

Hail! thou first holy Sabbath day of 1898! With joy we greet thee, and deem it meet to spend a portion of thee in looking three ways; viz., Backward, that we may see whence we came: Forward, that we may know where we are to go: and Inward, that we may know how much ability we possess to go.

How old is the Christ-child within us? Can we not determine this by the language and tone with which our faith-body speaks? We look backward a few years, and listening, hear the infant soul crying out, "Where, oh where is God, that I might find Him?" It stronger grows, and perceives, as afar off, a stern just God, who takes account of men's souls only, and it asks "Art Thou indeed my Father?" Nearer it comes and realizes an overruling power in *some* things. Thus little by little it develops until it can say, "Our Father which art in heaven," with some idea of its meaning; and this brings a little comfort. The Spirit continues its glorious work until "our Father enters into the soul with a power which enables it to rise up on this blest Sabbath day and shout for joy, "Immanuel! Immanuel! God with us! God *is* with us!

Verse 23—realizing the Spirit of God, the Christ-principle at work in body, mind, and soul, in every part of our nature.

We glance at the beginning of last year and remember that although the soul could say "Immanuel" with some strength of tone, yet the body did not seem to realize the glorious truth. To-day it unites with the soul in saying "Yahveh, Yahveh." and goes forth to new scenes with never a fearful thought.

How comforting to find each passing year that the thoughts sent forth take less, and ever less time to complete their perfecting circle, and bring forth the desired form. How it inspires one to send forth grander thoughts with stronger faith! How it fires the soul to greater effort to attain that glorious ideal state, "I have power to lay it down, and I have power to take it again," to attain to that faith-body which will enable us to bring forth the form immediately,—"and his servant was healed at the same hour." Not only do we look forward to the "star," "God with us," but "beyond" to God-us, we as gods.

As from the body of Mary the elements were gathered which clothed in flesh the perfect Christ principle, so from all the experiences of body, mind, and soul, we shall this year gather the elements that will cause us at next Christmas-tide to have a new and better, purer triune nature than we have to-day. Upon the window of our soul let us write in letters of imperishable gold the words, "God rules ALL; all is order, divine, grand, glorious." Let us be determined to see where we can, and believe where we cannot see, the mighty outworking of the great Purpose of Yahveh, in His ways—to the mind of reason, his "mysterious ways."

Let us supply our bodies with only pure nourishment, and draw the pure life generated therefrom up to our minds, that they may be illuminated with the light divine, and cause us to look upon everything, whether belonging to the positive or negative side of the circle, with LOVE, and thus enjoy the "rest that remaineth for the people of God."

FIGHT NOT AGAINST THY SINS.

Fight not against thy sins, my child!
Better, remember what thou art—
A soul, joined to the living God;
His offspring, from whose boundless Heart
Forever flows into thine own,
Strength, wisdom, truth, and love supreme.
When thou rememberest this, dear one,
Where are thy sins? Thou didst but dream!

—Mary Putnam Gilmore in *Intelligence.*

THE DEATH OF KING SOLOMON.*

A LEGEND OF THE JEWISH RABBIS.

A "MASON" asks for this poem and therefore we reprint it as versified by Owen Meredith.

King Solomon stood in his crown of gold
Between the pillars: before the altar
In the House of the Lord. And the king was old
And his strength began to falter,
So that he leaned on his ebony staff,
Sealed with the Seal of the Pentagraph.

All of the golden fretted work,
Without and within so rich and so rare,
As high as the nest of the building stork,
Those pillars of cedar were;
Wrought up to the brazen chapiters
Of the Sidonian artificers.

And the King stood still as a carven king,
The carven cedarn beams below,
In the purple robe, with his signet-ring,
And his beard as white as snow,
And his face to the Oracle, where the hymn
Dies under the wing of the Cherubim.

The wings fold over the Oracle,
And cover the heart and eyes of God;
The Spouse with pomegranate, lily, and bell,
Is glorious in her abode;
For with gold of Ophir and scent of myrrh
And with purple of Tyre, the King clothed her.

By the soul of each slumberous instrument
Drawn soft through the musical, misty air,
The stream of the folk that came and went,
For worship and praise and prayer,
Flowed to and fro, and up and down,
And round the King was his golden crown.

*Copied from *Notes and Queries.*

And it came to pass as the king stood there,
And looked on the house he had built with pride,
That the hand of the Lord came unaware,
And touched him, so that he died,
In his purple robe, with his signet-ring,
And the crown wherewith they had crowned him king.

And the stream of the folk that came and went
To worship the Lord with prayer and praise,
Went softly ever, in wonderment,
For the King stood there always;
And it was solemn and strange to behold
The dead king crowned with a crown of gold.

For he leaned on his ebony staff upright;
And over his shoulders the purple robe:
And his hair and his beard were both snow white;
And the fear of him filled the globe,
So that none dare touch him, though he was dead,
He looked so royal about the head.

And the moons were changed and the years rolled on,
And the new king reigned in the old king's stead,
And men were married and buried anon:
But the king stood, stark, and dead;
Leaning upright on his ebony staff:
Preserved by the Sign of the Pentagraph.

And the stream of life as it went and came,
Even for worship and praise and prayer,
Was awed by the face, and the fear and the fame
Of the dead king standing there;
For his hair was so white, and his eyes so cold,
They left him alone with his crown of gold.

For King Solomon stood up, dead in the House.
Of the Lord, held there by the Pentagraph,
Until out from a pillar there ran a red mouse,
And gnawed through his ebony staff;
Then, flat on his face, the King fell down—
And they picked from the dust a golden crown.

"ANGLO-ISRAEL."

In this issue of THE ESOTERIC we review a volume entitled "Anglo-Israel, The Jewish Problem," by Rev. T. R. Howlett, A. M., from which we make the following quotations. We find this an intensely interesting work, as well as many others tracing the Israelitish origin of the Anglo-Saxon race. The Christian church generally takes the position that, if we believe in Christ, it makes no difference what our origin may be; but whether it does or does not make any difference, we have observed with regret the rapidity with which the Church is setting aside the Old Testament Scriptures as obsolete, and with them necessarily goes much of the New Testament.

The effort of the clergy to "spiritualize" (?) all reference to God's promises to the world, often destroys the meaning of the plainest language; and the recognition and acceptance of this fact by the clergy cause them to hold even the New Testament very loosely, so that Judah and Israel are alike in that they regard the Bible as very little more than a moral code making good citizens. But when one who is earnestly seeking righteousness discovers the fact that God had a specific purpose in regard to a special people, and that he has stated that purpose by all the prophets from Abraham down to the Revelator St. John, that this purpose is being wrought out in a most wonderful manner in our physical and national existence, then the Bible becomes to him a new book, and God a reality—a God not only of promises but of fulfillment as well, a God of jealous care of his people, and worthy of all confidence and trust.

We sincerely hope that every student will make it his business to "read up" on this subject, and familiarize himself with the evidences that the people of our mother Great Britian and our native America, are indeed the lost children of the house of Israel; that Judah is our brother, and that all the prophecies relating to the house of Israel and the house of Judah directly concern us. Then he will be able to see at a glance the fulfillment of God's words to the patriarch Abraham when he said, "In thy seed shall all the nations of the earth be blessed." Gen. XXII. 18.—[ED.

ISRAEL'S PREEMINENCE.

"ABOVE ALL NATIONS"—THE POPULATION OF THE WORLD—HOW DIVIDED—THE ANGLO-SAXON AT THE TOP—CONCLUSIVE TESTIMONY OF FOES AND FRIENDS.

There are many predictions, explicit and particular, disclosing

the superior position which Israel was destined to occupy among the nations. "The Lord thy God shall make thee the *head* and not the *tail*, and thou shalt be *above only* and thou *shalt not be beneath*." "*The Lord thy God will set thee on* HIGH ABOVE ALL NATIONS." "The Lord hath acknowledged this day, that thou art unto him a peculiar people, so that he may *set thee highest* above all nations that he hath made in praise, and in name and in honor." Deut. XXVI. 18, 19. Leeser's Translation.

These are a few among many predictions equally definite. If there is one race of men on earth so exalted above all other races it may certainly be found.

The Royal Geographical Society, in the report of their proceedings, January, 1891, estimate the population of the earth in 1890, at 1,487,600,000, representing an average of 31 to the square mile, and an increase of eight per cent during the decade. Of the continents, Asia has the largest population, and the lowest per centage of increase, six per cent. Australia has the smallest population, 4,730,000, and the smallest average per square mile, 1.4, but the highest rate of increase during the decade, 30 per cent. Europe is the most thickly settled continent, with a population of 380,200,000, which is 101 to the square mile. The population of North America is estimated at 89,250,000, which is an average of 14 to the square mile, and represents an increase of 20 per cent during the past decade. How stands the population of the whole world, socially, politically, and religiously? In complexion, the extremes of white and black are as five to three. About 700,000,000 are brown and tawny. This constitutes the human family in all lands. Five hundred millions of them live in houses furnished with the appointments of civilization, and are decently clothed. Eight hundred millions live in huts, or caves unfurnished, and with clothing for only the inferior parts of the body. Three hundred millions are barbarians and savages, having nothing that can be called a home, and are practically naked. The range is from naked savagery upward to the highest civilization. *On the topmost round of the ladder stands the Anglo-Saxon.* Socially, religiously, and politically he is "*set on high above all*

nations." This is indisputable. Mr. Gladstone says: "Our race constitutes a kind of universal church in Politics." It holds the supremacy among all the races and nations of the world. This is conceded even by our enemies.

Vernadsky, a Russian, writes thus of the English, whom he hates: "Britain is a menace to the safety of Europe. There is no part of the world where she has not established her colonies. Her fleets dominate every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from Portugal, and Hong Kong from China. She has built up by the sword a military power in Asia which secures her government over 200,000,000 of India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Feejee she dominates the Pacific."

A French writer, M. Prevost Paradol, goes still deeper into the subject. He says: "Two rival nations, but only *one as to race, language, customs*, and *laws*—England and America—are, with the exception of Europe, dominating the world. However this predominance of the Anglo-Saxon everywhere, out of Europe, is but a feeble image of what an approaching future has in store for us. According to the most moderate calculation founded on the increase of population during the last decennial, the United States will number more than a hundred millions of inhabitants at the end of the present century, without speaking of the probable annexation of Mexico, and of the extension of the American Republic to the Panama Isthmus. Brazil and the several States of South America weigh very lightly by the side of such a power, and they will disappear when the Masters of the Northern Continent think fit to extend themselves. The American Continent is in its whole extent destined to belong to the Anglo-Saxon race. It is not less certain that Oceanica belongs forever to the Anglo-Saxons of Australia and New Zealand. It is easy to foresee that China, to which they stand nearer than any other civilized nation, will acknowledge them masters sooner or later. Whatever power may dominate in China or Japan, or India (the United States, Australia or Eng-

land), our children are not less assured to see the Anglo-Saxon race mistress of Oceanica as well as America, and of all the countries of the furtherest East that may be dominated, worked, or influenced by the possession of the sea. When affairs shall have reached that climax, will it be possible to deny, from one end of the globe to the other, that the world is Anglo-Saxon?"

How magnificent is the language and testimony of Victor Hugo!

"Over that sea, in calm majesty lies the proud island, whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England, thou art justly proud of thy colossal strength—more justly of thy Godlike repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, rests the Genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will not clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come—it is coming—it has come. The whole world aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of England. Henceforth there are no nations, no peoples; but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith kindled at apostolic altars burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her greatness has enchanted the good. Her type and temple shall be the Mecca of a renewed Universe."

All this may be realized in the English race, but surely not in the British island. The words of Sir George Gray, ex-Governor of New Zealand, foreshadow the final outcome. He says, "America will eventually become the leader of the Anglo-Saxon race, and will displace England from the position she now holds. It is clear that the center of power among the Anglo-Saxons is shifting to *America*, as the center of population has already done. It is unwise for England to neglect her interest in such

an emergency. The United States does not require a standing army, and, consequently, the whole resources of the people so circumstanced could be devoted solely to the maintenance of a navy, which would make the Anglo-Saxon race absolute master of the world."

These are testimonies of men unacquainted with the theory advocated in this volume. They are unconscious testimonies to the fulfillment of predictions made by the prophets of Jehovah concerning the future of the Hebrews. There are many other prophecies already fulfilled, which we pass, to notice in closing those in course of accomplishment in the reunion of the two nations, or families, into which the twelve tribes of Jacob were divided. This, with the spirit poured out upon us from on high and the results that must follow, will be the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts III. 21.

"FROM THE LORD IS THIS COME TO PASS, IT IS MARVELOUS IN OUR EYES." Ps. CXVIII. 23.

"HE DECLARETH HIS WORD UNTO JACOB; HIS STATUTES AND HIS ORDINANCES UNTO ISRAEL. HE HATH NOT DONE SO TO ANY NATION; AND HIS ORDINANCES—THESE THEY KNOW NOT. HALLELUJAH." Ps. CXLVII. 19, 20.

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APPENDIX TO THE JEWISH PROBLEM.

NATIONAL RESTORATION—THE TABERNACLE OF DAVID—FALLEN—RAISED—HOW—EDOM AND TURK AN ETHNIC UNIT—ISRAEL AND JUDAH RE-UNITING—THE WAY TO SUCH UNION—CORROBORATIVE OPINIONS—IN COURSE OF CONSUMMATION—BERGMAN'S LETTER—DAILY GRAPHIC ON THE JEWS—PRESENT SITUATION—CONCLUSION.

As I have already, in the third and fourth editions of ANGLO-ISRAEL, given a *Supplement* to the general argument of my entire work, in this edition, the Fifth, I add the present chapter, as an appendix to the *Jewish Problem.*

In the solution of this problem I have been said "to stand alone." That, if it were true, would not necessarily be a disparagement. If our solution is the correct one, this part of our

treatise may be the most important portion of our contribution to the voluminous literature on this momentous subject. So far as we know, no one has attempted to controvert our hypothesis. That the argument rests on a logical and Scriptural foundation is indisputable. But Christendom is so steeped in the idea of the return of the Jews to Palestine, and their restoration to separate and independent nationality, that all evidence to the contrary goes for nothing. There is not in the Bible, Old Testament or New, a solitary promise or prediction of such restoration for the House of Judah. It is, however, among the fixed decrees of prophecy, that there is to be a restoration of the Israelitish Nation: but the House of Judah is not, never was, and never can be the Israelitish Nation. That was composed of the twelve tribes of Jacob, of which Judah was one. This nation, in its unity and entirety, is in Scripture terminology called "the tabernacle of *David*," signifying his kindom, the united Hebrew state, or nation, over which he reigned. It was also called the "*Kingdom of the Lord*." David and his predecessor, Saul, and his successor, Solomon, were the only kings that ever ruled this united people. The revolt of the Ten Tribes terminated the existence of the nation, as thus constituted. The subsequent destruction of the two kingdoms, into which the state was divided, "*Judah*" and "*Israel*," and their final subjection and dispersion under the Assyrians, Babylonians and Romans, is spoken of as, "*the tabernacle of David which is fallen.*" In the light of this fact, how amazing and exhilarating is the prediction that flamed from the pen of Amos, in the darkest period of their ancient history: "*On that day will I raise up the Tabernacle of David which is fallen; and I will close up its breaches; and its ruins will I raise up, and I will rebuild it as in days of old: in order that they which are called by my name may take possession of the remnant of Edom, and of all the nations.*" Amos IX. 11, 12.

This prediction is of special interest to us now, because it is manifestly in course of fulfillment. The two Houses, *Jews* and *Saxons*, are coming together. The prayer of Moses is being answered: "*Hear, Lord, the voice of Judah and bring him unto his people*" Deut. XXXIII. 7. "*His people*" is not him-

self, but his kindred of the *ten tribes*, wherever they are, and by whatever name they are called. This distinction of the two parties into which the race of Jacob became divided, is clearly marked in the Inspired Writings, though it has been overlooked, and ignored, in the schools of Christendom. "When Israel went out of Egypt, the house of Joseph from a people of a strange language; *Judah* was his sanctuary, and *Israel* his dominion." In the light of this truth how significant is the prayer of Moses, "*Hear, Lord, the voice of Judah and bring him to his people*"—to Israel, His (God's) dominion, who will protect him from all his foes. Woe be to the nation, or tribe, that lays a hand on a *Jew*, after he becomes a British subject or an American citizen. Woe to the nation, or nations, that war with the "Tabernacle of David," after it shall have been raised up and rebuilt, as in days of old, that the people who were called by God's name may "take possession of the remnant of Edom and of all nations." The only people of history, called by God's name, are the people of *Israel*. This title of a true and Divinely-given nobility, was bestowed on the ancestor of the Twelve Tribes when he wrestled with a mysterious being at *Peniel*. "And He said, not Jacob shall thy name be called, but *Israel* (Yisrael), for as a prince hast thou power with God and man, and hast prevailed." Gen. XXXII. 29. The name thus given was "*El*," one of the names of Jehovah. It occurs in other Hebrew words, as *Bethel*, house of God; *Peniel*, face of God; but in no other racial names. In *Israel* only is it found on a people. It signifies Victorious with God, Striving for God; or, as Gesenius renders it, "Soldier," or "Champion of God." It points to the mission of the race—to wrestle with or battle against any force hostile to their sacred trust, at the same time foreshadowing their final triumph and victory. This is recognized and accentuated in the prediction of Amos just quoted. "*In order that they that are called by thy name may take possession of the remnant of Edom and of all the nations.*" *Israel*, as is well-known, is the name by which the "chosen people of God" are described in the Book of Psalms, and in all the sacred writings previous to the division of the nation by the revolt of the Ten Tribes.

This prediction is of immense interest to us, because it now transpires that the *Turks* are the descendants of the *Edomites*. They are "the remnant of *Edom*." This is shown in an article by Rev. W. G. Davenport, published in the "*Banner of Israel*," for March 4, 1896, page 113. It is true to this day that *Edom* is the hereditary foe of *Israel*. This is seen in their conduct toward the Armenians. There is evidence that these persecuted people are of Hebrew origin. They are therefore the kindred of both the Jews and the Saxons, who are so deeply concerned over their troubles. When the much needed revision of current ethnological theories is made, so that nations know who were their real ancestors, these things will become clear as the beams of noon. Recently, after I had spoken briefly on the Armenian question before the Baptist Ministers' Conference of Philadelphia, one of the most distinguished of our number said to me, ironically, "The Ten Tribes will settle the Armenian question." I replied, "They will if *God's counsel stands*."

As God remembers His covenant with Abraham and his seed forever, so according to His word will He remember His indignation against *Edom* forever. Gladstone declares that he has lived to see the population of Turkey in Europe, decrease one-half. By the mouth of the last prophet of the Old Testament God declares: "Esau, I hated; and I rendered his mountains a desert, and his heritage a dwelling for monsters of the wilderness. Should *Edom* say, We are impoverished; but we will return and build the ruined places: thus saith the Lord of hosts. They may indeed build, but I will surely throw down; and men shall call them the territory of wickedness, and the people against whom the Lord hath indignation to eternity. And your eyes shall see it; and ye shall then say, *the Lord will be magnified beyond the territory of Israel*." Malachi I. 3–5. L. V.

It is not however with *Edom*, or *Islam*, but with Israel, that we are, in this problem, concerned. The point ever to be kept in view is that the Hebrews were divided into two houses, Israel and Judah, at first united, subsequently separated, but eventually to be re-united and form the mighty nation that shall rule all the nations of the earth.

This thought, so clearly shown by Moses, is of frequent oc-

currence in the writings of the later prophets. The recognition of it is essential to a correct understanding of their predictions. Commentaries that ignore it, however voluminous, are of no account. They are continents of mud. One good translation, like *Leeser's*, for example, is worth a ship load of them. A few of these passages, from the prophets, we cite. "Also for thee, O Judah, will a harvest be prepared, when I bring back the captivity of my people." Hosea VI. 11. L. V. "On that day, saith the Lord, will I assemble her that halteth, and her that is driven out will I gather; and I will make of her that halted a *remnant*, and of her that was cast off far away, *a strong nation*." Micah IV. 6, 7. L. V.

I cite one other passage of marked interest, as all must concede. It is the one to which the chief priests and scribes referred, when Herod demanded of them where *Christ* should be born. "But thou Bethlehem Ephratah, the least though thou be among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in *Israel*, whose origin is from olden times, from most ancient days. Therefore will He give *them up*, until the time that *she who travaileth hath brought forth:* then shall the remnant of His *brethren* (Messiah's—for he was a Jew) return with (or to) the children of *Israel*." Micah V. 1, 2. L. V.

Thus the Israelitish nation will be restored. How could such restoration be effected by planting the *Jews*, a mere fraction of this mighty race, in Palestine, and giving them separate and independent nationality? A part is not equal to the whole, but the whole is equal to all its parts—in this case the twelve tribes of Jacob, of which the Jews are two, and the Saxons ten. This fiction about the Jews returning to Palestine to become the ruling race of the world, must be abandoned, and the sooner the better. No such distinction, or destiny, awaits them. Jacob, in his descendants the *Saxons*, is already singing for joy, and shouting as chief at the head of the nations, and the Jews may count themselves happy that they can fall in the line, but they are not to march at the head of the procession, sit on the "band wagon" and furnish the music. The solution of their troubles will be found in the answer to the prayer of Moses: "*Hear, O Lord, the prayer of Judah, and bring him unto his people.*" That this solution of the question is Scriptural is indisputable. That it is logical is conceded by those who do not accept it, and by those who do.

THE LAW OF BIOGENY.

In the first stage of the evolution of the individual, many homogeneous cells first arise, from the simple egg-cell, by continuous division. These are exactly comparable to a community of human beings as yet uncivilized. These homogeneous cells increase still more, so that the accumulation of cells ever increases. As in making our comparison we found that an entire colony of savages proceeded from the descendants of a single isolated human pair, so likewise all the homogeneous cells of this multitude (which we shall hereafter learn to know better under the name of cleavage-globules), are inter-related as the descendants of a single pair of cells. Their common father is the male sperm-cell, and their common mother the female egg-cell.

At first, all these numerous cells which arise by the continuous division of the fertilized egg-cell, are exactly alike, and cannot be distinguished from each other. But gradually a division of labor occurs among them by their assuming different offices. Some accomplish nutrition, others reproduction, others protection, others locomotion, and so on. We may translate this into the language of the theory of the tissues and say: some of these cells become intestinal cells, others muscle-cells, others, again, bone-cells, nerve-cells, cells of the sense-organs, of the reproductive organs, etc. Thus we see that the whole course of the evolution of the individual corresponds in its essential features to that presupposed course of phylogenetic development, and thus affords a striking confirmation of our fundamental law of Biogeny.—*Haeckel.*

The above quotation is suggestive of many and expanding lines of thought. The oriental and metaphysical mind might find here a river going out of Eden, and thence parting into "four heads." We might also find the Adam and Eve of our Bible, and, springing from them, the multitudinous inhabitants of our planet earth. We see the river as the currents of life starting from the one Creative Center, increasing and expanding until the same waters flow through all life,—men, animals, vegetation,—through the seas as well as through the solid earth.

And if this current of life forms one great river, including within its banks all that is, would not the sequence naturally follow, that all sensation, consciousness, mind, is one, and that the separation and dividing lines which at present cut the consciousness of one from that of another, are due to the power, or faculty of attention in the direction of specific use. We readily perceive that, if the individual man should even for a brief

period open up into the consciousness of all that exists, it would at once make him a co-worker with all; or, in other words, his entirety of mind would become so divided and so occupied with all the minutiæ of the universal machinery, with all the little things of the world, that he could be of no individual use; in fact, would he not disintegrate, the particles of which he is composed going out to affiliate with sympathetic particles? Thus, if it were possible for the law of universal consciousness to be active upon the earth, the only dissimilarity possible would be the gigantic aggregation of like qualities: on the other hand, the faculty of attention, specialization, has been a necessary factor of individualization.

Again, this focalization upon a particular object carries with it the inclination to coerce and force into service whatever will facilitate the accomplishment of that object. When this is strong in the individual, we say that he is selfish, and we almost always find him in possession of a strong healthy body, a good appetite, and good digestion; moreover, the whole career of his life is characterized by his body, his appetites, and his digestive system: the mind that forces into service all things that will aid it in the accomplishment of a specific purpose, always expresses itself in the physical structure, and in the diligence and facility with which it accomplishes the object set before it. By this means individualization has been effected; but the river of life is neither dammed up nor monopolized by such an individual; it flows on through him in its regular course to all other creatures, animate and inanimate.

That each individual is made up of a vast number of cells there can be no doubt, beginning, as the aggregate body did, with one male and one female germ, or cell. Now, we might say that the original germs that became one in the organization of the individual were a man-woman or woman-man; whichever was the most positive, centrifugal, of external in its action, determined the sex of the aggregated cells of the body.

The fact that no organization can have an existence except as it springs from the union of one pair, suggests another theory; namely, that as the unity of the male and female principles is essential to the production of life and activity in the primary

cell, so, as this same organization goes up the ladder of aggregation, we may reasonably expect that there be a continual unification,—and may we not say reincarnation?—of two individuals, male and female. While the facts that we have been considering relate merely to the germ beginnings, yet they are suggestive that there may be a time when a man and a woman, in the maturity of their souls' existence, may each possess an aggregation of cells and mind emanation of sufficient power and perfection to enable them to unite as one in one physical structure, the resultant being belonging to a sphere of existence as much superior to that previously held by the distinct entities of which it is composed as the combined power of two individuals is greater than that of one.

May not an intuitive perception of this law be the cause of those vague ideas concerning the soul mate that are filling the minds of so many? One hundred years ago that idea had not dawned upon the world, but now it is occupying the attention of thousands. That this question is an unsolved problem is certain; and its solution, when reached, will be found to be based strictly upon laws already in operation, carrying forward the work of creation.

It is a scientific axiom that there are no leaps in nature, and some may contend that the theory just advanced involves a leap in the development of individual life for which we have no precedent in nature, but a glance backwards shows us that our existence itself was made possible by the unification of two organized cells,—male and female. Astronomy philosophizes upon the possibility of planets falling into the sun, and even of the collision of one world with another and their consequent fusion into one; so that the hypothesis that the time is at hand when, by means of the unification of a male and female organism, a new race of beings will come upon the scene of action, is a scientific possibility.

PRAYER.

We realize at times that many of the things most common to our daily life are those least understood by us, and among these things is prayer.

It may possibly sound irreverent to assert that prayer is a process of dealing with mind,—a process the formulæ of which are as exact as those of mathematics; yet there are times when it appears very real that all things are governed by law, and especially is this true when we have suddenly found law operative where we had not before suspected its existence.

When the disciples of Jesus came to him requesting that he teach them to pray, the fact that he immediately began to do so, indicates that he knew prayer to be one of the things whose operation is based upon law, and that, because of this, it is necessary to pray aright in order to obtain the desired result.

To pray aright is to properly direct the process of prayer; for prayer is fundamentally an attitude of the heart whereby we open our nature to the inflow of mind, even as we open the windows of our house to admit the air. When Jesus said to his disciples, Pray not as do these, or those, it appears that he would impress upon their minds the thought, that as, in the darkness of the night, one may open a window to let in the whirling blasts of a storm, so he may pray correctly, in so far as methods are concerned, but gain thereby very undesirable results; for the attitude of holding oneself open to the inflow of mind is the method of prayer, and the capacity to do this determines the quantity of result, while the trend of the imagination determines the kind and quality of inspiration.

The expression, used by one of the prophets, that "God will open the windows of heaven and pour out a blessing upon his people," leads us to believe that a window is a good illustration of the process of prayer; and the words, "The heavens shall be as brass above you," clearly show us the existence of something between the one who prays and that for which he prays, the removal of which is essential to an effectual prayer.

The injunction of Jesus "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," shows the important part that imagination plays in prayer; for to imagine is to formulate of the substance of the mind an image of a thing, and to say that we will receive those things that we believe we have, is to say that the imagination forms the inflowing mind into the thing desired. This thought-form, becoming a power on the cause side, manifests itself upon the material plane; and the degree of manifestation is primarily in proportion to the definition and persistence with which the imaged form is held.

The words of Jesus, "All things are possible to him that believeth," teach us that, when we pray, that which is persistently imagined, will be the thing accomplished. This means that prayer is a creative process,—the creation of thought-forms out of the unformed mind which we inspire. These forms must manifest themselves, even as it is written, regarding the creation of the world, that the Lord God made every plant before it was in the earth, and every herb of the field before it grew.

The reason that every form imagined does not become manifest, is chiefly because it is neutralized by other forms, that is, by a counter imagination. If this were not so, persons of evil minds would soon destroy themselves; in their cases, the whole is preserved intact by the vitality of the little good that exists therein. Jesus said to his followers, "Ye are the salt of the earth,"—the preserving power, just as would have been the ten righteous men for whom the Lord said he would spare the cities of Sodom and Gomorrah, but they were not found. It is because of the power to affect the thinker or the one thought of, which a thought formed by desire possesses, that the injunction, "Thou shalt not imagine evil in thy heart against thy neighbor," was given: it is a warning to God's people that they shall not do that which will result in evil to another.

The surprising results accomplished by "mental scientists" and healers of that class, evince the fact that they have learned to pray from a purely scientific standpoint. By the expression scientific prayer, which may seem a peculiar one, we mean the intelligent application of methods in accordance with known

laws, and for the accomplishment of a certain result. The same methods to bring about the same results, when spontaneously and usually ignorantly applied, are what are usually denominated "prayer."

WATCHWORD, "WHAT OF THE NIGHT?"

ABBIE W. GOULD.

Onward, for the time is fleeting,
Onward with each pure desire;
Heaven and earth at last are meeting,
Merged in one refining fire.
Onward, look not once behind you,
Keep strong hands upon the plow,
Watch, make deep and strong the furrows,
That the angels soon shall sow.

Onward, stars in sweet confusion
Tell the tale of joys to come,
And the song again is springing
Which first came to mortal tongue.
Onward, those that watched the morning
Walked the way with groans and tears,
With their spirit-robes adorning,
Greet the marvel of the years.

Onward, onward, quickly hasten,
For the Bridegroom's feet draw near,
Hear the coming of the Fair One
See the Royal Guest appear.
Onward to the marriage supper
For the "Lamb who once was slain;"
And the stars as in beginning
Chant once more God's sweet refrain.

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.

NEB., Feb. 10, 1898.

The Esoteric Publishing Co.,

Gentlemen:—I trust you will find time to answer all of my questions, but if not all, at least most of them. Some time ago, in the fall, an article appeared in THE ESOTERIC in which twelve manner of fruit were spoken of as growing on the Tree of Life. What is meant by these twelve kinds of fruit?

Can you state the exact and only difference between Theosophy and your teaching? Can you give me an idea of the numbers of believers in Buddha—either as Theosophists or by any other name—in the United States, or tell me where I may learn the number?

I see you make a difference in your writings between male and female. For instance, in the Character Sketches, the males are told their times of danger, or weak places in the month, when what you term "the Life" is more likely to be active, etc., while no such remarks are made to the women; now I wish to know why. According to your belief, can not woman reach the same heights as man. If not, then are your teachings practical for general humanity? and why do you try to spread the doctrine? If woman can not be raised to the same height as man, man must very soon fall, because you cannot separate these two powers created to make one pure and well balanced whole. You would but succeed in raising a few, a very scattering few, of God's millions of men, to this positive state. It seems to me that were the great masses of men to attempt your doctrine, the positive and negative forces would of course become separated, a few of the men and a great majority of the woman must become even more negative than before; then nature would go to war, the very earth would tremble, and, while the lightnings flashed and thunder rolled in desperate power to become again equalized, another dark age would sweep away the determined positivism, and the two great powers would again quietly rest in each other's embrace. Nature *will* be balanced, and abhors an unbalanced condition, even as it does a vacuum.

Perhaps I do dot fully comprehend your teaching. Should women succeed in accomplishing all that you teach man to do, you say she would have no monthly flow. True, she can control these things, and would, in consequence, become a bearded masculine hag, and witchcraft would have all its olden horrors. Then, when men had crawled from under the crushing darkness of a new dark age, they would realize the horror of trying to separate God's great unit, and she who had before been beneath them would again be the cause of Chiv-

alry,—the bared head and bowed knee. Having passed through this and finally settled back to a common sense position, would it not be better for the masses (not the few) to maintain it? Kindly enlighten me. Yours truly, Mrs E. G.

Ans. The answer to your first question, relative to "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month," is verified in all human life; every moon a psychic germ is matured in the organism. Woman is probably more conscious of this process than man. The nature of these twelve manner of fruit is clearly set forth in Solar Biology. A careful observer of the phenomena of his own organism will soon have a satisfactory demonstration of the fact that the earth, in its journey round the sun, enters a separate and distinct quality with each successive sign of the twelve signs of the zodiac,—that each sign has a quality different from that of every other sign,—so that the life generated in the body has a different quality for each of the twelve successive moons, or months of the year.

It is impossible to say how many believers in the doctrines of Buddha there are in the United States, because we do not know how many Chinese, Japanese, and so-called Theosophists are here. We are of the opinion that it would be impossible for you to obtain this information, for all the Chinese are not Buddhist, although the religion of Buddha predominates among them. Then a number of Buddhist priests have been proselyting in America, and we do not know what their success has been. By these proselytes, we mean those who repudiate Theosophy, as such. Again, the spiritualistic ranks contain many who are now leaning toward Theosophy or Buddhism.

We might give many technical points of divergence between our teachings and Theosophy, but space does not permit this. Comprehensively, we can say that Theosophy accepts Buddhism as a foundation, and, while holding Christ as inferior to Buddha, it appropriates from the Christian religion that which will suit its foundation. On the other hand, we take as our foundation the Hebrew Bible and the Testament of Christ. We worship the God of the Hebrews, and hold Jesus to be preeminent above all others—we are Christians, Theosophists are not. We believe in one eternal and supreme Being whom we call God, or Yahveh, while they have no God but the god within, there own soul. It is true that we reach out and lay hold upon useful truths, regardless of the name or character of their possessor, whether it be the religion of Buddha, Confucius, Lau-Tsze, or that of any other teacher, the only question being as to truth useful in the accomplishment of the objects set before us, for all truth is of God.

There are two reasons why we give the times of danger of vital loss for man and not for woman: first, woman knows these peri-

ods, as they are governed by the moonly weakness; second, woman's life is very frequently dominated by the husband, or by other associates, and in such cases her monthly periods are governed by the influence of their life and not by the laws of her own. When a woman is negative to a particular man, by knowing the date of his birth, we might point out the periods of her moonly weakness. The life of the unmarried woman is sometimes dominated by that of some female companion or associate; consequently, it is impossible to indicate her times of weakness with any degree of certainty.

We do not hold that there is any difference between the heights of attainment possible to woman and to man, and we are also satisfied that man's attainments are greatly limited by those of women; that is to say, we do not believe that the highest order of attainment can obtain on earth until woman has overcome the mundane creative forces in her own body. This she cannot do whilst her life is dominated by man or by any one who is in generation—in fact, by anything but her own soul alliance to God; therefore amongst us the sexes are to be separated until man and woman are entirely free from the controlling influence of generation. When woman is thus free, her life currents will no longer fasten upon some particular man, and insulate him from the rest of humanity by that old spirit of the adversary which finds expression in words such as, "He is mine; don't you touch him." The same sentiment expresses itself in man, but in a less degree. When both have overcome all that dominates and binds the world to the work of generation, then the association of the sexes will be as pure as that of little children,—"a little child shall lead them."

True, nature would rebel at the separation of the sexes, and it does now most seriously rebel at the debauchery and depravity of their present relation, as it exists in the world. We see not only the fulfillment of prophecy, but the events of the day show that the distortion of the sex relations will soon work the destruction of all those who do not reform in that direction—nay, who do not transform their lives in accordance with the doctrines of Esoteric principles.

In regard to woman becoming "a bearded masculine hag:" in the first place, if she live in the condition of mind that would make her as you say, it would be impossible for her to control the generative currents; for it is the women who, leaving all idea of devotion and spirituality, become positive haters of men and God, that take on the conditions and manifestation to which you refer. Such women have no idea of self-control; on the contrary, those who lay hold on the currents of life and store them within themselves for the uses of the soul, return to the condition of maidenhood, filled with joyous love, harmony, and song, and it is these who manifest the Divine Feminine.—[ED.

GENESEO, N. Y., Nov., 25, 1897.

Dear Editor:—I write a few lines in a kind of chat, and not in an argumentative way; indeed, as Emerson said of himself, I am not given to argument. Your speaking of calling up a person's figure who is at a distant, I judge after reading Shaftsbury's book on Transference of Thought, seems reasonable. But when you state that the same thing may be done in regard to a friend who has passed into the unseen world, I have my doubts whether it is right to do so. It may be practical, however, though I have never tried to find out by personal experiment. Many passages of Scripture seem to forbid any attempt to communicate with the friends gone into eternity; although they seem to teach, or at least it may be inferred, that departed saints may, like the angels, minister to us. Do you think it right to seek interviews with them?

But what I started to write about more particularly is in reference to what is stated in the "Narrow Way" on pages 120 and 123. Now, to use the Egyptian method of communicating with Jehovah, seems to me to be open to the objection of what was charged as a sin against the Israelites,—"going down to Egypt for help." There is no mention made in Scripture of such a method. Kneeling, standing, prostration, are mentioned as attitudes of prayer; also of being still upon our beds in communion with the Lord. For me, I can get into close and happy fellowship with God without any such way. God graciously manifests himself to me by the Holy Ghost every day as I approach him through Christ, both while in special acts, such as kneeling, and also while busy about my work. What have the currents (electrical, I suppose) to do with our drawing nearer to God, or of his drawing nearer to us? I have used the methods and felt something akin to a current of electricity go through me. There may be something in that method so far as electricity is concerned, but so far as communion with God is concerned, I do not see its reasonableness. And what is a more important consideration to me, I doubt if such a method be right in the sight of God; and if not, then it may be a method by which Satan seeks to deceive as an angel of light. Let me know, if you can without too much trouble, what you think of this question. If very busy when this letter arrives, you may answer it at some later time. I am much interested in many things taught in THE ESOTERIC as well as in those of your books that I have read, yet I am free to confess that something like meditating on the feet, etc., seems to me childish, if not absurd. Some of your suggestions, I ought to say, and I am glad to say it, have done me good, particularly in the "Practical Methods." Yours very truly, J. I.

Ans. I agree with you that it is neither wise nor good to attempt to communicate with deceased friends. The law by which such a thing is made possible is spoken of in THE ESOTERIC; but the teachings of THE ESOTERIC have been emphatically opposed to such practices, not so much because of the sin of the especial act, but because of the evil results attendant upon it. It is very evident that Jesus did communicate with, and even watch the doings of, those at a distance from himself: he said to Nathanael, "When thou wast under the fig tree, I saw thee."

In regard to Esoteric methods as given in "Narrow Way of Attain-

ment:" I hope you are not among the number who think that it is wrong to do anything not mentioned in Scripture. Surely, under such circumstances, one's life, because of the necessities of human life, would become one series of evil doing. Such a position would be unreasonable and illogical. The Egyptian method referred to is simply a method that has been found very effectual in conquering the evil of a wandering mind. Have you never seen a person, with whom you have been conversing on some interesting subject, allow his attention to become suddenly and so thoroughly diverted in another direction as to cause him to talk like an automaton, saying what he evidently did not mean? and did you not feel that such conduct was, at least, very disrespectful to you? How much more reprehensible is a wandering mind when we are communing with God, whether it be upon our bed, upon bended knees, or in any other attitude.

We believe that the Scriptures contain sufficient evidence that all things are good that do good and serve the purpose set before us, and that nothing is evil but that which does evil to ourselves, our purpose, or to others. Israel was condemned for "going down into Egypt" for protection from her adversaries. She had made a covenant with the Lord at Sinai, Yahveh promising to be her strength, her protector, and support, under all circumstances, and she had violated that covenant by taking Egypt as her strength and succor, her god, instead of adhering to the conditions of her covenant by obeying the voice of the Lord which came to her through his prophets. Did you ever ask yourself why the prophet Hosea said, "I called my son out of Egypt" (Hosea XI. 1)? Do you not think that the Lord had a purpose in leading Israel into Egypt? At that time of all the nations of the world Egypt had the greatest knowledge; and why did he ordain that Moses, their leader, should be educated in all the learning of Egypt in order to fit him for the important work of leader, teacher, and lawgiver to his people Israel. History unquestionably proves that many of the laws and methods given by Moses to Israel were learned by him from the Egyptians.

In regard to meditating upon the feet: Yes: it seems childish and ridiculous to the worldly-wise, who know so little of the real laws of nature. Did the thought ever suggest itself to you that the words "ignorant" and "ignore" spring from the same root? and surely no one is ignorant but he who ignores the multifarious manifestations of truth that lie thickly around him, from youth to age. If you carefully read Esoteric teachings, you will find that meditating on the feet is only the beginning of methods therein taught for gaining control of every function of the human body, without which no approximation to Christ-likeness can be obtained. When, by going through the different functions of the body, one has consciously taken possession of

it with his own mind and will, then, and not until then, will it become the perfect instrument of his intelligence; therefore the command, "Set thine house in order." The body is the house in which we live, and it must become the temple of the Living God.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

Mrs. A. Feb. 6. 1842, between 2 and 2.30 a. m. Boston, Mass.

⊕ in ♒; ☽ in ♑; θ, ♋; ☿ in ♒; ♄ in ♋; ♃ in ♋; ♂ in ♎; ♀ in ♌; ☿ in ♎.

You have a fine, nervous, sensitive nature, dominated by love and the mystic; a very determined will, but inclined to overlook all the little things of life. Your difficulty in reaching the highest goal of attainment lies in the inability to settle down to the hard practical effort necessary to take control of your own life currents and mental action. You are so strongly allied to the mystic and occult forces that there is danger of your giving your selfhood up to be used by them, instead of laying hold of the forces of your own nature, and, through them, controlling the invisible powers. You are governed so much by your feelings that it will take all the resolution you possess to overcome sensation and its tendencies. Your mind is stronger than your body. Should be thoroughly acquainted with the principles of mind healing. The system promulgated by Mrs. Wilmans will be best for you, but you should connect with it a true childlike devotion to God and righteous living. Your body is especially open to the influences of creation, generation. Spiritualism would be fatal to your future, both in regard to health, and mental and spiritual attainment.

G. T. H. April 17, 1866, between 8 and 9 p. m. Place not given.

⊕ in ♈; ☽ in ♊; θ, ♏; ☿ in ♑; ♄ in ♉; ♃ in ♋; ♂ in ♌; ♀ in ♏; ☿ in ♉.

You were born when the earth was in Aries, and are expressed through Gemini, the normal expresser of Aries, which gives you good clear intellectual ability, especially in educational lines. You have rather a cold, hard nature, because of your body sign being Scorpio.

Should have chosen surgery or dentistry as a profession. If you would reach the high goal of attainment, you must develop within yourself the spirit of devotion, and especially a pure childlike love to God and to all creation. Overcome your inclination to secretiveness, by never doing or saying or even thinking anything that you would not be willing that any and all persons should know. Cultivate such a degree of purity of life, thought, and desire that you will feel like opening your innermost self to all men; yet remember that we should be as "wise as serpents and as *harmless* as doves." I fear that you have weakened your powers by youthful indiscretion; if so, it will be necessary that you lay hold upon the principles of the Esoteric life with an almost superhuman determination. Set honor, justice, and righteousness before your eyes as *the* objects of your life. The times of especial danger are graded as follows: when Mercury and the moon are in Taurus; when the moon is in Scorpio, Aries, or Gemini; when Mercury is in in Taurus and Taurus rising; when Scorpio, Aries and Gemini are rising.

H. Y. Feb. 22, 1873, 4.30 a. m. England.

⊕ in ♓; ☽ in ♐; θ, ♑; ☿ in ♒; ♄ in ♋; ♅ in ♒; ♂ in ♈; ♀ in ♑; ☿ in ♏.

You are a man of two extremes: the leading characteristics are restless desire and a general combative mentality; at the same time you have a deep feeling of love and sympathy. You feel the need of a loving companion and confidant, but Saturn's position indicates that always there will be a barrier between yourself and such a bosom companion. If you would reach the high goal, you must strive to be always the same,—unmoved by passion, not too hasty to accept a new thought or too much inclined to ignore it. You are fond of the good things of the table, and because of it will have quite a struggle to conquer the body. You are a born military man and must conquer the inclination to command and control the mental and physical activities of others. There is by far a greater feeling of dependence upon friends and associates than you are aware. This should be sought out and conquered. Beware lest your mind desires these attainments only for the sake of superior powers,—magic powers. The times of greatest danger of losses will be, first in power and effect, when the moon is in Capricorn, then in Sagittarius, and Pisces, and the hours of danger when any one of these or Virgo is rising.

Mrs. C. F. T. Aug. 11, 1848, 12.30 p. m. Mass.

⊕ in ♌; ☽ in ♑; θ, ♏; ☿ in ♎; ♄ in ♏; ♅ in ♒; ♂ in ♓; ♀ in ♓; ☿ in ♏.

The basic principles of your nature are very strong, both mentally and physically; but you have been always restlessly looking for something that you have never found. You have a vitality that is marvel-

ous. Possess the elements of success in whatever you undertake, the main obstacle, however, is your desire for change. Have fine intuitions and excellent foresight; nothing of importance occurs in your life that, in some way, you are not forewarned of. If there is one point of weakness in your nature, it is your love. I see no need of any special directions other than those given in THE ESOTERIC, with which you are familiar. If you can get the consent of your inner self to dedicate your life to God and to live in the spirit of devotion, you will soon open into a consciousness of unity with the Infinite, and a door will open before you, wherein you may enter and find great peace, knowledge, wisdom, and understanding, and a sphere of important use in the world. There is not the thickness of a piece of paper between great ability and an utter failure in life.

B. H. Dec. 3, 1870, 5 a. m. Toledo, O.

⊕ in ♐; ☽ in ♈; ☌, ♏; ☿ in ♑; ♄ in ♋; ♅ in ♐; ♂ in ♒; ♀ in ♎; ☿ in ♋.

Your mental characteristics are peculiar to yourself; you cannot judge others by yourself. You are positive, impulsive, proud, and very headstrong. Are in danger of getting into many difficulties through plunging ahead without properly weighing the consequences. You have within two natures, one opposing the other: free, open, and spontaneous; subtle and constrained. Your domestic life will undoubtedly be a failure. Should study the science of life and reproduction, for you are decidedly adapted to biological sciences, and for a teacher of the people. With your planetary combination, Mars dominates you in the direction of the political maxim, "The world is my family." Your inclination toward the mystic is largely characterized by ideas of magic power. For you, the only safe guidance through life will be the surrender of your hopes, aspirations, in short, of all you have and are, to God, always seeking and carefully following the guidance of his Spirit. Music is very beneficial to your nature.

J. N. Van H. April 27, 1863, 8 to 12 p. m. Ky.

⊕ in ♉; ☽ in ♌; ☌, ♏; ☿ in ♐; ♄ in ♈; ♅ in ♈; ♂ in ♑; ♀ in ♑; ☿ in ♐.

Your nature is one of impulse, zeal, and idealism; yet no doubt you have the practical well established within you. Your difficulty in the regenerate life will be to maintain that quiet, harmonious balance of the intellect, emotions, and zeal. Are apt to receive a thought without properly weighing and balancing all things connected therewith, and to expect external and material results of a character that happens to to meet your idealism at the time; and if the results do not come just as you expect them, you can just as quickly go to the other extreme. If you would reach the high goal of attainment, should study nature

from the metaphyical standpoint as well as the physical. Do not accept any man's teachings *verbatim et literatim*, but receive all things from the basis of divine, which is natural law. The old maxim should be yours, "Be sure you are right and then go ahead." Be careful about condemning anything until you have weighed all sides of the question. The times of especial danger of loss are when the moon is in Taurus, Leo, or Capricorn. However, the uncertainty as to the rising sign makes it questionable whether it is Sagittarius or Capricorn that demands especial watchfulness; yet Capricorn will always be a trying sign to you. The hours of danger are when Taurus or Leo is rising, and when your body sign is rising.

BOOK REVIEWS.

THE VACCINATION CURSE—No. 4. By W. A. Redding. Price, 10 cents. Dickinson County, Navarre, Kas.

This pamphlet contains information concerning the vaccination theory that will be of decided benefit to all who peruse it. Every one should be in touch with this subject, as it is a matter of vital importance. The author makes very plain why vaccination is a curse—polluting the vitals of the people. On page 22, in illustrating "The Evils of Vaccination," he cites the case of John Pfaender, a child of healthy Swiss parents, born 23d September, 1875. Was healthy until vaccinated, a sturdy and beautiful child, as were also his four brothers and sisters; he walked at the age of 9 months.

On the 16th of June, 1876, he was vaccinated by the official vaccinator. Eight days later his feet began to swell, abscesses formed, his teeth began to decay, his glands to swell. Fistulous sores appeared on his hands and feet. He could neither walk nor stand; several of the bones of his hands dropped out. Picture in your mind his miserable condition.

It was such cases as this and the spirit of liberty, not yet dead in Switzerland, which led that freedom-loving people to reject the infamous system of blood-poisoning, which a medical clique was seeking to impose upon them by vaccination.

On the 11th of June, 1885, Dr. Von Koehler, furnished details of the infection of 320 children and adults with a disgusting skin eruption, in the Isle of Rugen, by means of "regenerated" vaccine lymph, obtained from a Government establishment. An expert commission of inquiry was appointed by the Government, and in an elaborate report it is stated, "The commission are unanimously of the opinion that the outbreak of the disease has been a direct consequence of vaccination."

THE RIFTING WEDGE. By W. A. Redding. Dickinson County, Navarre, Kas.

"Showing the present situation and the final downfall of the Government of the United States, and the great changes soon to set in among the nations of earth." Price, 10 cents.

PAGES FROM MY MENTAL DIARY. By Esmardee. Address Shelby M. Dodson. Santa Clara, Cal.

A booklet of poems for which the author claims "nothing but originality;" further than this he wishes "to say nothing"—a statement which may result in an agreeable disappointment to the reader.

THAT WOMAN QUESTION—No. 6. By W. A. Redding. Dickinson Co., Navarre, Kansas.

"Shows the destiny of women as laid down by Bible prophecies. Many new and curious facts not heretofore discussed." Price, 10 cents.

THE STORY OF THE ALAMO. By E. D. Fielder. Paper, 25 cents. Published by The Youth's Advocate Pub. Co., Nashville, Tenn.

A booklet containing an interesting account of the "Fall of the Alamo"—the new world's Thermopylæ. It recites the siege and fall of the Alamo, which happened at San Antonio, Tex., March 6, 1836. The Story of the Alamo seems to be in great demand, and several editions of it have been published within a short time.

THE ORPHAN'S CRY. A Journal of Child-Saving Work. Official Organ of the Children's Home-Finding Society. Yearly subscription price, 50 cents. Published quarterly. San Jose, Cal.

"1901." THE WORLD'S CRISIS, or THE CLOSING PERIOD OF THE GOSPEL AGE, FROM 1893 TO 1914. Also Washington's Vision at Valley Forge. By Dr. Gemini-Sagittarius. Price 10 cents. Published by Health Culture College, Toledo, Ohio.

We have received the above pamphlet with the following note from one of our students: "This booklet is the production of one of the members of the Toledo Biological Society who has asked us to review it. It is well worth reading, and in line with much of our thought."

ANGLO-ISRAEL. THE JEWISH PROBLEM AND SUPPLEMENT. *The Ten Lost Tribes of Israel Found and Identified in the Anglo-Saxon Race.* By Rev. Thomas Rosling Howlett, A. M. Cloth, 103 pp., $1.00. Sold by Esoteric Publishing Company.

An honest and earnest effort of a Baptist clergyman to bring to the world a realization of the fact that the Saxon race, including the inhabitants of England, Scotland, Wales, the nothern part of Ireland, and America, are the literal house of Israel, the lost ten tribes, and that Judah and Levi, composing the Jewish race, are literally our brethren. While the author's data are not always satisfactorily substantiated by historical facts, yet in two ways this is a book of real merit: first, it is a condensed work, soon read and not expensive; second, it is an exposition of principles that are true and very important, and much of the evidence given is sufficiently convincing. Again, it is valuable and very interesting in that its deductions conclusively prove the fulfillment of prophecy. The Esoteric student, who is living the life and whose inner consciousness is sufficiently awakened, can not fail to discern the truth contained in this book, for no awakened soul can read its pages without having an interior conviction of the truth and importance of its teachings.

One point worthy of special commendation is that the author avoids all predictions in regard to set times for the fulfillment of prophecy. This mistake has been the bane of nearly all writings upon our Israelitish origin. It has been the evil genie which has prevented the general recognition and acceptance of this truth, from the fact that times set for special fulfillment have not brought the events predicted—not but what we believe that the time foreseen by the prophets is at hand, but we do not believe in, and the past has disproved, the ability of any one to give dates for the fulfillment of prophecy. John in his Revelation gives as near the times of fulfillment as can be found in the Bible; namely, the order of the events: he frequently says "After these things I beheld, and, lo, etc." But the fact that there is much earth where little gold is found does not deter the miner from gathering the gold, neither should we be deterred from gathering these great truths wherever they are found, even though their exponents fall into such grave errors as that to which we refer.

The author of "Anglo-Israel" is contributing editor to "The Tribes," a paper devoted to the subject of our Israelitish origin. Many other works have been written upon this subject, a catalogue of which we will endeavor to obtain and publish for the benefit of our readers. The student cannot realize how much valuable knowledge he is losing, and what fountains of inspiration he is missing, by not making this subject a portion of his study.

THE LIVING CHRIST. An Exposition of the Immortality of Man in Soul and Body By Paul Tyner. Cloth, $1.00. The Temple Publishing Company, 33 and 34 Masonic Temple, Denver, Colo.

The title of a characteristic work of 334 pages. The best argument in favor of bodily immortality that we have read is contained in Chapters VIII.-XVIII. of this book. No honest believer in the Scriptures can read the deductions upon this subject, drawn by the author from the New Testament, without being convinced that bodily immortality was a doctrine taught by Jesus of Nazareth. While Mr. Tyner may be a special messenger,—and there are many special messengers now before the world, whose message is unmistakably from the Lord,—yet he has undoubtedly been especially qualified for interpreting to the best advantage the teachings of the Christ portraying the immortality of the physical body; he is probably more successful in this direction than any writer of the century. But when it comes to giving us the "the key to immortalization," or telling us how to obtain immortality, he seems as much in the dark as the people of the past. His idea is that we establish in the body a fuller sense of life, and in order to do this he recommends that we turn to the sun, the sea, the mountains, and draw from them the energies of life, then he says that it is "love in its expression in sex" that is to give immortality. Now, every one who has obtained any knowledge of the character of the sources of life, knows that the sources mentioned, especially the sun ray, are peculiarly and emphatically the source of generic or creative life, that they hold in themselves the fountains of animal or physical generation. Mr. Tyner opposes regeneration. We cannot speak too highly of the chapter on the "Law of Use" and the "Genesis of Mental Healing." The reader can well afford to overlook some vagaries in the latter part of the book, as that Denver is to be the center of the Kingdom of God, etc., and accept his beautiful exposition of the Christ principle, and, above all, his masterly argument for immortality in the flesh. We do not hesitate to advise the Esoteric student to include this book in his thoughtful reading: the chapters above referred to are worth many times the price of the book.

VEDANTA PHILOSOPHY. Lectures by the Swâmi Vivekânanda on Râja Yoga and Other Subjects. Also Patanjali's Yoga Aphorisms, with Commentaries, and Glossary of Sanskrit Terms. Price, by mail, postage prepaid, $1.61. S. E. Waldo, 249 Monroe St., Brooklyn, N. Y.

This is the best *exposition* we have yet read on the Vedânta Philosophy, and especially commends itself to those desirous of knowing just what the Indian philosophy is as a system,—as left us by Patanjali. It must be remembered, however, that Patanjali is not the author of this system—he is only the compiler or explainer of the doctrines taught by his predecessors. The aphorisms of Patanjali are the highest authority and text book on "Râja Yoga." The subject of the first lectures in this book is that form of Yoga known as Râja Yoga. The second part is a rather free translation of the aphorisms (Sûtras) of Patanjali, with a running commentary. Effort has been made to avoid technicalities as far as possible, and to keep to the free and easy style of conversation. In the first part some simple and specific directions are given for the student who wants to practice, but all such are "especially and earnestly reminded that, with few exceptions, *Yoga* can only be safely learned by direct contact with a teacher." With reference to the study of Râja Yoga the author has the following to say in his introductory:—

"This study of *Raja Yoga* takes a long time and constant practice. A part of this practice is physical, but the main part of it is mental. As we go along we shall find how intimately the mind is connected with the body. If we believe that the mind is simply a finer part of the body, and that mind acts upon the body, in the same way the body must act upon the mind. If the body is sick, the mind becomes sick also. If the body is healthy, the mind remains healthy and strong. When one is angry, the mind becomes disturbed; at the same time, when the mind is disturbed, the body also becomes disturbed. With the majority of mankind the

mind is entirely under the control of the body; the mind is very little developed. The vast mass of humanity, if you will kindly excuse me, is very little removed from the animals. Not only that, but, in many instances, the power of control is very little higher than that of the lower animals. We have very little command of our minds. Therefore to bring that command about, to get that control over body and mind, we must take certain physical helps, and when the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulation of the mind, we shall be able to bring it under control, make it work as we like, and compel it to concentrate its powers as we desire.

"A Yogî must avoid the two extremes of luxury and austerity. He must not fast, or torture his flesh; he who does so, says the Gîtâ, cannot be a Yogî: he who fasts; he who keeps awake; he who sleeps much; he who works too much; he who does no work; none of these can be Yogîs."

The Swâmi, in his dissertation on Bhakti-Yogâ, has made some very wise observations in regard to the "Qualifications of the Aspirant and the Teacher," which, no doubt, would be very helpful to all thoughtful people, and especially to those in the ministry—the Swâmi undoubtedly expressed some truth concerning the expounding of the Scriptures, when he said:—

"The various methods of joining words, the various methods of speaking in beautiful language, the various methods of explaining the diction of the Scriptures, are only for the disputations and enjoyment of the learned; they do not conduce to the development of spiritual conception. Those who employ such methods to impart religion to others are only desirous to show off their learning, so that the world may praise them as great scholars. You will find that no one of the great teachers of the world ever went into these various explanations of the text; there is with them no attempt at "text torturing," no eternal playing upon the meaning of words and their roots. Yet they nobly taught, while others who have nothing to teach, have taken up a word sometimes, and written a three volume book on its origin, on the man who used it first, and on what that man was accustomed to eat, how long he slept, and so on." While it is true that this work contains many good things, yet it must be read slowly, understandingly, and with discretion, otherwise the rash student may to come grief.

Reviewed by PISCES.

EDITORIAL.

SPECIAL NOTICE.—For some time past our corresponding clerk has been very much behind with his work, so that no doubt many of our people think it difficult to hear from either the Esoteric Fraternity or the Esoteric Publishing Company. Our corps of help have really not been equal to the demands upon them, but we promise our patrons that hereafter all business communications, ADDRESSED TO THE ESOTERIC PUBLISHING COMPANY, will be attended to inside of forty-eight hours. But please observe that the Esoteric Publishing Company will not be responsible for letters addressed to any individual. When you address a letter to an individual, that party alone is responsible and not the Company, no matter what office he may hold in the Company. There are several reasons for this. Letters are held sacred to the individual addressed, both by

the Fraternity and the Publishing Company; and if he happens to be away from home, the letters lis until he returns and can give attention to them.

There seems to be a general impression among those interested in Esoteric thought, that there is nothing for them to do but to receive all that may be given from this place. Probably no work before the world has had so little aid from its adherents as this one, and it is conceded that no work of which the world knows has conferred so great personal advantages, physically, mentally, and spiritually, as the Esoteric movement. We have received thousands of letters containing emphatic statements of this fact. Probably it would have been well to have published many of these letters, but we have not felt free to do so. Our one effort has been to disseminate the truths that we know to be of such vital importance to every department of human life; and we have striven to do this in a strictly impersonal manner, possibly not giving as much attention to the material interests of the work as we should have done. The policy of the founder, never to seek the favor or influence of any one, to simply stand and hold the light so that all who wished might partake of its benefits, has entered into the foundation principles of the Esoteric movement.

The adherents of this thought have had but two extremes presented to them,—that they may dedicate all they have and are, their lives included, to the work; and it is inferred that, otherwise, we ask nothing of them,—and we have received comparatively nothing. As an illustration, during the Christmas time, when the minds of the people are filled with the thought of giving those with whom they are associated some tangible remembrance, when even those whose relations are strictly business ones, exchange gifts, the Esoteric movement was remembered by a single friend, one who was a guest here twelve months ago and knew something of the internal machinery of the place. There are a few, of course, who occasionally feel impressed to send a few dollars for the advancement of the cause, but these instances are exceedingly rare.

It is true that no members of the Fraternity, including its

officers, need or desire anything from any one; yet the people at large do need a great deal of light that the Fraternity has to give the world, and it takes money to do it. With our present resources, the very best that we can do is to send out THE ESOTERIC from month to month, and occasionally some trivial extra, whereas thousands of dollars could be used to the utmost advantage in bringing truths before the world which are now in comparative obscurity, unknown to the great masses. If our friends were willing to do and sacrifice a fraction as much as the members of the Fraternity are doing, the light would shine forth to the entire world. We wish it distinctly understood that we are making no appeal for aid for ourselves; as a personal matter we would not receive a present from any one, but we would not be doing our duty to our people did we not remind them how they may be participants in giving truth to the world.

Let me present the case as it is:—Here are twenty people, members of the Fraternity, all of whom have consecrated their lives to God and humanity, who have surrendered everything that the world holds dear. Day after day passes in the same concentrated effort toward the object for which their lives are dedicated; no recreation other than our weekly meetings. The food is of the simplest and plainest kind; no luxuries are allowed, feeling that our people prefer using the money that might be expended in that direction in giving these truths to the world. The houses are very crude, some of them mere shacks. Every officer of the Fraternity lives in a shack of rough boards, built one board thick, which is set on end and nailed to a rough joist. The structure is one story high, without plastering, paperhanging, or a particle of paint. Each of the officers has a single room, with the exception of the President who lives in his office,—the board floor of which is so rough that the ground may be seen beneath,—and sleeps in a room 9 by 10 ft. And yet were they to turn their desires in that direction, there is not one in this shack but who could command comfort and elegance, to say nothing of an understanding of the psychic law which brings such surroundings; but their surrender is complete, and their life belongs to the people. We feel that our only right is, day by day, to serve faithfully in the line of the world's greatest need.

Our people are giving from eight to sixteen hours a day in closest application not only to the work of sending out general thought, by means of the Magazine and in other ways, but to answering letters which relate solely to the personal interests of the correspondent. Great numbers who are suffering from diseased conditions appeal to us for advice and help, which are cheerfully given; and yet not once in three months does such a letter contain any remuneration, however small. In the absence of advice from us these persons would unhesitatingly pay a doctor's fee, and, in many cases, a large one. Thus we have endeavored to give some idea of the effort and personal sacrifice made by this people for the good of humanity. On the other hand, it is for those in the outside world to decide, each for himself, how they will act toward such an important work.

This is the first time we have spoken thus plainly. Can you receive that which you admit is worth more to you than any worldly emolument, and, living in comfort and spending your money for selfish purposes, still leave thousands of your fellow men totally in the dark concerning the existence and importance of these truths? It takes money to give them to the world, and those who are devoting their time, their life, to the dissemination of truth, have a right to look to you for the means to assist in the work of doing so. In every age of the world the recipients of divine revelation have been required to furnish the material assistance necessary to its support. God has never supplied the money necessary to the circulation of truth; it is not in divine order that he should do so. Because of this law, Jesus taught that "it is more blessed to give than to receive."

Many of you have given your lives to gathering the good things of this world, and it is just as reprehensible to receive the advantage of such truth and refuse to aid in its propagation as it would be to receive the goods of this world and not pay for them. You who do not feel called upon to give up the world and devote your life exclusively to the work, have an opportunity to use the means, gathered during years devoted to material interests, for the preaching of truth to the people. Thus you may be able to accomplish more than you could do by personal effort.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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CONCENTRATION AS A MEANS OF SELF-HELP.

HARRIET B. BRADBURY.

The word "concentration" is misleading to those who have no knowledge of metaphysics. One writer expresses the popular misconception of its meaning by saying that it is supposed to necessitate corrugating the brows and assuming a fierce, not to say piratical aspect. This is perhaps as nearly as possible the exact opposite of that concentration which mental science has taught us is the "power of silence."

The secret of concentration is love. We have no difficulty in concentrating our minds upon any object of our intense affection. A mother does not have to be taught how to fix her thought upon the infant in her arms. A natural musician does not have to be taught to linger fondly among the chords that respond to his loving touch upon his instrument. But to love in this way it is necessary that the thing which we love should be to us a vital reality; we cannot love a vague abstraction that some one has explained to us, but which we have never seen nor heard nor felt. This is the chief difficulty in concentrating our thought upon that Divine Reality in which is all power and health and peace. We all believe in God; most of us believe that we love Him, but we have never seen Him nor heard Him speak nor felt His touch upon us, as we can feel the gentle, soothing touch of a human friend who comforts us in sorrow or in sickness. All that is needed to enable us to fix our thought upon the Divine Presence is that that Presence should become to us a living, intense Reality, fully able, and more than willing, to respond to our slightest call. We may be fully convinced that some friend of ours can obtain this divine help, and not in the least understand how to secure it for ourselves. A complete comprehension of the means of gaining such help comes only with actual experience of its uplifting power; and,

for this reason, instruction must go very slowly, and must be accompanied by a strong desire to learn, on the part of the student, for it is this desire that is able in time to seize upon a glimmering consciousness of the presence of the Infinite Spirit. At first one will doubt whether the sense of a brooding Presence is not all his imagination; one must be encouraged to believe that it is real, and to seek it again as if it were. As soon as one is able to secure a little help in this way, courage and desire will mount on wings, and progress will be easy and assured. When we feel sure, upon entering the silence, that something is going to come of it, something beautiful, which we understand and long for, five, ten, or even fifteen minutes of concentration do not seem long. The realization becomes so strong that the concentration itself is a delight, an experience of the purest exaltation and the most heavenly joy.

Once, not long before I experienced this healing influence, I used to be very lonely, lying on my bed of sickness shut in day after day. A colored nurse who was taking care of me said one day: "Talk more to the Father, dear, and He will seem so near that you will forget that you are alone." I was ashamed to tell her that I could not find companionship in my Heavenly Father, who I did not doubt was always with me, and in whom I felt assured she found a solace that I could not find. I believed her as she told me how He helped her when she prayed to Him in sickness, and her gentle patience and unfailing cheerfulness brought to me a strong conviction that God was to her more real, and a stronger support in trouble, than He had ever been to me. I felt honestly humiliated before that simple-minded, ignorant woman, and yet I was utterly unable to comprehend the reason for my own inability to feel as she did. I suppose there are few Christians who have not in some time of trouble realized this comforting, sustaining influence. To anyone who has ever felt the support of the Everlasting Arms, the proof has already come that help is near if one can only lay hold of it. I wish to present in this brief paper a few suggestions that may be a help towards realizing that higher state of consciousness that we speak of as "the silence."

There is an unconscious harmony of youth and health that has in it no more merit than the health of flowers or the innocence of childhood. It is beautiful in the same way, but it knows no security, it has no poise, no control over itself. The

trees and grass are safer from harm because they have no power to misunderstand or resist the Divine Life that manifests itself in them. They do not believe in a personal devil, they do not regard disease as a malignant entity that may seize them in its fiendish clutches, nor do they seek to bar every avenue of approach, draw into themselves and huddle together into some dark corner where the enemy cannot find them. All this we can do, and we do it through fear,—that fear which has its origin in the consciousness of sin, and doubt of God's unfailing love that is ever working to bring us back to Him. He is always round about us, the one eternal Reality; when we shrink into ourselves and doubt and fear, it is the Spirit of Life that we shut out, and not an enemy. We have no enemy in all the universe but our own selves. And we have our Father, even God, who loves us, and asks of us only that we trust His love and give ourselves to Him that He may bless us. We must do consciously what the flowers do unconsciously, open our inmost hearts to the sunlight of His love, turn towards Him as flowers turn towards the sun, lift up our souls and let the light shine in upon us. If it requires an effort to do this, that is only because we are unaccustomed to it; we are, as it were, blind, for "the Light shineth in the darkness and the darkness comprehendeth it not."

How to become conscious of the Light, then, is the difficulty that we are seeking to solve. We want to become so conscious of it, that all its glory may be visible to us, and then it will attract us with irresistible power, drawing us towards itself, and filling us with itself, with life and peace and joy and love. But first let us begin with small things. Let us have a definite end in view, which we think is not too lofty for us to accomplish at once. Perhaps the besetting sin we most desire to overcome is nervousness, or perhaps it is irritability or anxiety. Or it is as well to take something more strictly physical, a disposition towards headache or dyspepsia, or some other physical ailment. Make up your mind that you will summon this spiritual power to overcome that one particular trouble, and then devote time patiently, persistently, regularly, to entertaining such thoughts as you believe should heal you. For, as I have already suggested, it is important to believe that something tangible is going to result from our efforts, in order to bring the mind to these thoughts with strong desire. Have, then, a

"I will love thee well and cleave to thee,
So that vigor, wedded to thy blood,
Shall strike within thy pulses like a god's."

We can only feel the Divine Life when it strikes within our pulses, yet often we feel as if it were the Life outside of us, upholding us, rather than a life within, wedded to our blood. That is because, in order to expand and open our souls, we must relax, leaning, as it were, upon something not ourselves, which is most easily conceived as outside of us. We must lean, then, on God. If we lean a little we will receive a little support, we must lean heavily, with all our weight, in order to be lifted up and endued with power.

At first one will feel that one is actually trying to lean on nothing. The whole instinct of self-preservation rebels against leaning with one's whole weight where one has never realized any support. If you feel in this way, what you need is to make yourself more conscious that God really is all about you. Drop your hand beside you. What holds it in its shape and attached to your arm? It is God. Listen to your own heartbeats. What keeps that little engine going steadily, day and night, without your conscious volition? It is God, the Omnipresent Life, in whom "we live and move and have our being." Think of your blood, with its fairy army of corpuscles, every one intelligent, going about its business, doing mysterious things for you that are more wonderful than the work of the grandest cosmic forces in the inanimate creation. Can you not trust this marvelous intelligence to do all things for you? The more you trust, the more perfectly will the work be done. God is inspiring your sub-conscious mind, and as long as you let it alone it is perfectly capable of taking care of your health. But to fear, or to interfere with it, is not letting it alone, and an easy-going indifference will not set things right when once they are out of order. As long as the habit of thought is wrong, everything else will be wrong, so it becomes necessary actively and earnestly to turn the thoughts in the right direction.

Desire is the magnetic force that draws us to God. Let the desire once be fixed on attaining rest in Him, and nothing in heaven above or in the earth beneath can prevent our gravitating towards Him. We may waver, we may wander, but we will surely come back every time with increased desire for that place of perfect safety. We shall be like a ship that is an-

chored fast; however the winds may blow or the angry waves beat over us, however we may strain at our moorings under stress of temptation, we are safe, eternally and absolutely safe, because our desire is fixed on that goal to which God is drawing us. Whatever suffering comes will cease to be suffering when we know that it is only the dross in our nature that the purifying fires can touch. We are working together with God, and there is now nothing in the universe that can prevent His perfect will from being done in us. We shall learn at last to rest in Him as the water-lily rests upon the surface of a quiet pool, upborne by that invisible strength that is our native element, opening our souls to the sunlight, and blossoming gladly into a beauty more perfect than that of the lily, and enduring as eternity itself.

Sidney Lamier beautifully expresses this consciousness of the Divine Omnipresence in the following lines:

> "As the marsh hen secretly builds in the watery sod,
> Behold, I will build me a nest on the greatness of God.
> I will fly in the greatness of God as the marsh hen flies
> In the freedom that fills all the space 'twixt the marsh and the skies.
> By so many roots as the marsh grass sends in the sod
> I will heartily lay me ahold of the greatness of God."

Lamier was dying of consumption when he wrote those words. If he had realized fully what he was saying, in its application to the physical life, he would not have been cut off in the flower of his manhood and almost in the beginning of a grand career. To concentrate the mind upon the thought of the Infinite, Omnipresent Life, knowing that in it is power to transform physical conditions, and not only power but willingness, a strong, continual effort to do for us all that we will let it do,—this is indeed to "heartily lay us ahold of the greatness of God." We are sons of God, "bought with a price;" He has given us this glorious inheritance of power, subject only to our recognition and acceptance of it. But we cannot have it except as sons; we must love our Father; we must do His will; we "must believe that He is, and that He is the rewarder of them that diligently seek Him." "For he that wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord."

And so, by loving, and doing, and seeking, we may learn how to "build us a nest on the greatness of God." Let no one think that this achievement is too high for him. Jesus said, "Be ye

therefore perfect, even as your Father which is in Heaven is perfect." Day by day, patiently, faithfully, we must renew our union with the Infinite Life. Day by day added strength will be given us, greater confidence, a deeper love towards God, and a stronger control over our physical condition. We need not be impatient, nor become discouraged with ourselves because we advance slowly toward a comprehension of these things. All good things grow slowly. Only be sure that the seed is rooted deep, only be sure that you really desire to attain this perfect freedom, and then all the rest you can safely take on trust. For God's desire is always fixed, that His children should be free, that all their suffering, their sickness and their self-imposed slavery should be done away. We may, if we will, acquire that inward peace that Jesus promised; we may find, within ourselves, a calm center of repose, "a nest," a home in God, that divine life within us that is gifted with power over all things and that no seeming calamity can touch. "He that *dwelleth* in the secret place of the Most High, shall *abide* under the shadow of the Almighty."

SUBMISSIVE WILL.

JOHN F. SMITH.

When, stricken by some trial sore we cry,
Well-nigh despairing, to the Lord on High,
Too oft the soul expects too prompt reply
And chafing, sends reproaches to the sky.
Our carnal nature, shrinking from the smart,
Too oft rejects the scourge with bitter heart
And trials, by Almighty Love designed
To loose the fetters of a fleshly mind,
To wake a slumb'ring conscience into life,
Or urge 'gainst cherished sins a constant strife,
Too oft are borne with proud, impatient soul,
That sees part evil, calls that part the whole.
And, then, o'erwhelmed by self-created night,
In loud self-pity, blames the God of Right.
When, thus, our human reason over-wise,
By Godly Wisdom scorning to be led,
Presumes to point the path our feet should tread,
Turn to the cross where Christ the Savior hangs,
His tortured body racked with human pangs,
Look at that face, pain-marked for human sin,
Pierce through the body to the soul within,
Read, there the lesson of immortal gain,
Of soul rejoicing e'en in mortal pain,
Of patient stillness and submissive will,
Then go and ponder, act, and ponder still.

RACIAL DEVELOPMENT.

Of all the conditions of human destiny, there is none so deplorable and so hard to bear as an empty life. By an "empty life" we mean one so circumstanced that it has nothing toward which to aspire, nothing into which the soul can enter with real genuine interest. The aspirations of the laboring classes have everything before them; these people have everything to gain and but little to lose. Their life is full—full in so many ways that, while they may not have a defined sense of happiness, yet time does not hang heavily on their hands; on the contrary, it is so full as to give them no opportunity for those mental recreations that they so much need, as, in most instances, the interests of the workingman lie around him in the external and physical. It is true that some of this class have a mental and soul development beyond their surroundings—yes, many of them have, and hence the wide-spread discontent, associated efforts to better their conditions, strikes, and conflicts, so disturbing to the peace of the nations.

As a rule the middle classes are in a mad rush for wealth, their minds full of desire, effort, and aspiration; whilst those of the wealthy classes who are not all-absorbed in getting more wealth find that they have passed over all the fertile fields of enjoyment and have reached almost a desert waste. At the very best, their wealth can but give them food, home, and clothing. When they look out into the world for something toward which they may aspire, for something to fill the soul's yearning, pleasure no longer appeals to the senses, society has become to them a juggernaut of arbitrary demands, a hypocritical show; life itself is a struggle for the gratification of deep-seated desire within them, wherein every effort, failing of its object, brings only bitterness and disgust.

Many good people, moved by the want and suffering in the world, attempt to use their wealth for its alleviation; but experience soon teaches them that, instead of a kindness, they

are doing the needy an actual injury. Those who have become interested in philanthropic work among the poor frequently express themselves as convinced that, in most instances, their efforts, so far from being of real benefit to those whom they are seeking to relieve, simply foster idleness, intemperance, and many evils that would not otherwise arise. And, in like manner, in whatever direction the mind turns, in its effort to be of use to the race, it finds itself confronted by closed doors; so that many of these people virtually isolate themselves from the world and live a life of comparative uselessness.

The great majority among the classes to which we have referred, and especially among those raised amidst wealth and culture, are conscious of something within the soul that refuses to be satisfied, that is continually reaching for they know not what. Certainly nature's equilibrium is not so poorly adjusted that man, the purpose of all her efforts, finds himself in possession of an interior longing for that which does not exist, an ever-present yearning for which there is no satisfaction. The condition of unrest now so wide-spread, even among those at whose command fortune has placed the choicest gifts of the world, is most significant of the fact that these people have reached a point in their soul's experience where happiness can never again be found until they pass out of and beyond the present order of life. They will never again know real happiness while the usefulness and the joys of their life are measured by the world's present standard.

As we have before intimated, a racial need indicates the presence of the supply, and it is the mission of THE ESOTERIC, by presenting to them a higher plane of existence, to offer a means of obtaining this supply for which the souls of men yearn. Let us in imagination visit the Fraternity gathered in the foot hills of the Sierra Nevada for the purpose of bringing into manifestation, for themselves and for others, the ultimates which THE ESOTERIC has been holding before the minds of the people. We find there those whose lives are absolutely full—full of that which satisfies every longing, every aspiration, and every desire possible to the spiritual soul of man; a people whose years, in comparison to time as known to the luxurious child

of wealth, are but as days, who find it necessary to make special effort to keep track of even the months, to say nothing of the days. Yet the physical observer would see only a very ordinary people, a people who have but recently left the busy marts of the world, and who are now apparently engrossed in physical labor; but he does not know the thoughts with which these minds are busy, the vistas of wonderful powers and possibilities of usefulness that are continually opening to the interior vision, that are continually beckoning them higher into a wonder realm of attainment transcending merely human imagination.

"But," you say, "their life is devoid of the pleasures of this world; they crucify the senses and are shut off from all that makes life desirable." Question the members of this Fraternity and you will find that their bodies are filled with life so perfect and so buoyant, that the very activities of their labor are a greater joy to them than all the pleasures known to the sense seeker. Disease is unknown to them, sorrow has no place in their midst; in short, their life is a bubbling spring of eternal joy.

It must by no means be understood that this description is applicable to the lives of all the members of this Fraternity; on the contrary, very few have reached this ultimate, yet all who are making an effort to live the life have more or less of such experiences. Among these people there is not one, who has reached any degree of attainment in the life, who would exchange conditions with any one in the world. Perfect satisfaction best expresses the realization of the lives of those who have reached some attainment; yet not satisfied—not satisfied in the sense of "resting down" into inaction, or ceasing the effort to gain greater, grander, and richer experiences. Continually before the mind's eye there stands a sure and absolute method for transforming the world into a garden of God; and the satisfaction of being a co-worker with Him and His angels in bringing everlasting joy to earth is an aspiration worthy of the highest, purest, and noblest minds.

Meanwhile those whose wealth enable them to gratify every wish are ever seeking a new sensation, a new excitement, some-

thing to feed those unquenchable fires burning in the soul for a higher and a nobler life; but, alas! every effort in the direction in which they are going brings a greater void, greater dissatisfaction and discontent. In many instances they are beginning to reach out toward the various forms of mundane magic and occultism of the day, but here they will meet the experience of the child who plays in the fire.

Miss Helen Gould furnishes a good illustration of the extremes to which some of this class are going in their quest for the new and untried. According to the newspapers, she has just purchased a Japanese crystal at great cost, which she has had expensively mounted in gold and placed in a room fitted up for the purpose, the whole affair costing many thousands of dollars. Miss Gould evidently hopes to obtain from the spirit side of life a satisfaction that she has not been able to find in this. But what will she obtain? amusement? an agreeable pastime? No: if she gets anything, she will draw around her a class of invisible intelligences who, by producing remarkable phenomena, will allure her into yielding to their desires until they can fasten themselves upon the very vital centers of her being. And, from that time, her life will become a dreadful nightmare. She will find that she has entered a specter world where reside the lowest and most vicious of earth's past inhabitants; and it will not be long before she will wish that she had never heard of mysticism or seen a crystal. Her waking hours and her dreams will be haunted by the uncanny and the horrible until she will wish for death as a means of escape, and yet will fear to die lest she fall into the hands of that hideous throng. In the language of the prophet, "Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."

No doubt she and others will ask why such results must follow the use of the crystal when, from ancient times, it has been employed by mystics as a means of looking into the unseen. The answer to this question will be found in almost every book of occult science, and it is this: The old books tell us that, before venturing into the realm of occult forces, one must obtain mastery of its invisible agencies, or he will become subject to them, will fall a prey to them. We would say that, before he

encounters the dangers of the unknown, he must obtain conscious unity with God, and, through a covenant dedication of his life to the Father and to humanity, he must reach a point in the attainments where he has undoubted confidence in his acceptance of God and an interior realization of the protecting and all-sufficient power of the Divine mind and will. When one reaches this attainment, he has no use for a crystal or any instrumentality of black magic, for, having obtained a knowledge of the mind and will of the Father, his life will be too full to need amusement; and as to discerning what is in the unseen world, that realm becomes to him as an open book in which he reads at will.

This condition is not so far removed from the present development of the race as may be imagined; and when it is reached, we will not sing of a heaven beyond the bounds of time and space, we will fully realize that the kingdom of heaven is within. The tree of life is there, with its twelve manner of fruit. The river of God (the river of life) is also there, an ever-flowing fountain of heavenly joy and immortal youth.—[ED.

LET IT PASS.

Be not swift to take offense;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long!
Rather sing this cheery song—
Let it pass!
Let it pass!

Strife corrodes the purest mind;
Let it pass!
As the unregarded wind,
Let it pass!
Any vulgar souls that live
May condemn without reprieve;
'Tis the *noble* who forgive,
Let it pass!
Let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away,
Like the dewdrops on the spray,
Wherefore should our sorrows stay?
Let them pass!
Let them pass!

If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Time at last makes all things straight;
Let us not resent, but wait,
And our triumph shall be great;
Let it pass!
Let it pass!

Bid your anger to depart,
Let it pass!
Lay these homely words to heart,
"Let it pass!"
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song—
Let it pass!
Let it pass!
—*Selected.*

SPIRITUAL GUIDANCE.

Our people frequently inquire how they are to know when they are being guided by the Spirit of God, as it is sometimes most difficult to distinguish between spiritual guidance and the ideals that belief has builded in the brain; ideals which, as a rule, are created from a misunderstanding of law, and not from a comprehension of truth. Again, the life and acts of people are more or less moulded and controlled by the thoughts of those with whom they are associated; and especially is this the case where any degree of sympathy exists between the parties.

It is undoubtedly true that many people believe they are being guided by the Spirit of God when their only guidance is the ideals which they themselves have created, and which, not being in harmony with the purpose of creation, are erroneous and misleading. These ideals are frequently productive of much evil, leading the deluded ones into grave error, causing them to commit the most foolish acts, which entail upon them untold misery.

Again, many apparently highly endowed men and women are but the expression of the mental states by which they are surrounded, both in the visible and invisible world. At times they express high and ennobling thoughts clothed with intellectual vigor, but their words lack the solid ring of truth and soul power which always carry conviction, it matters not from whom the thought emanates. Such people are not guided by the Spirit of God, but are controlled by the mind which rules matter.

To obtain the guidance of the Spirit of God,—which has been promised to all, irrespective of church or creed,—two things are necessary: first, a dedication of all to God,—body, soul, and mind, without a single reservation; second, a willingness to follow the guidance, no matter where it leads or how difficult the way may appear. Many are afraid to make this dedication; they feel that God might perhaps require them to

do something that would bring the reproach of the world upon them, cause them to act in a ridiculous and foolish manner. Many good, intelligent people are misled by this very erroneous idea. It is a thought which robs one of the capacity to comprehend the wondrous power and love of our Father. God never demands anything of his children other than to comply with the laws of their being. All nature works harmoniously together, obeying the impulse of the Mind and Will that control all things. It is, therefore, true that, if an individual live in accordance with law, his nature will undergo a radical change; so radical, indeed, will this change be, that he will undoubtedly be distinct from his associates, but this separation will be brought about because of his superior endowment, both physical and mental.

Dear friends, do not fear to trust your heavenly Father; he will never leave, never forsake you. You must remember that you are individualized atoms of his own life, his sons, to whom is to be given the dominion over the earth. For this reason, and for no other, God requires you to labor diligently with mind and body. Your labors do not add to the power and glory of Yahveh; that would be impossible, because all power and glory belong to him who holds all things subservient to his will. You are required to labor, physically, mentally, and spiritually, in order that you may possess the capacity to utilize the powers with which God will entrust you whenever you are capable of using them.

A child in swaddling clothes cannot be entrusted with the duties of a man who has reached mature age, and who is able to intelligently comprehend his obligations, social, financial and political. A ruler of a mighty nation would be declared insane were he to intrust his new-born babe with the powers of state; how, therefore, can you expect our heavenly Father to entrust you, who are still a babe, with spiritual powers, the misuse of which would not only bring ruin upon yourself, but would, perhaps, throw the whole mental world into confusion? All those who would have the guidance of God must labor incessantly to become worthy of it.

Our world is a creation of thought, and is ruled by an intel-

ligent mind power, which acts and reacts upon all life, human, animal, and vegetable. Men and women, though individual members, belong to one body, and are governed by the solar man, the power which controls physical life. As the spirit is unfolded within the individual, he gradually withdraws from under the controlling power of the planetary mind, because the spirit which he is incorporating within his organism, is the Holy Spirit,—the Holy Ghost,—about which much has been written, but of which little is known. This Spirit is superior to all spirits. As man receives it into his organism, he gradually develops the interior breath, the breath of life, which gives him the powers of immortality, and enables him to live independent of the planetary mind. When a number of men and women have established the interior breath, and have banded together with one purpose in view,—to do the will of God absolutely,—the planetary mind will no longer control the destinies of men; the governing power will have been transferred to the sons of men, who, becoming sons of God and having established the kingdom of heaven among men, will rule the earth.

It is for this reason that man must develop a nature in harmony with the mind of God, otherwise his mind would be unable to express divine laws. The ultimate of the labors of the regenerate man is to establish a place free from the corrupting influence of perverted truth, which is termed sin; therefore, if we desire to be received at that place, our minds must be in accord with the foreordained purpose of the Creator,—a purpose we can never understand unless God guides and rules our life. It behooves us, then, to dismiss all fear from our minds and to trust God absolutely.

If you can realize that each day brings you into closer fellowship with God; if you can perceive that your nature is gradually changing for the better; if you can more readily comprehend spiritual law; if the mental faculties are awakening into more active service, and are better able to control the actions of the body,—then you are on the right road and your guidance is from God. If, on the other hand, you find that you are compelled to do those things which are out of harmony with divine

law, or repulsive to your high ideal of righteousness; or if you feel the presence of one who would control your brain organs, compelling you to be a passive instrument; or should you feel that your organism is being used in order to gratify the desires of an unseen entity,—you may rest assured that you are not being guided by the Spirit of God. You are simply an instrument and are used by a being who either does not comprehend the law of mind, or is willing to sacrifice your soul's attainment in order to gratify its depraved instincts. Shun all such guidance; it retards your growth, spiritually as well as physically. If you do not resist such an influence, it will gradually throw you into a state of mental stupor; you will cease to be an individualized spiritual entity, but will become a living machine, held in thraldom worse than slavery. Death frees the slave who is bound by chains of iron, but it only adds to the misery of the individual who willingly permits himself to be controlled by unseen forces other than Yahveh, our God, our Strength, and our Deliverer.

THE QUEST.

CLARA G. ORTON.

Art thou lost, O stream, or astray?
What seekest thy restless haste?
No shoals can bar thy way,
No rocks in thy pathway placed.

But whether with petulant speed
Thou spurnest the pebbles and sand
Or creeping 'twixt rush and reed
Thou lavest the weeds on the strand,

Thou art seeking thy mother, the sea,
And never will pause or rest,
Till the land shall set thee free,
Till safe on the ocean's breast.

'Tis thus that the human soul,
Once lost from its ancient source,
Is seeking its final goal,
Nought checketh its restless course.

Earth calleth its journey to cease
With threat and promise and plea,
But there only is rest and peace
In the heart of the measureless sea.

EARNESTNESS IN SERVICE.

"Son, go work to-day in my vineyard." Matt. xxi. 28.

Jesus evidently intended by means of this parable to impress upon his hearers the thought that God has a work for his children to do. It is true that this work now is being done by servants, but our heavenly Father is not less wise than an earthly parent, who would have his sons do a servant's work in order that they may learn how it is done, and, at the same time, develop a mind which will render him capable of being intrusted with its full responsibility.

It is evident that when Jesus said to his parents, "Wist ye not that I must be about my Father's business?" he realized the fact that the Father had a work for him to do; and we who have dedicated our life to God also realize that it must be a life of service. We have learned, too, that the greater part, if not practically the whole of the work with which the Father has intrusted us, lies in the unseen, working among the forces of nature by means of mind and will, even as did Jesus and the prophets.

There is a sense in which we may be justly ambitious to have such responsibility assigned us, or at least to occasionally have some important task to perform. Perhaps every Esoteric student, who from the heart has dedicated himself to God, is at times thus ambitious, and we read the promise: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers [that is, by him]; even as I received of my Father." Rev. II. 26, 27.

Just here, however, there arises a question as to who will be chosen for such important work; who will be delegated to send out into the astral efforts of mind and will that will bring forces into play in the desired direction, impelling the nations to will and accomplish the divine purpose? Is there a law operative by which we may determine who will be thus chosen? Jesus said,

"If therefore ye have not been faithful in the unrighteous mammon (worldly responsibilities), who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's (as a servant), who shall give you that which is your own?" St. Luke XVI. 11, 12. Manifestly Jesus here taught that, until the son by faithful service develops and proves his capacity, he cannot come into his inheritance of power and consequent responsibility; for he that is faithful in little is faithful in much also."

Yet another point is to be considered relative to faithful service in external labors. We are advised: "Whatsoever thy hand findeth to do, do it with all thy might," which doubtless may be rendered: "Whatever you attempt to do, concentrate all your faculties toward its perfect accomplishment." Experience proves that, when all the faculties are concentrated in the direction of persistent effort, accomplishment is sure. It is the half-hearted worker who fails to ultimate his purpose; and we know that a task well performed brings a consciousness of greater capacity and a willingness to undertake a more difficult task.

A SONG OF THE SOUL.

BY JOAQUIN MILLER.

Long years, long years apart, alone.
  Despite man's rage or woman's ruth,
I kept my cloud-capped heights of stone
  To watch for light, to toil for truth.

And, oh, the voices I have heard!
  Such visions when the morning grows—
A brother's soul in some sweet bird,
  A sister's spirit in a rose.

And, oh, the beauty I have found!
  Such beauty, beauty everywhere;
The beauty creeping on the ground,
  The beauty singing in the air.

The love in all, the good in all,
  The God in all, in all that is;
But, oh, I stumble to my fall,
  To try and tell a tithe of this!

HUNGER OF THE SOUL.

As the race matures, a greater number of people are becoming lawless in regard to social relations, many of them ignoring the marital tie and seeking an undefined something wherever opportunity permits; some under cover of secrecy, others, more bold and determined, disregard everything but the desires of their own nature. There is a consciousness active within the souls of men and women that there is something in the relations of the sexes that is most divine, most heavenly, and that will bring that complete satisfaction for which the soul is longing; and the more refined and highly developed the soul's consciousness, the higher, the purer, and more intense is the ideal of those relations.

When a person begins to live the regenerate life as taught in THE ESOTERIC and the body grows thoroughly potent with life, these feelings become over-powering; and when he meets one whose nature seems to fill the demand, they assume an all-controlling power over him. But after he (or she) has been led to the extreme ultimate of his desires, he invariably finds that the interblending of the life currents, which he sought and sacrificed so much for, instead of meeting the demands of the soul and of the body, at first benumbs the senses, clouds the spiritual vision, and then becomes a loathsome drug to him, from which everything within him recoils.

Not only is this true in the case of the Esoteric student, but, to a great extent, it is the experience of many people at the present time. Probably there was never a period in the history of civilization when divorces were so wide-spread as under existing conditions, and when there was such universal dissatisfaction in the marital life. Why is this? What does it mean? In attempting to answer these questions we may subject ourselves to the criticism of the ignorant and the egotistic; yet the inexorable law of the Infinite Mind is upon the race, and his purpose will be carried out, and it is for individuals to decide whether or not it will be carried out in them.

The answer to the first of the above questions would involve that of the second. The old axiom, "As below, so above," is

undoubtedly a true one; also the one so universally recognized by science, that "there are no leaps in nature." If we take a general view of the order of creation we find, from the microscopic insect up to the highest order of animal existence, including man, that the strong subsist upon the weak, feed upon their very life substance. This feeding process means the consolidation of many lives into a single higher organism. Following the line of evolution in its work of continually repeating the aggregation of many lives into one, we reach a time in the development of human life when there arises in the soul a consciousness of the need of the consolidation of two mature souls into one organism. And the dissatisfaction with existing social conditions, to which we have referred, is significant of the near approach of the time when the allegorical life of Adam and Eve in the garden, will be again established.

We read in the revelation that the woman was taken from the man's side and that the one became two; the time has arrived in the circle of the ages when man and woman are to return to the Eden of God, and when they do, the antitypical Eve will again enter Adam's side, and she will be bone of his bone and flesh of his flesh. When this condition is established there will come a degree of attainment never before known upon earth; then the ideal that is active in such a large portion of the human family, even the extravagant ideal ever present with those who are living the regenerate life, will be as transcendently surpassed as sunlight is brighter than moonlight.

But all you who are seeking and hungering after that love and unity of the sexes, you who are living the regenerate life, CAN NEVER FIND THAT WHICH YOU SEEK until you are separate from the world and your life altogether consecrated to God; until, having conquered desire and subordinated it to knowing and doing the will of the Father, you are ready to spend even a life of suffering if such be the will of God. When this attitude of mind has been attained, and the bodily functions are all brought into harmony with the mind of God (the fountains from which your life draws its sustenance), then, and not until then, will it be possible for man or woman to receive that soul companion.

The conditions do not now exist upon the earth in which two souls can meet and become one. When that time has arrived the fabled seventh degree will become a possibility, which, it is

said, cannot obtain earth. So you see that every one who has this irresistible longing for the counterpartal relation, and are accepting that which seems to be a desirable ultimate by yielding to the love attraction, are but postponing the time of that glorious possibility which is approaching the earth.

But the multitude *will* have their experience, and they are having it; they must find that every effort to attain the ideal is abortive. Many are giving up the quest in despair, and are shutting their souls into themselves, waiting for the dissolution of the body. They dream their lives away in sorrow and darkness, instead of being wise and practical in laying hold of methods by which the desired conditions may be obtained, and in uniting their efforts to make a place on earth where they can have an existence. But there will be a people who will make the attainments, there will be a people who will separate themselves from the world, who will create surrounding conditions, and who will form that perfect unity with God that will make possible the perpetuity of divine order.—[ED.

BETRAYED.

BY FANNIE FULLERTON.

Only a casket, long and white,
Borne through the throng one cloudy night;
Only a woman,
Gone home to rest;
Gone to her Father, who knoweth best.

Only a rift in a snow-white cloud;
Only a soul in a spotless shroud;
Only a woman,
Bowed down with grief;
Gone to her Father, for sweet relief.

Soon forgotten; her place, her name.
Few friends sigh, the world will blame,
Only a woman
Whose love was true;
Gone to her Father; He only knew.

We, as individuals, are what we are through the influences of heredity and environment. Born with certain characteristics, handed down to us from one generation to another, we acquire others in adapting ourselves to our immediate surroundings. The child with an innate love of music, pushes aside other accomplishments and works with tireless energy with the one aim in view of some day becoming a musician. Another, scarcely able to distinguish differences in sound, has a passion for drawing; traces figures in the sand with a stick, moulds faces from clay, in fact, sees in nearly every material a means for expressing artistic ideas. Such an one is bound to overcome obstacles to obtain instruction in art. The young man, fond of figures, quick at seeing a bargain and understanding how best to profit by it, will likely make his way to the head of some business establishment.

So does heredity affect individuals;—now take one condition of environment—that of wealth.

The children of means are sent to high schools and colleges, study to become lawyers or professors, physicians or statesmen, or, taking another view (unpleasant but real), they spend their time in idleness, or in drinking and gambling with boon companions, becoming at last total wrecks through that powerful agency which should have made them leaders—not loungers.

Are they children of the poor?—then they can have little schooling; they must early find employment in factory or store, and whether they will be successful in their future lives, or whether they will fail, depends upon their heredity, upon whether they conquer or submit to circumstances.

Races are made up of individuals, and like them are controlled by the same agencies—heredity and environment. Compare art in Italy or Greece with that of Egypt; the former light and graceful, full of curves, the latter stiff, straight, and impressive by its very massiveness. But the pyramids of Egypt, while they seem to be in unity with, and add dignity and give variety to the surrounding desert scenery, would look strangely out of place if transplanted to the verdant hills of Greece.

So do we find that climate, soil, topography, and situation of countries, are so many factors entering into the characteristics of nations, and making them artists or sailors, manufacturers or farmers, giving them republican governments, or kingdoms, or empires.

Bringing our illustrations now, from the general down to the particular, let us take the Icelanders and try to better understand their legends, through a knowledge of their history and of the country in which they live.

The Scandinavians, living in a country deeply penetrated by the sea, became good sailors and daring explorers. In 861 Noddodr, a famous Norwegian pirate, was driven on the coast of Iceland. Seventeen years later, Ingolfr and his friend Liefr, started a colony on the island which was soon replenished by Norwegians, fleeing from the tyranny of Harold, their king. Colonies also arrived from other nations.

While at first the Norwegians lived as they had done at home, by war and piracy, they soon found that if they remained a free nation they must better understand politics and government. With this purpose in view, they often visited Sweden, Norway, Denmark, England, and Scotland. When they returned, they were obliged to give an account of the countries through which they had passed, to their chiefs or rulers. Thus history and science were cherished; and this partly accounts for the number of histories found in Iceland and shows the natural desire of the Icelanders for instruction. While they were gaining knowledge about other countries, they were not unmindful of their own, and studied its laws that they might maintain internal security. Their vigilance was rewarded; for at a time when the rest of Europe was submerged in a sea of ignorance and obscurity, Iceland produced both poets and historians. However, this peaceful state of affairs was too good to last, and dissensions between the inhabitants grew to be wars which so weakened all parties, that they became the easy prey of a few unscrupulous men, who worked for private gains at the expense of public good. In 1261, they agreed, upon certain conditions, to pay tribute to the king of Norway and soon afterward became subject to Denmark.

Iceland, as its name signifies, is not, nor was it ever, a land of sunshine and flowers. It consists mostly of lofty mountains, many of which are active volcanoes. Only certain level dis-

tricts, bordering on the coast, and a few valleys are habitable or capable of cultivation, while hardly a tree can be seen even here and the climate will not allow of the production of grain. There are vast fields of lava in the interior; springs or geysers, of varying degrees of heat, spout their waters to great heights. Immense glaciers reach from one mountain to another, in some instances extending to the coast. These, with the torrents that pour from them, make it extremely difficult and dangerous for people of one district to communicate with those of another. Turf and lava being the only building materials available, their dwellings are necessarily rude, and because poorly ventilated have caused much sickness. Like their ancestors, the early Icelanders were enterprising sailors, and, as we know, discovered Greenland, and it is thought, a portion of the American coast which they called Vinland; and this nearly six centuries before Columbus landed on the little island of San Salvador.

What think you? Did environment have any effect on these people—their literature, their legends? First, what are legends? They are not merely or mainly, remarkable stories, weaving strange fancies and marvellous fictions for the sake of amusement, but contain the basic ideas belonging to the moral and religious nature of man, as they have been embodied by the imaginative faculty of the most favored races.

The oldest books in Scandinavian literature are the two Eddas, which were compiled in Iceland and which have furnished us with the legends, and therefore given us an insight into the moral and religious natures of the Northmen. It might be interesting to keep in mind, while reading these legends, their similarities and differences as compared with those found in other countries.

In the beginning there existed two worlds, one at the north called Niflheim, cold and bleak, the other Muspelheim, a light warm world at the south, the boundary of which was guarded by Sutr with a flaming sword.

From the north world flowed venomous cold streams which hardened into ice, while sparkling heat streamed from Muspelheim. The melting ice-drops, where heat met cold, became, through the power of him who had given heat, imbued with life and a human being, Ymir, was produced. As yet there was neither heaven nor earth, land nor water, but just the abyss at the north formed from layers of ice.

Aedhumla was a cow formed from the melting frost, and the four milky streams that flowed from her udder gave sustenance to Ymir, who produced, while he slept, a man and woman from his left arm-pit and sons from his feet, thus generating a race of frost giants.

The cow Aedhumla not only nourished Ymir, but was instrumental in raising up another human being. In licking the frost covered stones, she brought forth the first day a man's hair, the second day a man's head and the last day an entire man. This man produced a son who married one of the giant race and from the alliance there were three sons, Odin, Vili and Ve. The three brothers killed Ymir and carrying his body to the middle of the great abyss (Ginnunga Gap) formed from it the earth and the heavens. The waters of the earth were made from his blood, his bones made the mountains, and the broken splinters and teeth were transformed into stones and pebbles. The heavens were formed from his skull; at each of the four corners stood a dwarf—Austri at the east, Vestri at the west, Northri at the north, and Suthri at the south. The heavy clouds were made from his brains, plants and herbs from his hair, and his eyebrows formed a wall of defense round Midgard (the garden or dwelling place of men) against the giants. The glowing sparks that were thrown from Muspelheim, the three brothers cast up into the heavens, forming the sun, moon, stars, and meteors, and to each of these they gave a place and allotted a course; so arose days, months, and years.

When heaven and earth were formed and all things arranged, the chief gods, of whom there were twelve, met in the middle of their city Asgard, on the plain of Ida, where they raised for themselves a court, with a high seat for All-fader; a lofty hall for the goddesses; and a smithy in which they worked in metal, wood and stone, but principally in gold, of which their implements were made, and which gave to that period its name.

Finally, three beautiful but evil maidens created confusion, and the gods decided to bring forth new beings to people the world. First, they gave the dwarfs that had been generated from Ymir's body, human forms and understandings, and caused them to take up their abodes in rocks and stones, in trees and in flowers. Then Odin with two companions took an excursion to the earth, where they found two trees; these they converted into man and woman; Odin giving them the breath of life, one

of his companions sense and motion, and the other, blood, a fair color, and sight, speech, and hearing. From this pair, whose dwelling was in Midgard, the human race sprung.

A bridge of three colors, known to man as the rainbow, connected Midgard with Asgard, and over this the gods rode daily on their horses, to the sacred fountain of Urd, where they sat in judgment. This fountain lay at one of the three roots of the ash, Yggdrasil, whose branches spread over the whole world, and towered above the heavens. Under one of these roots was the abode of Hel, the goddess of the dead, the frost giants were under a second, and under the third was the dwelling of human beings. The serpent was not lacking in this picture, but lay at the roots of the tree, industriously gnawing to undermine it; the branches, however, were constantly refreshed by waters from the well of Urd, which were poured over them by the Norns, three maidens symbolizing Past, Present, and Future.

Loki (Fire, or the impersonation of evil) who, when an infant, had been Odin's foster brother, created a disturbance among the gods, when he was admitted into Asaborg as their equal. Baldur, the best loved of Odin's children, was slain by him. The gods had the power to punish Loki, by chaining him under a hot sulphur spring, where he lay for ages; but this is what was prophesied:

The time will come when Loki's evil progeny will prevail over the gods and the world. This age of destruction, the Ragnarok, or twilight of the gods, will be marked by a three years winter of hard frost, cutting winds, and sunless air, uncheered by summer or spring tide, when there will be bloodshed throughout the world, brothers will slay one another, and parents and their offspring be at war. The wolf, Fenrir, will break loose, the sea burst its bonds, and the serpent Jormundgard, encircling Midgard, will struggle to reach the land. A wolf will swallow up the sun, and when the world is plunged in almost total darkness, the wolf's brothers will devour the moon, and the stars will disappear. When the serpent and the wolf Fenrir go forth, the heavens will be rent asunder, the bridge will break away and all the friends of Hel, led on by Loki, will offer battle to the gods. Odin will wage war against the wolf, and his son Thor will be killed by venom, exhaled by the serpent which he had encountered in battle.

The legend has it that Fenrir would swallow Odin, Loki

would fall beneath the watchman of the gods, and Sutr, hurling fire from his hand, would burn up the whole world. After the destruction of the universe, there would still be dwellings for the evil and the good. The evil, Nastrond, with the walls lined by serpent's heads spewing forth venom, was to be a habitation for perjurers and murderers; while Gimli, Odin's best heaven, would be reserved as a resting place for all the good and virtuous.

But, although the universe would be demolished, another earth, verdant and fresh, would rise; the unsown fields would bear fruits and there would be no evil. All the gods would return to Ida's plain, and there await the coming of the mighty All-father, who would pronounce judgments and establish peace that would last to the end of time.

So do we have a crude outline of the legends of the Norsemen as found in prose and poetry in the Eddas or Odinic bible.

In comparing them with other countries, India, Greece, Egypt, we find many points of similarity. In the early history of all races, the elements, in the minds of the people, were ruled by gods, and it was to these gods that sacrifices were offered and petitions sent. At one time the worship of the sun was almost universal; many beautiful legends of the wind, clouds and moon, those referring to day and night, months, past, present and future time, and seasons of the year were also common.

A striking similarity is that of the use of the number three; in India the principal gods were Brahma, Vishnu and Siva; in Egypt, Osiris, Isis and Horus; in Iceland and other northern countries, as before mentioned, Odin, Vili and Ve; while each of these probably correspond to the Trinity in our Bible.

The story of the garden Midgard, the tree Yggdrasil, and the serpent, all have a remarkably familiar sound. We have been used to hearing of the destruction of the earth, but with this difference, the destroying agency has been water instead of fire.

But environment, has it left any trace on the legends of those who produced the Vikings?

Let us for a moment contrast the Greeks with the Northmen. Greece, within its narrow borders, embraced a great variety of scenery; woods and mountains, valleys and rivers, and the beauties of an ever changing sea and sky, imparted some of Nature's joyousness, and cultivated the artistic and

imaginative in her inhabitants. The Greek gods by these youthful and enterprising people were credited with the same attributes as were the noblest men of Greece, with one addition—immortality. The Greek religion, therefore, dogmatically as well as practically, was one of the brightest and most joyous, no less than the mildest and most tolerant of ancient creeds.

In the northern countries, Scandinavia and Iceland, Nature exhibited a sterner mood; towering snow-capped mountains, fields of ice, unproductive soil, heavy clouds, lack of sun, forests of somber pines—all of these developed in the Norsemen—what?—gaiety, frivolity, a love of exterior adornment and showy accomplishments? Far from it. The characteristics of the country became also the characteristics of the race that peopled it; stern, strong, brave, mentally and physically, what other country could have duplicated these qualities?

In the legends of Greece or Egypt, do we find descriptions of frost giants, of human beings produced from the contentions between heat and cold, of venomous cold rivers, or of terrible icy abysses? Certainly not;—it would be a matter of wonderment if we should find them there; they belong to, form a part of, are an inheritance handed down from generation to generation of the Scandinavian race.

To repeat, we, as individuals, are what we are through our influences; influences of inheritance, influences of Nature, of home, of acquaintances, of experiences, of thoughts. Again, our inheritance is influenced not only by our parents, but by our parents' parents, and so back to the beginning of the race. No influence of forest or sea, of hill or dale, no influence of father or mother, of sisters, brothers, no influence of friends, no influence of an experience, bitter or sweet, no influence of a thought, holy or unholy, ennobling or degrading, but what has left an impress upon our characters and helped to make us what we are.

So with the race character. We look at the little band of Icelanders—not seventy thousand of them; they have made their influence felt in every country. Their reputation for purity of morals, honesty, love of education, is world wide. They have a college, medical and theological schools, a library of 10,000 volumes, a Royal Icelandic Society and an observatory; newspapers and Icelandic books are printed. They are strongly attached to their native country, poor and barren

though it is, and delight in the study of its history as given in ancient sagas and poems.

Thus do we see how the legends of Iceland have influenced for good her people, and through them the world at large.

L. H. KELLOG in *Kosmos*.

THE LITTLE GIRL'S WISH.

I would I were a little bird
To fly so far and high,
And sail along the golden clouds,
And through the azure sky.
I'd be the first to see the sun
Up from the ocean spring,
And ere it touched the glittering spire,
His rays should gild my wing.

Above the hills I'd watch him still,
And down the crimson west;
And sing to him my evening song,
Ere yet I sought my rest;
And many a land I then should see,
As hills and plain I crossed,
Nor fear, through all the pathless sky,
That I should e'er be lost.

I'd fly where, 'round the olive boughs,
The vine its tendril weaves;
And shelter from the moonbeams seek
Among the myrtle leaves.
Now, if I climb the highest hill,
How little can I see!
Oh, if I had but wings, mamma,
How happy I should be!

THE MOTHER'S REPLY.

Wings can not soar above the sky,
As thou in thought canst do;
Nor can the veiling clouds confine
Thy mental eye's keen view.
Not to the sun dost thou chant forth
Thy simple evening hymn;
Thou praisest Him before whose smile
The noonday's sun grows dim.

Though strong and free, the bird may droop,
Or bars restrain its flight;
Thought none can stay; more swift its speed
Than snowy beams of light.
A lovelier clime the bird may seek,
With summer go and come—
Beyond the earth awaits for thee
A bright eternal home.

—*Selected.*

OUR EXCHANGES.

THE COMMON SENSORIUM.

Why should we feel a thrill of pride in our common humanity when we hear recounted the story of those hundreds of men—very common men, as men go—who, while half starved, sick, ragged, devoured by vermin in the depths of wretchedness and misery, in Andersonville Prison, refused the offer of relief and comfort on the simple condition of enlistment in the Confederate service?

Could we read or hear of the heroic adventures of African or Arctic explorers with such stirring of the pulse, if there is no common sensorium? What forever keeps alive the story of a little Dutch boy, who, on his way to school, found the water coming through a little hole in the dike, and promptly jammed his finger into the opening, remaining there through the day, faithfully stemming the ocean, and saving his country? There would be no heroes, named or nameless, but for our common sensorium.

It is the responsive thrill of the common sensorium in many little happenings of every-day life, as in cases of great calamities of the Chicago fire, or the Johnstown flood, which makes these happenings mean anything to us.

Here is a little account of an actual happening recently in one of our eastern cities, which may serve to illustrate my meaning. Two workmen had been sent to the top of a high church-steeple, to repair a broken piece. After they had adjusted the scaffolding and brought their melted solder upon it, they discovered a second break a little higher up, and which could only be reached by one of the men standing upon the other's shoulders. The scaffolding was narrow, and the topmost man, by some slight error in calculation, in pouring the melted lead into the break, spilled some of it, so that it steamed down the shoulders and back of the man underneath. He,

however, made not the slightest sound or movement, although the metal burned through his clothing, and ate into his flesh. He knew that if he had cried out or moved, his comrade would probably have been dashed to death.

The man who can hear this without feeling anything, may question the existence of a common sensorium.—Paul Tyner in *The Social Economist.*

Whether or not society may be termed an organism in the sense in which the individual products of biological evolution are thus designated, it certainly bears a close relation to them in many important respects, and especially as to its character and its progress of growth. As compared with the development of inorganic materials, which grow by simple accretion, or addition to their bulk, organic substances grow by process of waste and repair which reaches every particle throughout their internal structure. In this respect the growth of societies resembles that of organic substances; it is a sort of vital chemistry. All actual and permanent enlargement of society proceeds from the voluntary co-operative action of individuals. *Affection and self-interest* are the attractive interests which hold society together, and these forces operate directly in and upon individual minds, throughout the social structure. The death of individuals, and the birth and growth of others to fill their places in society, proceed in like manner with the process of waste and repair in organic structure. There is such an intimate relationship between biological and social studies that some knowledge of the laws governing biological growth is necessary to fit one for forming correct judgment on sociological problems. Biology and sociology both treat of the phenomena of life—both involve psychological as well as physical conditions—the one leading up to the other by an entirely ordinary and natural process of development. Evolution shows that the phenomenal universe is "all one piece"—and in its unity of method symbolizes an essential unity of Being, which, if we may not directly affirm it as a demonstrated fact, at least constitutes the most satisfactory and rational theory of the nature of things.—Dr. Lewis G. James, in *Sociology.*

JEWISH NEGROES.

A Russian Jew, resident of Meadah, gives information concerning a great number of Israelites, inhabiting the oases of Sahara, and dwelling also at Bather, Bis Arabi, Taggert, Bousra Bein, Uzab, Loquaz, etc. There are, in each of these places, as many as a hundred Jewish families, and in some of them even more. In one place there are six hundred families, with numerous synagogues and about one hundred copies of the law, written upon parchment, some of which were more ancient than any he had before seen. But this is not all. A Jew who had accompanied a traveller as far as Timbuctoo, found near the Barbary, a large number of Jewish Negroes. Nearly every family among them possesses the law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of "oral law," which they have not committed to writing, with some of their neighbors, the Mohammedans and the heathen.

They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves in connection with their black skin is this: That after the destruction of Jerusalem, the time of the first captivity, some of their ancestors, having neither goods nor land, fled to the desert. The fatigue which they endured was so great, that nearly all the females died by the way. The children of Ham received them with kindness; and by intermarriage with their daughters, who were black, they communicated their color to their children. These children became, generation by generation, of a deeper hue, until no distinction of color now distinguishes the children of Shem from those of Ham. The forms of their features, however, are quite different from that of the negroes around them. These are highly interesting facts and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than others now extant, would,

perhaps, be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages.—*Australia Hebrew Standard.*

NEVER TOO OLD!

George Eliot was thirty-five before she began the first of her great works. Olgivie began the study of Greek at fifty, and made an excellent translation of Homer; Galileo at seventy pursued his studies with unflagging zeal; Michael Angelo designed the rebuilding of St. Peter's at seventy-one, and had charge of the work until he was eighty-nine. He produced his masterpiece "The Conversion of St. Paul," at seventy-five, and died at ninety," still working. Titian lived to be one hundred years old, and produced "The Last Supper" at eighty-seven, and it is called his masterpiece. Stradivarius made his most famous violin at ninety; his eyesight failed at eighty-five, but he still continued to make violins, and lived to be nearly one hundred years, spending only his last year in idleness.—*Culled.*

I have said that I possessed the attributes of patience and perseverance. No one will accuse me of boasting in having said it, for these characteristics are not valued very highly by the race, especially in these later days when people are wildly hurrying here and there almost without a thought of where they will land, satisfied simply with rapidity of movement. Genius is held in high esteem; brilliant intellectual gifts are valued, but not the slow going qualities of patience and perseverance. And yet it is these latter characteristics that move worlds and that have built the visible universe. They lie in and back of evolution; they are the prime factors of all legitimate growth. Whatever they build is built to stay, and wherever they are lacking in the building that building is ephemeral and soon passes.—Helen Wilmans.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

G. E. A. May 27, 1850, 7.40 a. m. Worcestershire, England.

⊕ in ♊; ☽ in ♐; θ, ♋; ☿ in ♓; ♄ in ♓; ♅ in ♐; ♂ in ♐
♀ in ♒; ☿ in ♉.

You have a very active restless nature; wasteful of your vital forces in every department of your life. You need, more than the ordinary man, to follow the directions in "Practical Methods," especially in the line of conservation of the seed. The latter part of the sign Cancer was rising at your birth, which gives you a body sensitive to surrounding influences. This, in connection with Mercury in Taurus, greatly accentuates the inclination to waste the life, and throws you open, as it were, to all kinds of evil suggestions from unseen forces. But your positive nature, if once thoroughly aroused to action, will enable you to conquer these influences. In connection with the regenerate life, cultivate, above all else, the spirit of devotion. No special instructions are necessary to you; the rigorous following of the "Practical Method" is all-sufficient. The times of especial danger will be, in power and effect, as follows: first, when the moon is in Cancer; second, in Gemini; third, in Sagittarius. The difficulty will be greater when the moon is in Taurus, and at full moon. Unusual watchfulness is needed when Cancer, Gemini, or Sagittarius is rising.

E. S. Nov. 30, 1846, midnight. Mt. Vernon, O.

⊕ in ♐; ☽ in ♉; θ, ♏; ☿ in ♓; ♄ in ♏; ♅ in ♐; ♂ in ♈;
♀ in ♊; ☿ in ♓.

A woman of unusual power, positive determination, plenty of self-protection, able to keep your own counsel, and with a full appreciation of your own abilities. If you would reach the highest goal of attainment, there is a great deal of which you must let go; it is your nature to carry with you many interests. It is difficult for you to stand

alone, while it appears that you are not only able to stand alone, but that you also have the stamina to carry others with you. Although you are not capable of this, yet even the belief in your ability in this respect is a necessity to you. If you would reach the high goal, you must give up these things. Can you take that Everlasting Covenant? Study it carefully. Your stomach is the only weak organ; if that is kept in order, your perceptions and your intuitions will be good, clear, and reliable.

Mrs. E. L. E. Feb. 21, 1853, 8 a. m. Ohio.

⊕ in ♓; ☽ in ♌; θ, ♈; ☿ in ♏; ♄ in ♏; ♅ in ♊; ♂ in ♌; ♀ in ♒; ☿ in ♌.

You have a restless, desiring nature. The love principle is dominant, which keeps you in the attitude of mind of one searching for something that he cannot find. This condition of mind and body (for your body, being Aries, turns your ideals into the physical) throws you open to the creative forces called by occultists the elementals. If you would reach the high goal of attainment in the spiritual life, you must conquer the senses; overcome that longing desire for the seen and material, and set your mind on God, being satisfied with what you find there, as only from that source will you ever reach any degree of satisfaction. You have never known what it is to be satisfied, and never can know until you have reached the fountain of eternal life. From the heart's affections, loves, and sympathies arise all the evils that would mislead you. Above all others, you need a mind concentrated upon the one desire,—to know and do the will of God. You must centralize your mind, like a focalizing lens, upon that one object, shutting out everything else.

O. I. S. Dec. 27, 1870, 11 p. m. Frondhjem, Norway.

⊕ in ♑; ☽ in ♓; θ, ♏; ☿ in ♑; ♄ in ♒; ♅ in ♐; ♂ in ♒; ♀ in ♒; ☿ in ♏.

You are a careful man, like Martha you are anxious about many things; have an innate hatred to detail, yet no doubt you have much of it to attend to. A clear, orderly mind, and a good strong physical organism, unless it has been very much abused. You will find the greatest pleasure of your life in the study and practice of the Esoteric teachings, from which you will gain rapidly, both mentally and physically. If you would reach the high goal of attainment avoid socialism; and you should not unite yourself with the various organizations of the day, for this will distract your attention, which should be all centralized on the one object. Strive to insulate yourself from the mind currents of politics and the like. The times of your greatest danger are, in power and effect, as follows: When the moon is in Virgo, Capricorn, or Pisces, especially when in Virgo; and the hours when either of these signs is rising.

Miss E. D. W. May 19, 1878, 7 a. m. So. Minn.
⊕ in ♉; ☽ in ♍; ☌, ♋; ☿ in ♒; ♄ in ♏; ♃ in ♋; ♂ in ♒; ♀ in ♋; ☿ in ♊.

You have a thoroughly practical business mind; have also an ideal which relates principally to the domestic and social. Are too much governed by the senses; in order to reach the high goal of attainment you have a great struggle before you. The senses are apt to carry you to great extremes, yet your practical mind keeps you always mentally conscious of the realities of life; without special effort, however, you will be led by the senses. You have a proud organism, which will ever keep you from anything low, unless your pride be broken down by misfortune. Should make a special study of formulating a high and noble standard of life. This well done by the intellect and decided upon by the will, will form for you a noble character. You will be enabled to inspire, draw in, knowledges from whatever sphere your aspirations reach out toward; and, if you give your whole mind and desire to a high and Godlike life, you will rapidly reach high attainments. You will attain this mentally much faster than in the reality.

Mrs. H. N. R. Jan. 10, 1862, 4 to 5 a. m. Westminster, Md.
⊕ in ♍; ☽ in ♉; ☌, ♐; ☿ in ♐; ♄ in ♓; ♃ in ♓; ♂ in ♉; ♀ in ♐; ☿ in ♋.

You have a very positive and even hard nature, for a feminine one; more disposed to rule than you are aware of. There is an innate dissatisfaction in you, which causes you always to be restless and desirous of change. You possess the elements of an abundant success and of most dismal failure. In whichever direction circumstances have bent your early life, in that direction you will be apt to go with relentless determination. Your only hope of attainments in this world or the next, will be found in centralizing your whole mind on God, and righteousness in view of his laws. Overcome combativeness, and all excitement and restlessness. Cast all your cares upon God, be patient and serve faithfully; this will be your hardest task. Pay much attention to discriminating between the pure and the impure; the right, according to God's law, and the wrong; the high and the holy, and the common. But beware of setting your standards by the ideas of men.

H. N. R. Aug. 20, 1858, 4 a. m. Baltimore, Md.
⊕ in ♌; ☽ in ♍; ☌, ♌; ☿ in ♐; ♄ in ♒; ♃ in ♐; ♂ in ♋; ♀ in ♊; ☿ in ♊.

While your nature is governed by the love passion as a base, yet you are a man of great inherent power. Are a natural student, with fine abilities in the arts and sciences. You should never allow your inner consciousness to be dominated by anyone. If you are entirely

independent in thought and action, Mars in Cancer will give you great ability to inspire, and know anything that you feel the need of knowing. In order to reach the high goal of attainment, it is necessary that you put your entire mind and life into, and focalize them upon, a knowledge of God and his laws, making an absolute surrender, dedication, to God and his purposes in the world. When your mind is once centered upon it, you will not have as much difficulty in overcoming the waste of life as do many others. The times of greatest danger are: first in power and effect, when the moon is in Leo, then when it is in Capricorn; and when either of these signs is rising. Give some attention to Taurus and Scorpio.

F. K. Sept. 10, 1870, 11 p. m. Bluff, Texas.

⊕ in ♍; ☽ in ♈; ☌, □; ☿ in ♍; ♄ in □; ♃ in ♐; ♂ in ♍; ♀ in ♍; ☿ in ♎.

You have a very determined will—"self-will;" great delight in the expression of, more than in attaining, knowledge. Are a man of great ideals; too apt to think that you can do more than your real capacity admits of. Your business life is full of contradictions,—are very careful of little things, possibly thought penurious, yet your idea of great things will cause you to lose your money in large sums. Your nature especially needs the establishment of harmonious balance and logical reason. In short, if you would reach the attainments, you must let go of, and banish from your life and thought, your former habits; go into the interior and find God there, and henceforth live and think from that center. The times of especial danger will be when the moon is in Virgo, Gemini, or Aries, when either of these signs is rising, and when Mercury is in Cancer.

E. A. S. Oct. 29, 1874, 3.30 a. m. Galveston, Texas.

⊕ in ♏; ☽ in ♎; ☌, ♍; ☿ in ♒; ♄ in ♌; ♃ in ♈; ♂ in ♓; ♀ in ♏; ☿ in ♍.

You are a man of good natural abilities; very orderly and aspirant. Your ideals are always in the lead of your abilities. The moon was in the last degree of Cancer at your birth, which is the bane of your life. You have a hard positive will, capable of seizing and holding with a death-like grip anything you may fix your mind to attain; but, just at the critical period, something will suddenly come over you, causing you to do those things that will upset your entire hopes and plans. This break at the last moment will also affect your attainments in this higher life. Have a good constitution unless, by indiscretion, you have weakened the digestion. In order to reach the high goal, you must overcome pride and selfishness; cultivate the spirit of love and charity to all. The times of danger will be when the moon is in Scorpio, Cancer, or Libra, and when these are rising. Observe Mercury in Virgo.

L. E. E. Oct. 14, 1873, 4 to 6 a. m. Nova Scotia.

⊕ in ♎; ☽ in ♌; ☌, ♎; ☿ in ♏; ♄ in ♌; ♅ in ♐; ♂ in ♌; ♀ in ♏; ☿ in ♎.

You are a child of desire, which makes you restless, ever looking for something which is not found. Should have a profession; in either dentistry or in medicine you would be successful. While you are restless and apparently want change, yet you are very much opposed to change, especially the old for the new. In your pursuit of the high attainment, you should earnestly desire the spirit of wisdom; have an ardent love of knowledge, but you lack wisdom. THE ESOTERIC motto should be kept continually before your mind. "Use determines all qualities, whether good or evil." Pursue nothing that is not useful to-day. In your search for truth always look for a deeper meaning than is implied in the words. Be strong and brave in whatever you feel is right and proper for you to do. Cultivate the positive and decisive. The times of greatest danger are when the moon is in Libra or Leo; and hours of danger, when Libra or Leo is rising, especially Leo. Taurus may give you trouble.

A. J. K. Nov. 25, 1871, 8 to 9 a. m. Milwaukee, Wis.

⊕ in ♐; ☽ in ♉; ☌, ♐; ☿ in ♑; ♄ in ♍; ♅ in ♑; ♂ in ♌; ♀ in ♑; ☿ in ♍.

A man of energy and ability. Your achievement arises from your ability to centralize your entire powers in one direction and hold them there. Will have but little trouble in living the regenerate life; but you, more than many others, must continually realize that that is not all, but that the great object of your existence is perfect unity with God, the fountain, from which you derive your being. You must husband your nerve energies, for you are inclined to exhaust them, especially if your business is an active one; but if you live the regenerate life, you will have almost unlimited force. Your sphere of use in the world is more that of an executor than of one who originates schemes. If you dedicate your life to God, live the regenerate life, seek righteousness, and always follow the guidance of the Spirit as manifest to your inner consciousness, you will be led aright. The times of the greatest danger of loss, if there are any, will be when the moon is in Taurus; second, Sagittarius; third, Cancer, especially when Mercury is there; and the hours when Sagittarius is rising.

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.

———, N. Y., Feb. 28, 1898.

Mr. Hiram E. Butler.

Dear Sir and Brother:—It has been a long time since I heard from you, but the words you once wrote me are still in my thought and have been productive of great good and encouragement to me. I have written to the Publishing House for the February number of THE ESOTERIC, which I shall look for with great interest. I shall not let two more months go by before becoming a subscriber to it. It was through one of your former subscribers that I first learned of the value and power of its teachings, some three years ago. Growth in me has been slow, and I have had both joy and sorrow to crown my efforts; but today I am conscious of the newness of that life which is eternal and divine, for I feel that I am becoming reconciled to the Divine Will. In my ministerial work I have long since given up the creeds and doctrines, and seek to know only the truth, and, by the Spirit of God, be led upward and outward into the boundless realm of realities, that I may know whereof I speak. My writing may weary you, but I write because I feel so grateful to you and your movement all my thoughts unite in not only repeating but rejoicing in the fact that it is the truth. The glory of Regeneration is more than theory; it is a living principle which, as it is unfolded in one's life and experience, cannot fail to lift one out of narrowness and selfishness into contact with the highest and most heavenly of influences.

My wife is in touch with me, and, as we have no children,—neither desire for any, but have risen above the desires of the flesh,—we, with one consent, are living the life, and God is filling our home and lives with new joy and a desire to extend the truth to others. (Both 25 years of age; married two years ago.) I wish that you might feel to write to us; we should be so happy to hear from you. As the warm sunshine streams into my room this morning, I feel so at peace with all life and yet such a desire to obey the voice that ever seems sounding in my heart, "Come up higher." The desire grows more intense as I feel the unfolding of my spiritual life, and the only feeling as regards God's dealing with men is, He alone is just and wise and God; and to know and do his will is my desire.

In my home I have sought only for those things which minister directly to the highest attainment of body, mind, and spirit. Plenty of God's sunlight and fresh air, are to me the best kinds of comfort. With thought of peace and humility in our hearts, we find in our home the holy altar where we may worship God in spirit and in truth.

I fear not the destruction which may come, for I can live in the soul life and trust to the guidance of the Spirit, which will ever lead God's trustful children to a knowledge of that truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free." Now, will you please write us, for we are in fellowship with you. Tell us the best time to repeat that prayer that unites all hearts in one, "Our Father which art in heaven," the Lord's prayer. We wish to be brought in still closer touch with other souls who are struggling upward toward the light. Yours in the spirit of love, and fellowship for truth and human attainment. Rev. H. and Wife.

Ans. We take the liberty of publishing the above letter, as we know that it will bring great encouragement to many doubting souls that fear to undertake the life of regeneration So many fear that it will break up home and family, but this letter does not sound like it—does it? Instead of breaking up this home, the regenerate life is making it much happier; and tell me, do you know of any society or movement, before the world at the present time, that will bring such peace, such true soul consolation, as is expressed in this letter? Will the possession of magic power do so? does the study of ancient books of the Orient furnish such satisfaction? No: there is nothing that will bring to the world what the true doctrine of our Lord the Christ has brought. He came to bring life and immortality to light; and though his gospel has been obscured and kept out of sight for nearly nineteen hundred years, it is now coming into practice, through the regenerate life. We withold the name and address of this brother, as we have not permission to publish his letter.

BOOK REVIEWS.

DEVOTIONAL MEDITATIONS. M. E. Williams & Co., agents, General Post-Office, Boston, Mass. Paper, 25 cents.

This is a booklet of 31 pages setting forth, in a practical and concise form, methods for self-culture and spiritual unfoldment. The author, by way of introduction, says: "Under the Providence of God it is the privilege of the writer to set forth in a few simple words sufficient instructions to lead to all truth, to all perfection, those who will give themselves the trouble of complying with them in their daily lives.

These instructions are divided into six meditations. The first deals with Immortality. The second, with Mental development. The third, with Regeneration. The fourth, with the Everlasting Covenant. The fifth, with the Intelligible Light. The sixth, with Practical Methods. For some reason best known to himself the writer has withheld his name, but he is in perfect harmony with Esoteric thought, and we feel no hesitancy in commending this valuable little treatise to the earnest seeker after truth.

HEILBROUN; OR, DROPS FROM THE FOUNTAIN OF HEALTH. By Fanny M. Harley. Leatherette, 133 pp., 50 cents. F. M. Harley Publishing Co., 87-89 Washington St., Chicago.

This book contains only healthy, vigorous thought, which will be greatly appreciated by those interested in self-healing and soul unfoldment; in fact, no one can fail to be benefited by a perusal of its plain, simple, practical talks, so characteristic of this author. On page 13 the necessity of right thinking in order to obtain health and *every other* GOOD *thing*, is well brought out in connection with a clear explanation of why perfect restoration to health is a matter of longer time with some than with others. On page 38 mothers are told how to use the science for the benefit of their little ones; we quote:—

"Physicians and nurses, you know, have always warned mothers against nursing their babies when they (the mothers) were in a state of fright, anger or anxiety, as these conditions are sure to injure the health of the little ones.

"I cannot help but feel like asking these same doctors and nurses why, if they consider thought a disease producer in the baby, they have never considered thought a disease curer. I'm sure the world will wake up to the knowledge that it is of our thoughts we must give account.

"If the anxious mother, instead of worrying and fretting for fear her little one is going to be sick, or because it is sick or fretful, will say to it over and over and over many times, "Sweet, healthy, happy baby! Sweet, healthy, happy baby!" she will get her little one imbued with the idea of health and herself imbued with it too.

"If the baby is thin and puny, say to it mentally, like a sweet song of joy, 'God folds my darling round with love and happy health!' These words have all been tried and proven to work marvellous healing effects."

We also find some good thoughts on page 69, showing how the Spirit can do all things. We quote a paragraph:—

"By the use of true thoughts Spirit will do all things, for doing, you know, really means thinking. Do I mean that, if you have a bed to make, or a room to sweep, you are to sit down in a chair and say that the Spirit must make your bed, or sweep your room? No, I do not mean that, for your bed would never be made in that way, neither would your room be swept; but I mean that you must

declare for strength and energy for yourself, till the making of the bed and sweeping of the room are a pleasure and a joy to you. You enjoy the doing of them so much, that it is to you as though you were doing nothing, the doing is so easy. Thus did the Spirit do your work. Spirit is Strength; if you think of Spirit you will be strong. Spirit is Good, think of It and you will be good. Spirit is Peace, think of It and you will be peaceful. Much meditation upon Spirit makes one strong, light, capable, peaceful and happy. There are always signs to show how one is thinking.

BETWEEN THE LINES. By Hannah More Kohaus. Cloth, 114 pp., $1.00. Leatherette, 50 cents; postpaid. F. M. Harley Publishing Co., 87-99 Washington St., Chicago.

A work of exceptional merit. Its fundamental principles are based on the teachings of Christ, which will undoubtedly insure for it hearty recognition from devout Christians. On the other hand, the student of psychology and metaphysics will find it intensely interesting, as, in dealing with the psychological processes of mind and soul, the writer evinces much clearness of perception and analytical precision, and handles her subject in a manner to convince the most skeptical as to the efficacy of the methods she employs in the Science of Healing. On page 25 the author makes a nice distinction in the use of the phrase "self-conscious being" which we quote:—

"The conscious Being is one who knows; a self-conscious being is one who knows that he knows. An animal has consciousness, called instinct; it knows something, but it does not know that it knows—is not conscious of its knowing. Self-consciousness is Soul. It is the sequence of the law and order of Mind that Man, the conscious Being, must become self-conscious, or know himself; and this knowledge of himself comes forth by degrees to manifestation. One may be familiar with the principle and rules of mathematics; but to know for a certainty that he knows them, he must work out the problems in the book. Thus Man, the intelligent Being, works out, by means of soul, the problems in the book of life—which "book" he is Himself—by an orderly process of steps and stages, and the knowing of Himself is the knowing of all that is contained in Infinite Mind—God. Truly, for Man to know himself is the highest wisdom; for when he knows himself he knows God, his Cause, whose nature is already wholly unfolded or expressed in him, and waiting only to be manifested through him, that the likeness of God, also, may be revealed."

The volume is a condensed treatise on life and health as the truth of Man's Being. There is food for reflection in every word, as well as full and direct instruction for obtaining the best and most enduring results from the application of Divine Truth.

THE LAW OF VIBRATIONS. Twelve Lessons in—I Am Science. By T. J. Shelton, editor of "Christian." Price, 25 cents. Little Rock, Ark.

A booklet of 104 pages, well worth the careful perusal of every thoughtful reader. It deals with the Science of Being in such simple terms that those who are seeking for light on this much discussed subject, readily grasp the Truth. This work has its merits and demerits, and we suggest to our readers that they follow the teachings of no man verbatim et literatim, but seek throughout nature to verify his statements, and thus demonstrate the Truth.

THE ROAD TO PROSPERITY. A Treatise on Political Economy, written upon Various Subjects, with a view of Aiding in Creating Permanent Prosperity and the Contentment of the People. By T. W. Wood. Paper, 78 pp., 25 cents. Charles H. Kerr & Co., publishers, 56 Fifth Ave., Chicago.

This pamphlet exhaustively discusses the money question, relative to which the author presents an array of facts which, in itself, makes the book a valuable one. He offers some important suggestions as to the means of improving the condition

of the masses. It is not for us to say just what would be the outcome were all the author's proposed changes in our monetary affairs carried into effect, but such books undoubtedly serve an important use in the adjustment of the political and commercial world.

THE JOURNAL OF THE AMERICAN PSYCHOLOGICAL MEDICAL AND SURGICAL SOCIETY. A Quarterly Journal, devoted to the Study and Advancement of the Sciences of Hypnotism, Medicine and Surgery. Thomas Bassett Keyes, M. D., L. L. D., Professor of Suggestive Therapeutics in the Harvey Medical College, editor. Subscription, $1.00 per year. 100 State St., Chicago.

KOSMOS. A Monthly Magazine devoted to Cultural Ideals, the Psychology of Education, and the Educational Values of Citizenship. Price, $1.00 per year. Adolp Roeder, editor, Vineland, N. J.

A most interesting magazine whose topics and character of thought are fully up to the advanced ideas of the day. Its contributors are writers of ability, and its pages are replete with general information and valuable suggestion. We give the contents of the January number:—

Phot-Ra—A Study. (Continuation). A. Roeder. A Prayer for Faith—A Poem. The History and Philosophy of Weather Predictions—E. C. Bidwell, M. D. Legends of Iceland—L. H. Kellog. Post-Hypnosis—Harvey Reese. How our Laws are Made—Eltweed Pomeroy. Talks with Young People. No. III. Ellen M. Dyer. Elements of Psychology—Food. The Symbol-Serpent. Col. Carrol D. Wright and Statistics. Notes. Books and Authors. Questions and Answers. Chat.

THE GOSPEL OF BUDDHA, ACCORDING TO OLD RECORDS. Told by Paul Carus. Cloth, 275 pp., $1.00. The Open Court Publishing Company. Chicago.

This book contains a special feast for the many who are interested in Buddhist doctrines. The well known learning and ability of Paul Carus eminently fit him for the work he has here undertaken, and this is evidently a very superior rendition of the tenets of the Indian religion. In our judgment the Esoteric student who desires a broad grasp of truth should gather up the knowledge of past ages, in order that he may sift out and appropriate the grains of gold so essential to his perfect unfoldment; and the work under consideration is especially filled with ancient and beautiful truths. Not that we should accept them as being all-complete in themselves, as many are now doing, but as a means by which we may gain a confirmation of truths of which the inspirational and intuitive faculties have had a previous perception. A portion of the author's preface will best explain the nature of his work:—

"This booklet needs no preface for him who is familiar with the sacred books of Buddhism, which have been made accessible to the Western world by the indefatigable zeal and industry of scholars like Burnouf, Hodgson, Bigandet, Buhler, Foucaux, Senart, Weber, Fausboll, Alexander Csoma, Wassiljew, Rhys Davids, F. Max Muller, Childers, Oldenberg, Schiefner, Eitel, Beal, and Spence Hardy. To those not familiar with the subject it may be stated that the bulk of its contents is derived from the old Buddhist canon. Many passages, and indeed the most important ones, are literally copied from the translations of the original texts. Some are rendered rather freely in order to make them intelligible to the present generation. Others have been rearranged; still others are abbreviated. Besides the three introductory and the three concluding chapters there only a few purely original additions, which, however, are neither mere literary embellishments nor deviations from Buddhist doctrines. They contain nothing but ideas for which prototypes can be found somewhere among the traditions of Buddhism, and have been added as elucidations of its main principles. For those who want to trace the Buddhism of this book to its fountain-head a table of reference has been added, which indicates as briefly as possible the main sources of the various chapters and points out the parallelisms with Western thought, especially in the Christian Gospels."

AMERICAN HOMES. A Journal devoted to Planning, Building, and Beautifying the Home. Subscription, $1.00 per year; 10 cents a copy. American Homes Pub. Co., Knoxville, Tenn.

THE NEW YORK INDEPENDENT FORESTER. E. Simmons, publisher. A Monthly Journal devoted to the Promotion of Forestry and Principles embodied in the Motto, "Liberty, Benevolence and Concord." Subscription price, 50 cents per year, in advance. 361 Masten St., New York.

THE WONDERFUL LAW. By H. L. Hastings, editor of "The Christian," Boston, Mass.

This work of 189 pages, by the well-known author H. L. Hastings, is beautifully printed and illustrated, and is one of the most attractive of his many popular works. The subject under consideration is an almost unlimited one,—the Wonderful Law of God which was given to Israel, which had such a distinguishing influence upon his people, and, we will add, which has made the civilized world what it is beyond and above other nations. He shows that this Wonderful Law has a vitality transcending mere word formation, and lives, as it were, in the vitality of the race. The book under consideration is sold at the remarkably low price of 30 cents. It may be had by sending directly to H. L. Hastings, No. 47 Cornhill, Boston, Mass., or it may be ordered through the Esoteric Publishing Company.

THE VOICE OF THE SILENCE. Written down by S. W. P. Price $1.00. F. M. Harley Publishing Co., 87 Washington St., Chicago.

A very handsome booklet of 92 pages bound in Russian leather with edges and decorations in gilt. Its diminutive style and shape suggest that it is intended for a vest-pocket companion. The subject matter is poetic, devotional, and orderly, and will be helpful to those who, in the chaos of the world's conflicting elements, find it difficult to get the mind into a devotional attitude. If this little work is read musingly and in a spirit of prayer, it will greatly assist the soul in reaching out and laying hold upon the fountains of inspiration.

OPPOSITES OF THE UNIVERSE, OR, LIGHT AND SHADE, GOOD AND BAD, LOVE AND HATE, GLAD AND SAD. By Manie Sands. Paper, 107 pp., 50 cents. Peter Eckler, publisher, No. 35 Fulton St., New York.

One of the most unique works of the time. The author is a man of real brain activity, thought. He recognizes no other soul, and of course no others powers, but the mental—in fact, he asserts that the brain is the seat of the soul. But if we follow his thought to its logical conclusion, he does not even admit the existence of a soul, or, if he does so, he holds that it is mortal, as is shown by the following quotation:—

"There are some truths which hurt our feelings and there are some men of science who, while they are convinced of these truths, have not the moral courage to acknowledge them because they are afraid to face the the popular prejudice.

"I cannot say that the person is immortal; if I did I would knowingly tell a lie. I would be subject to the charge of deluding the people with the full knowledge of doing so. I cannot say that a sweet lie is a truth when I am positive that it is only a sweet lie. I cannot say so against my innermost convictions. I cannot tell a half-truth; neither I must tell the truth as far as I know it, the whole truth and nothing but the truth. Sometimes it requires great firmness to look into the face of truth and reveal it, but I must say that the doctrine of personal immortality is a delusion and a lie."

The basis of his argument is the theory of opposites—a theory, however, built upon physical and intellectual observation, which leads him to the conclusion that the only immortality existent in the universe is that of change, death and life. The line of his argument may be seen by the following:—

"We cannot escape of choosing between these two conceptions.

1.) Mankind has a beginning and no end.

2.) Mankind has a beginning and an end.
I for my part choose the latter conception and say,
1.) Earthly mankind has a beginning and an end.
2.) Universal Humanity has neither a beginning nor an end."

A careful and thorough perusal of this book would be of great benefit to those whose brain powers are sluggish, and who have quietly settled down upon certain supposedly fixed truths. The most hopeless of all men are those who are fastened in some thought groove, and it takes just such a book as this to throw them out of old ruts, to stir them into action and to make them find out what they really do know.

EDITORIAL.

We have the pleasure of presenting to the readers of THE ESOTERIC an article, "Concentration as a Means of Self-Help," by Harriet B. Bradbury. Those who have read her very interesting and practical work on Mental Healing, entitled "The New Philosophy of Health," will be pleased to read something further from her pen; and, vice versa, those interested in her contribution to the present issue of our Magazine, will undoubtedly feel a desire to obtain her book, which is a valuable contribution to the higher literature of the day.

One of our members has invented a "Zodiacal Indicator," which gives the minute of elevation above the horizon of signs rising between 22 and 55 degrees of north latitude, including the greater part of the civilized world. Should there be demand for this Indicator for latitudes south of the equator, we will construct one for that part of the world, as our copyright covers all parts of the world. Those who are investigating the influence of the zodiac and planets upon the human mind and life currents, will find this Indicator a most valuable aid, as no mathematical calculation is required, but one can turn to the degree and minute of the rising sign almost as readily as he would turn to the hour and minute of the day, as indicated upon the face of the clock.

The Indicator will be a very useful instrument to the Esoteric student, as the rising sign affects the sex life more directly than any influence of the zodiac, and those having difficulty in preventing loss of the vital fluids can ascertain just what hours to be most on their guard. It also opens up to the

student of nature a most interesting and profitable field of research, as most persons are sufficiently sensitive to be conscious of the change which comes over their physical and mental conditions as each sign rises; especially is this true of persons of quiet habit. In such cases, by having the Indicator at hand and watching his mental and physical sensations, the individual will be able to investigate many important laws operative in the great life currents of the universe.

Those studying Solar Biology will find this instrument an invaluable help to them; for the rising sign governs the physical body (its general structure), the physical characteristics, and all mental and emotional conditions arising therefrom. For instance, we wish to delineate the character of a person born when the earth was in the sign Aries, the moon in Gemini, and Cancer rising. With such conditions we find that Solar Biology reads him correctly as follows:—His mental characteristics are those of Aries, his expression that of Gemini,—the normal expression of the Aries nature,—while his physical appearance is that of Cancer. He would have much of the effeminate appearance and sensitiveness, would be disinclined to work with his hands; in fact, the physical manifestation would be very largely that of Cancer, governed, of course, by the basic principle of Aries-Gemini. In the case of women we have noted instances in which the influence of the rising sign was so strong as to almost obscure the natal sign and polarity.

One of our members has written a pamphlet entitled "The Road to Immortality." It is a book filled from beginning to end with suggestive thought concerning the regenerate life; and as the suggestions are largely from individual experience, the value of the book is much greater than that of so many written from mere speculative theory. It is the first work of the kind that may be called the offspring of the Esoteric Fraternity and its efforts in the direction of the unfoldment of human life and character. It must be remembered, however, that in the development of human life, even under Esoteric culture, individuality will always be prominent. If a hundred persons had spent eight or ten years under the same culture, the same

surroundings and mental drills, and if each one of these people should write a book, each individuality would stand out more conspicuously than in books written by the same number of persons scattered among the masses. Because of this fact, THE ESOTERIC has always solicited a general expression of thought from its students, for each one will work out and make plain many points that would not be touched by anyone else. There is, therefore, in the book under consideration, a line of thought that has not been followed in other writings. Brother Paul is quite solicitous to supply a great need; namely, to obtain a new dress (font of type) for the Magazine, as the old one has been in use for nearly eleven years; and has become very deficient in quantity and is worn out. He is devoting the proceeds of the sale of his pamphlet to this purpose.

WE wish to ask the friends of Solar Biology to aid us in getting data whereby certain facts may be verified, as we are about compiling an addition to Solar Biology. We wish to make that science comprehend and clearly elucidate, from the standpoint of absolute verity, all the minutiæ of human life. We, therefore, request our friends to send us the date of birth of ladies who have reached puberty very early in life, and of those who have reached it very late in life; also the date of birth of those who have passed the menopause early in life, and of those who have passed it very late. We would like to have the date of birth of individuals possessing some one or two characteristics especially prominent. Of course the date of birth of a noted character is always desirable, whether the person is marked for great attainments in public life, or great deficiency of ability. We wish our friends, in so far as is possible, to send us the hour, minute, and place of birth, with day of month and year. Any description of the person whose date of birth is sent will be thankfully received; such as height, weight, color of hair and eyes, whether strong or delicate, nature of weaknesses or disease, and habits of life.

The little book of poems called "Sweets," which Mr. Chandler has been sending out, is at present entirely out of print, but it is probable that it will be reprinted in the near future.

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The ESOTERIC



May.

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1896.

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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B. B. Zerub, Editor.

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STRIVE TO ENTER IN.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke XIII. 23, 24.

We quote the saying of the Lord Jesus not as proof of, but as an expression of, a great truth that should be considered by every one who is brave enough to undertake the gigantic effort to enter into immortality, or to follow the Esoteric teachings—one and the same thing. The meaning of the word "saved," in the question here put to Jesus, has become a matter of doubt, but that no such doubt existed in the minds of those who heard him, is shown by the fact that no further questions were asked.

The Gospel preached by the Lord was a gospel of life without the death of the physical body. In reference to the Christ the Psalmist says, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Although all classes of Christians admit that this text refers to the death of Jesus, yet we think none have had the temerity to claim that the soul of Jesus was really immersed in the hell of fire and brimstone, believed in for so many years. It has been said that he went there to preach repentance to the wicked; but however this may be, the concluding words of the verse clear up the question in regard to the physical body; "Neither wilt thou suffer thine Holy One to see corruption," is an unmistakable expression of the fact that the body of our Lord was not to go into dissolution.

God does not abrogate law; and it was because Jesus kept the law that he was exempt from corruption, and had power over death. He said, "I have power to lay it (my life) down, and I have power to take it again. This commandment have I received from my Father" (John x. 18); and we believe that

his words fully justify us in saying that all those who keep the law as he did, whose lives are perfect, even as the Father in heaven is perfect, will, in every particular, obtain the results that Jesus did. He proclaimed himself "the way, the truth, and the life," and if there is any meaning whatever in his words, it is that he is our prototype, example, that he became the light of the world by showing man how to live and what would be the results of such a life.

The whole tenor of the Scriptures, from Genesis to Revelation, is centralized upon one thought; namely, Adam's fall and the consequent death, on the one hand; and on the other, salvation from that fall and its consequences, whatever they may have been. The Sacred Story makes it clear that Adam fell from the Paradise of God where he lived in the divine presence and walked and talked with his Creator; the Edenic state has been always used as a symbol of the kingdom of heaven, a place of abode of the saints, a happy unity with God the Father of all. It follows, then, that the word under consideration, the word "saved," means to be delivered from the Adamic fall, to be restored to that harmonious oneness in the Eden of God. This is the central thought throughout the Scriptures; it is found in the beginning of the Old Testament, and, in the closing chapter of the New, in almost the closing verses, we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." REV. XXII. 14. We may safely infer, then, that the term "saved," as it appears in the text under consideration, becomes a synonym of the word "restored."

Now let us inquire into our Lord's meaning when he said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." These words seem to substantiate the doctrine held so long by the Mother Church; i. e., that a large portion of the human family are doomed to hopeless damnation. We do not accept this dogma; we believe that all souls will in time develop the power to keep the Covenant, to understand and apply divine law in their own lives, and will thus be able to "enter in," although many incarnations may be necessary before they attain the capacity to do so. But Jesus was here talking to the individual organized intelligence, or, as we would say, to the incarnate man of the time in which these words are to be heard and received. With the prophetic eye

of spirit he looked down through time to a period of the world when there would be a people who could "enter in," and we believe that he referred to the present age.

There may have been some in that day who "entered in;" for when he said to his disciples, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. XVI. 28; Mark IX. 1; Luke IX. 27), they evidently connected his words with another saying of his in reference to his disciple John: namely, "If I will that he tarry till I come, what is that to thee?"* Obviously those who heard him understood him to mean that John would not die a physical death; had there been any doubt as to the signification of this query addressed to Peter, they could have asked further light relative to his statement.

Our Lord's answer to the question put to him in the first part of our text evidently implies that not all will be able to "enter in," no matter how zealously they try to reach the high goal of eternal life. And among us here we see a constantly recurring confirmation of his words; many come, zealous, earnest, and determined to live the life, but they have failed and gone out from us. Yet, dear friends, do not forget the emphatic utterance, "Strive to enter in;" for many, who in the beginning are doubtful of their ability to lay hold upon the vital powers, eventually prove themselves more capable than the self-confident.

We now know the laws and methods necessary to the accomplishment of so great a work, and all they who are able to live the life taught, to make the sacrifices, to have the unselfish perseverance, will surely "enter in." In every case, we have found failure the result of lack of perseverance, of animal desires and passions which were too strong, or that it arose from an incapacity to understand and apply the methods. But you must remember that if you have zeal and perseverance, with honest devotion to God and humanity, there are methods for increasing capacity, giving understanding and mental power, and for developing soul and mind to where one is able to meet the requirements and to "enter in." It was because of this

*There are many things in the last chapter of St. John, and especially in its last utterances, that bear unmistakable marks of corruption by the early church, yet much of it is undoubtedly authentic, and the words above quoted are in accord with the accounts of the other disciples.

that Jesus urged so emphatically that every one who desires eternal life, should strive to "enter in."

Nor should we forget that this striving is unlike all other strife known in the world. All old things are to pass away and all things are to become new; therefore there should be a willingness, yea, a desire, that all the old sources of pleasure, the appetites and passions, the loves and hates, the hopes and aspirations, belonging to the old, should perish and pass away. This implies a condition of mind precluding the possibility of any earthly consideration,—such as family, "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also,"—being a cause of hindrance to the soul that would enter into life. Houses, lands, the consideration of wealth or of the emoluments of this world, must be all given up—not that they are to be given over to friends and relatives, but all these things should be dedicated to God and his work in the world, as instrumentalities for the establishment of the kingdom of God among men.

The founder of this work said to a friend who had begun business at the time that he himself did: "You have dedicated your life with all you have, are, or hope to be, to God?" "Yes," was the reply. "Since that time," he continued, "you have made a great deal of money, everything has seemed to turn your way, but I have given up the aspirations of this world and have been busy gathering knowledge; the time is at hand when my knowledge and your wealth will both be needed in carrying forward the work that the Lord would do upon the earth." And now we say to you, my readers, not that the time is coming, but that the time has come, when your wealth, if you have it, and all the powers of your mind and body are needed in this great work. "He that is able to receive it, let him receive it." Are you able? answer to the Spirit of God in your own soul.

You should remember that it is not one part of your capacity, or one part of anything that you may possess, that is required, but that it takes all that you have and are, or are capable of being, with the most strenuous self-sacrificing effort, day and night continually, if you would "enter in." If you think to give yourself and your personal efforts to the Lord, and at the same time hold on to the riches of this world, you will hear the voice of the Master saying to you, as he did to the young man,

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." Neither let any one think when he has riches and freely gives them all, that he has done all that is required of him. No, it will require all your mental effort and all your powers, just as if you had given nothing. In the kingdom of God those that had riches in this world's goods will be as those that had none, and those that had none, even as they that had abundance; and all they will alike possess the true riches, whose life has complied with the requirement suggested by the parable of Jesus found in Luke XVI. 2–11.

It must be remembered that God changes not; even the reception of his Spirit is by and through your own acts and efforts; and each one must be so zealous and devout as to hold that condition of aspiration which brings inspiration and consequent illumination, or revelation; so that the whole existence becomes a bright and shining light reflecting the divine life, mind, and will. May the Spirit of the Highest illuminate your intelligence and guide you in all your efforts to enter into life.—[ED.

THE SPIRITUAL POINT OF VIEW.

HARRIET B. BRADBURY.

A thoughtful writer not long ago published an article proving that the metaphysical point of view is the spiritual point of view. It is a view of life which recognizes in man a deeper Self which, in its ultimate essence, is one with the Infinite, Divine Life of the universe. It is through this inner essence of our being that we come into contact with the great Life Principle, and through the recognition of it that we come into conscious, spiritual power. Recognition of our divine birthright is the one condition on which we come into our inheritance. "As a man thinketh in his heart, so is he." The power of the mind over the bodily condition is of varying degrees, and the degree of power depends entirely upon the mental attitude in which we exercise it, and the understanding that we have of its possibilities.

The form under which this power was first recognized in modern times was hypnotism. Although at first denounced as sheer imposture, hypnotism has forced its way into notice and recognition, and is even now being employed as a therapeutic agent in France, by two rival schools. The controversy between them has been loud and sometimes acrimonious, because each, applying its knowledge from a different point of view, conceives that to be the only correct one, and accuses its rival of insincerity and even imposture. There is a third school which holds the hypnotic condition to be essentially unhealthy, and is therefore opposed in practice to both the other schools, not attempting to employ it for therapeutic purposes.

"1. The theory of the Nancy school is, that the different physiological conditions characterizing the hypnotic state are determined by mental action alone; that the phenomena can best be produced in persons of sound physical health and perfect mental balance; and that this mental action and the consequent physical and psychological phenomena are the result, in all cases, of some form of suggestion.

2. The Paris school holds that hypnotism is the result of an

abnormal or diseased condition of the nerves; that a great number of the phenomena can be produced independently of suggestion in any form; that the true hypnotic condition can be produced only in persons whose nerves are diseased; and that the whole subject is explicable on the basis of cerebral anatomy or physiology.

3. The mesmerists hold to the fluidic theory of Mesmer; that the hypnotic condition is induced, independently of suggestion, by passes made by the operator over the subject, accompanied by intense concentration of mind and will on the part of the former; that from him flows a subtle fluid which impinges upon the subject wherever it is directed, and produces therapeutic or other effects in obedience to the will of the operator; that these effects can best be accomplished by personal contact, but that they can be produced at a distance and without the knowledge of the subject, and independently of suggestion."*

Mr. Hudson also asserts that the methods employed by Christian science are to a certain extent hypnotic. He says: "By passivity the patient becomes receptive of subjective impressions. He becomes partially hypnotic, and sometimes wholly so. The more perfectly he is hypnotized, the surer the favorable result. But in any case, perfect passivity is sure to bring about a good result. In the Christian science methods the healer also becomes passive, and partially self-hypnotized." If all passivity is hypnotism, doubtless Mr. Hudson is right; but if we make a distinction between the condition in which a person in full possession of consciousness, reason, and self-control, may receive telepathic impressions, and that condition usually recognized as hypnotic, Christian science and mental science—which in practice, if not in theory, are identical—do not employ hypnotism. In fact, they usually denounce it as dangerous, if not positively destructive to both health and morals. The true character of the influence which they employ we shall consider farther on, but it is important to note the distinction between suggestion employed in the normal condition and that which is distinctly hypnotic.

Many persons are so sensitive to telepathic impressions that they frequently receive them from friends, while busy with the ordinary pursuits of life. Impressions are more apt to come when one is sitting quietly, but even therapeutic suggestions

*Hudson, Law of Psychic Phenomena, page 90.

may be received unconsciously, and without any attempt on the part of the healer to produce a condition in the least hypnotic, as is continually being proved by the absent treatments of the mental scientists. Passivity, in the sense of cessation from active opposition, is indeed a requisite to success; and that passivity which is the normal attitude of the mind, in distinction from nervous tension, will be explained later. What I wish to prove now is that hypnotism is entirely unnecessary in curing disease, and is even harmful in its effects upon the body. Prof. Elmer Gates, director of the Laboratory of Psychology and Psychurgy, Washington, D. C., says: "My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character."*

Thought-transference is unconsciously going on all the time, especially between persons who are naturally in sympathy. It is a perfectly normal function of the human mind, and the more scientifically it is employed the more powerful will be its effects. They can only be evil when the thoughts conveyed are evil thoughts, or when there is an attempt to control the will of another person. A wide-spread knowledge of the laws of mind would also give to the morally weak a defense against those who would thus control them.

Animal magnetism is a term sometimes employed to denote that fluidic emanation by which, theoretically at least, mesmerists obtain control of a subject. A more common use of the word, however, is to express a certain inexplicable power of attraction which some people seem to possess over all with whom they come in contact, and which is present in a slight degree in every one. Sympathy is probably the basis of it, and its action is constant and usually unconscious. It is a great and beneficent power when exercised, as it often is, from an instinctive desire to comfort the afflicted or suffering. Whether its action is purely through mental telepathy, or whether there may be an influence exerted upon the subordinate psychic centers, leaving the others, and the mind, unaffected, is as yet not

*Metaphysical Magazine, July, 1896.

fully proved. John E. Purdon, M. D., says that he has recorded, by means of the sphygmograph, pulse-tracings which seem to have been directly influenced by the pulse of another person holding the hand of the subject. The most curious fact in regard to this phenomenon is that the pulse of only one hand was affected. He records another instance, in a hospital, in which a man's pulse was seen to conform itself to the beat of the pulse of a man in the bed next to him. The most natural term to apply to this phenomenon seems to be "sympathetic vibration;" yet that term really explains nothing, and does not help us to an understanding of the real seat of contact of the two personalities. It appears as though there might be an influence such as Mesmer claimed, but as it is proved to be unconsciously and almost universally exercised, indeed, to be the very essence of the power of sympathy, we can hardly conclude that it is, in its natural action, evil. Many a mother has, by a strong, unconscious exercise of this power, held her child safe from the hand of death, seeming to keep the breath alive by the very strength of her love, until the crisis of the disease was passed. Public speakers, of so-called magnetic personality, doubtless use the same power, although here it certainly acts first upon the mind.

Thus we see that we are constantly exerting and receiving influences; that "no man liveth to himself," but is bound by myriads of thought chains to all his fellow men. How important, then, that we understand the nature and possible effects of these invisible forces, and learn how to direct and control them by the power of the "Spirit that dwelleth in us," toward the ultimate perfecting of our human nature and our human life.

The healing power of mental science consists simply in teaching the patient to understand his errors, and so to change his mental attitude as to bring about harmonious action among the thought forces which control the physical life. The suggestions may be given orally or by thought-transference, or, as is usually done, by a combination of both methods. Dr. P. P. Quimby, the discoverer of this science, healed chiefly by oral instruction. "My explanation is the cure," he was accustomed to say. He would first tell the patient what were his symptoms and what he thought was his disease. This he did in order to impress the patient's mind with a belief in his powers of mind-reading,

that he might more readily convince him of the true nature of his trouble. Then he would explain to him how he had first caused his own disease by misinterpreting some beneficent action of nature, naming it a disease, resisting it, fearing it, and so giving it power by the force of his own imagination to kill, rather than to make alive. Sometimes he would make passes with his hands over the patient, but this he declared was only to make the patient feel that something was being done. He always insisted that it was the Truth that was the healing power. His patients did not always fully understand his explanations at first, but the influence of his personality and his own deep conviction forced itself upon them to such an extent that they believed, even before they understood. His earliest followers had long the feeling that it would be presumptuous for them to try to emulate the wonderful works of healing that he accomplished, but they continued their study of the subject, and little by little established the two schools of healing known as Mental Science and Christian Science.

In both these methods we find the same fundamental principle: "The Truth is the cure." The Truth referred to is not the statement of a creed, but the perception of the true attitude of mind in regard to our bodies and towards the world around us. Thus a healer may even heal a disease without knowing what it is, by simply giving to the mind of the patient a true understanding of its own power to make or unmake the body's health. Faith in the prime essential to all power. "According to your faith be it unto you," is a fundamental law of our being. Faith in the healing power of nature,—which is another name for God in us,—is the first requisite for the healing of our diseases. No medicine has any power unless we have faith in it, consciously or unconsciously. Yet when we think we have faith in a drug, it is really a faith in the healing power of nature, which we hope may be encouraged by means of the drug, to make us well. When we think of employing a material remedy to do this, it is because our conception of nature, and therefore of God, is materialistic. Our faith, at its best, is limited to what we believe is the power of that drug. The most that we can obtain does not go beyond what we hope that the drug can persuade nature to do. It is unto us according to our faith.

But suppose we realize that nature in us is the very power

of God, infinite in possibilities, always beneficent in intention, never doing us harm as long as we will let it have its way. Suppose we realize that this power is evolutionary, and will carry us to a higher plane of living and a greater degree of power over circumstances, if we work with it understandingly; that what it can do for us is limited only by the limits of our faith in it and our desire to be made better by it. According to our faith shall it be unto us. Infinite faith cannot grow in a day, nor even in a human life-time. The thought is too vast for us; and besides, we are not capable of desiring all that it could do for us. The heights of being to which such faith would carry us are inconceivable, involving such perfect purity and unselfishness that the very thought eludes us. We are still held by memories of low desires, by old thought-habits that will not leave us, by fears and pride and indolence. What we want must limit what we can obtain, as effectually as lack of faith could limit it. Only we can never come quite up to the limits of our desires. To obtain a little we have to long for somewhat more, and in those who obtain most we shall find that desire is reaching out far, far beyond their utmost attainment. This is a beneficent law, making progress continuous. As we go on from faith to faith, new vistas open up before us, such as once we would not have been capable of desiring, or even of believing possible.

A certain passivity is a necessary part of such faith. It is the passivity of the child waiting to be taught, of the poet or the musician listening for the "soundless harmonies" that float into his mind from the realm of the unseen. It is the passivity that keeps still and trusts God to take care of us, that knows that faith and strong desire is the whole of our part, and that the rest must be done by God. This is no more necessary in receiving help from a healer than it is for self-help; in fact, were it always present there would be no disorders to heal. It consists only in taking no thought for the body; that is, in not trying to do for it by material means what can only be done by the healing forces of nature. It is letting nature do her work, unhindered by any blind attempts to assist her, or by any fears or doubts of her healing power. To "treat one's self" is simply to forcibly take the thought out of its accustomed channel, to turn it in the direction of faith, away from physical sensation and all supposed subjection to the power of material

things, trying to realize vividly that the only power is spirit, and that we can have just as much of it as we can believe in. To treat another person is to convey to his mind a knowledge of the power of the Spirit that dwelleth in him, that he may enthrone that Spirit supreme in his own soul, and learn to look to it for help of every sort, realizing that his own true self is spiritual, a living incarnation of the one Infinite Spirit, a son of the Most High God, endowed with faculties that working through him, yet depend upon a certain divine inspiration that he can neither analyze nor explain. It is necessary to cultivate this state of mind by repeated suggestions, that it may become habitual; for Spirit acts through matter, and the bodily activities are consciously directed by the mind, only as the organ of mind, the brain, is built up and strengthened.

Prof. Gates' experiments in brain-building have proved that the structure of the brain may be changed in animals with astonishing rapidity and completeness, simply by training the animal in the exercise of one particular faculty to the neglect of others. The mind acts always through the brain, and by acting builds the brain, or that part of it through which a specific faculty finds expression. To keep before the mind a belief in its own supernal powers as spirit, cultivates those powers; to prove them by exercise develops them still more, until the most remarkable achievements are possible, challenging the wonder and curious interest of all the world. The limits of this power have not yet been found, nor even guessed at, only enough being yet proved to show that there is before us a vast field to explore, and transcendent possibilities so near that they seem almost within our grasp. Yet we cannot seize them all at once; the physical will not respond immediately, but follows slowly the eager flight of the spirit, building up gradually structures that correspond to the habitual thought. As a recent writer has well expressed it: "The one essential condition is an idea that shall prove continuously absorbing; the method is nature's patient law of evolution."

THE PERSISTENCE OF FORCE.

In our own day great generalizations have been reached. The theory of the origin of species is but one of them. Another of still wider grasp and more radical significance is the doctrine of the conservation of energy, the ultimate philosophical issues of which are as yet but dimly seen—that doctrine which "binds nature fast in fate," to an extent not hitherto recognized, exacting from every antecedent its equivalent consequent, from every consequent its equivalent antecedent, and bringing vital as well as physical phenomena under the dominion of that law of causal connection, which, as far as the human understanding has yet pierced, asserts itself everywhere in nature. Long in advance of all definite experiment upon the subject the constancy and indestructibility of matter had been affirmed, and all subsequent experience justified the affirmation. Later researches extended the attribute of indestructibility to force. This idea applied in the first instance to inorganic, rapidly embraced organic nature.—*Tyndall.*

The doctrine of the Persistence of Force and of Matter, in other words, the doctrine of their indestructibility, of their invariability in relation to the quantity present in the universe, which has but recently been generally admitted in the scientific world, and which revolutionizes the foundation principles of all science, is destined to make a radical change in the thought of the world, and, shall we not say, in its consciousness also?

When Prof. Tyndall speaks of it as the "doctrine which binds nature fast in fate," he suggests to the casual thinker the old doctrine of predestination; but when we take a broader view of the question, we see that all nature is one. So far science has only recognized that oneness in its relation to force and to matter, now it is beginning to dimly see the correlation of force and mind,—that they are but different manifestations of one and the same principle; also that life—the life of the planet and the animal—is intimately associated with this indestructible energy.

T. H. Musick, whose work upon the Persistence of Force

has suggested these thoughts, quotes Grant Allen as follows:—

The practical applications of the doctrine of energy are as yet only in their infancy. The whole mass of theoretical science has to be re-written in accordance with this new and fundamental law. The whole field of applied science has to be developed and enlarged by the light of this pregnant and universal principle. Its implications are all-pervading. In astronomy it has profoundly affected all our conceptions as to the sun's heat, the orbits of the planets, the nature of meteors, the past, present, and future of the universe. In biology it has taught us to envisage the plant mainly as a machine in which kinetic energy is being transformed into potential; the animal mainly as a machine in which potential energy is being transformed back into kinetic. In mechanics and the mechanical arts it has produced and is producing immense changes. And in the future it is destined still more profoundly to alter our mechanical ideas and activities: the great revolution there is only just beginning. Another brave century is needed yet to develop it.

But before the scientific mind reaches anything like an orderly arrangement of this thought, it will logically arrive at the same deduction which Pope reached in his poetic dream when he said,

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

When the scientist declares the indestructibility of matter and of force, he has laid the foundation for the recognition of the truth that not only is there one Deific Mind, Will, and Conscious Intelligence, which is the Soul of all souls, the Force in all forces, the Mind in all minds, that all nature is immortal, but that organized, thinking, intelligent man, may also become immortal by the development of mind within himself to a state of power and perfection enabling him to live in harmony with the laws of perpetuity and growth, and to overcome the laws of disintegration and change.

Dr. Youmans is thus quoted by Mr. Musick:—

It (the law of Persistence of Force) might well have been proclaimed the highest law of *all* science—the most far-reaching principle that adventuring reason has discovered in the universe. Its stupendous reach expands all orders of existence. Not only does it govern the movements of the heavenly bodies, but it presides over the genesis of the constellations; not only does it control those radiant floods of power which fill the eternal spaces, bathing, warming, illu-

minating, and vivifying our planet, but it rules the actions and relations of men, and regulates the march of terrestrial affairs. Nor is its dominion limited to physical phenomena: it prevails equally in the world of mind, controlling all the processes of thought and feeling. The star-suns of the remoter galaxies dart their radiations across the universe; and although the distances are so profound that hundreds of centuries may have been required to traverse them, the impulses of force enter the eye, and impressing an atomic change upon the nerve, gives origin to the sense of sight. Star and nerve tissue are parts of the same system—stellar and nervous forces are co-related. Nay, more: sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time.

Force is here described as convertible into sensation, sensation into mind, energy; in pursuance of its law of persistence, passing from one state of manifestation to another according to conditions and relations. Force, energy, may therefore be defined as a definite principle which may be centralized, aggregated, and refined, until, by constant increase in quantity and potency (for the potency of energy is in exact ratio to its refinement), a center may be established, the limit of whose power we have no means of determining.

This is a gigantic thought; the conservation of energy and its combination into an organic center is thus capable of revolutionizing the world. And, to use the words of the writer from whom we have just quoted, "the great revolution is only just beginning." This mighty conception will take form as there assembles a body of men and women who are able to live the regenerate life, wholly and perfectly, and who have conceptions sufficiently exalted and refined to grasp and apply in their own lives laws governing the growth and development of the quantity and quality of their life forces, and the consequent qualities of their minds, sensibilities, and intuitional faculties to a state of refinement enabling them to possess the powers of the Nazarene who knew the thoughts of men.

When such a body of people is formed, whose mind becomes one mind, each being conscious of and partaking of the thought of the others, the mind faculties of all being the mind faculties of each, then the vision of John the Revelator will be fulfilled, who saw 144,000 such people in one place. There would thus

be brought into existence an aggregate mind power as many times greater than any that now exists in the world as 144,000 units are greater than one. By virtue of this centralized energy, mind, power, the kings and priests unto our God, who are to reign upon the earth, will become a center of force that will dominate the entire planet in ways too numerous and comprehensive to express in the present condition of the world's thought, even though our own mind were capable of grasping the mighty changes that will be wrought in the earth in order to fit it for the abode of a people who will have entered another and higher racial round.

THE SONG OF LIFE.

O sacred life, O life, thrice-precious life,
Whatever is beyond we do not know;
If in spiritualistic medium'd strife,
Or in reincarnation's power to grow.

O sacred life, thrice-precious life, and dear,
On thee alone may surely we rely:
Though beautiful the dreams beyond
'Tis thou alone canst certainty supply.

O sacred life, thrice-precious life and sweet,
Though comes the End, yet is it far away:
These star-lit nights, these days so fleet,
And yet so long, in godlike power I sway.

O sacred life, thrice-precious life possessed,
Whatever to attain my soul may long,
It is in thee that I can find it best,
Since thou alone to me dost quite belong.

O sacred life, thrice-precious life, and clear!
To die is but to drop the veil of air;
I shall be there just what I now am here,
And am already what I shall be there.

O sacred life, thrice-precious life, so free!
We know not if beyond we can improve:
And if we hope God's face beyond to see,
We must succeed, before our souls remove.

O sacred life, thrice-precious life, so bright!
No vision to the worthy is denied;
Pure eyes can see th' intelligible Light,
While holiness is safe whate'er betide.

O sacred life, thrice-precious life, so swift!
I grasp thy opportunities divine;
And if none be beyond, with holy thrift,
I now climb Mountains, and invade the Shrine!

DECEPTIVE IDEALS.

Many faithful, earnest workers in the field of Esoteric thought, are frequently led into committing error because of mistaken ideals, which find lodgment in their mind, notwithstanding the fact that they are apparently living up to their highest conception of right. Many trials and much suffering are entailed upon the idealistic dreamer; and, moreover, he is building into his organism qualities and principles which, being out of harmony with divine order, must be eradicated if he hopes to reach the final overcoming. Before the mind can be entirely free from false conceptions of right, the student must have his mental faculties under control; until he has control of his thoughts he is liable to be misled by the deceptive ideals which are reflected upon his consciousness by the unseen adversaries who war against, and strive to prevent, the spiritualization of the race.

One of the chief causes of deception is egotism, the most subtle adversary that man must meet and overcome before he gains complete emancipation from the evils of flesh. Its workings are most insidious, and difficult to comprehend; but if our readers could but understand that all evils which belong to the personality,—such as pride, self-esteem, and love of praise,—must be eradicated, egotism could not gain control.

If the student is truly desirous of reaching the high goal of human attainment, he will conscientiously study himself, both from within and from without; keeping ever in mind that the physical body is a garden with which God has intrusted him, a garden which he must carefully keep free from all weeds and rank vegetation,—the evils which belong to the external life,—so that the divine fruit, the deeds of charity and love, may blossom and bring forth an abundant harvest.

In order to be free from the deceptive ideals so common to all men,—and which are especially present in the mind when one first makes the effort to live a spiritual life,—an orderly, well-balanced mind must be cultivated; and to attain this it is

necessary that a clearly defined ultimate underlie every thought, and every act. If a man thinks without a purpose well defined, his thoughts will be created from the floating, unrestrained elements of life, which have been thrown off by the minds of those still in the body, as well as by those who have passed into the invisible; and as these thoughts have been formed by entities who were living in discord, or were out of harmony with the ultimate purpose of creation, the mind which re-thinks them, simply reflects—not truths, but the beliefs of others. Thinking in this disorderly fashion causes diseased states, and so distorts the imagination that much crime results therefrom. It builds man's organic structure out of tune, as it were, to the higher vibrations of spirit, a discord which prevents him from gaining an understanding of that realm, the spiritual one, toward which he aspires.

If the organic structure and brain of man is builded from perverted, unreliable thoughts,—thoughts which express discord, his brain organs will ever remain enfeebled and utterly incapable of understanding or expressing divine thoughts; those thoughts which are not only vital by reason of their spiritual quality, but far reaching in their power of action and reaction upon the minds of those who are striving to reach a state of spiritual comprehension of God's laws and methods.

The mind of man will remain feeble and utterly incapapable of comprehending the purpose of his creation and ultimate destiny, as long as deceptive ideals find lodgment in the brain and deceive his interior self. The law of use is unknown to such men; and until they conform their life and acts to that law, they are still babes, moving upward, it is true, but upward only as they are carried forward by the slow process of evolution, which requires untold ages to develop a soul from the germ to the thinking responsible man.

When thoughts are forced upon the mind of the student, he should immediately ask, What use are they to serve? Are they in harmony with the purpose of my creation? Are they practical? Are they in accord with the purpose of my dedication? If they are not, dismiss them, and refuse absolutely to be swayed by, or coerced into thinking, those thoughts that are not only dis-

cordant with your inward convictions, but directly opposed to the purpose of your life, to your consecration to God, and to the ultimation of his decree. Your physical body is the base of operation in your struggle to reach Godlikeness; therefore it must be perfect, which it cannot be if the thoughts from which it is builded are formed from life elements other than those of the life currents of the Holy, Infinite Spirit. Unless the life in the body is drawn from the Infinite Source of all life, it will never be filled with power—that power which alone is able to resist the ruler of death and the grave.

Many years of patient effort and conscientious determination are required before the student will be able to think only those thoughts which he desires to think; but if he strives daily to know and do the will of God, he will gradually grow into the Father's likeness. When man grows into the likeness of God, he is a true son of God; he will then be able to succeed in anything he undertakes, as nothing can coerce or resist the divine child. The power absolutely to control the process of thought-forming is almost the final attainment; it cannot obtain until the power of Yahveh, the I WILL BE of the universe, becomes the power of the divine son; that is, when the human man is transformed by virtue of his attainments into the spiritual Christ.

The power to control the action of the mind does not obtain until the spiritual man, because of having unfolded the likeness of the Father, is able to hold back by the force of his own mentality the astral currents which control all planetary life. Whether this can be accomplished by man at the present day we know not. Our belief is that it will not be done until the individual man has been joined to, and becomes one with, the divine man, the living temple of God which is to be composed of 144,000 separate souls, all working together as one man, all knowing, and doing the will of God perfectly. This state ultimates man's life on earth; it fits him to be enthroned as a king and as a priest unto God, and gives him dominion over the entire earth.

A SPECULATION.

As I sat at the table after the evening meal, with my mind fixed on the realm of spirit, I seemed to rise out of my body, up, up to a great height; and, looking upward, I saw far above me dim white forms, as though white-robed figures were walking there upon a substantial, transparent surface. When I had risen up to them, I found it even as it had seemed, and I looked about upon the scenery of a new world, as substantial to me then as the one I had just left, and upon its white-robed inhabitants. While I stood looking a beautiful one approached and said, "You are welcome here, but do not attempt to go any higher." I was not obedient to this advice, and, without a word, I began to rise, when suddenly all became a blank, and I found myself sitting in my chair at the table. Never since then have I been able to re-enter that sphere; to me it is closed, perhaps forever.

As we rise along the endless spiral of evolutionary development, passing through one cycle after another, is it possible that, like waves following each other outward, circle after circle, when a stone is dropped into the smooth surface of the water, so there goes out from the earth, as a center of evolutionary genesis, sphere after sphere of intelligent life, each succeeding sphere more ethereal, more refined, one step nearer spirit, yet to its inhabitants the *terra firma;* that through the ages, as the intelligences of the material world, in their order and by the refining processes of evolution, recede from the center, they slowly develop into each succeeding degree of tenuity, only to be followed by another and yet another sphere in the cycles yet to come?

Jesus said, "My Father is the husbandman," and we observe that, in the selection of seed for future crops, the methods of the careful husbandman have not been ignored by the Divine Husbandman. Going back as far as we may, we find Adam first chosen as a seed-man, and of his children Seth was chosen to

stand as his father had stood; after Seth came Noah, then Abraham, then Isaac, then Jacob, then the house of David; and from this line of carefully selected stock came our Lord, the first ripe fruit of the earth, the perfect, Godlike man, the acknowledged perfect fruit of the great Husbandman. And in this our day we look for the result of the Lord's planting of the truth 1900 years ago, the harvesting of the first ripe sheaf of 144,000 souls who have learned obedience by the things which they have suffered, and have "washed their robes, and made them white in the blood of the Lamb," who, upon mount Zion, "shall follow the Lord wherever he goeth;" and after these, when the thousand years are finished, the general harvest,—a "great multitude which no man could number."

Shall the winter then overtake the earth? shall the 25,000 or more years,—which astronomers tell us are required for the great solar year,—prove to be the cycle of the world's life, after which, the harvest being gathered, "the earth will return to its old dark silence" of another glacial epoch, to be followed in the distant ages of the future by yet another harvest?

It is written that, "while the earth remaineth, * * * seed time and harvest shall not cease;" and Jesus said, "The harvest is the end of the world (age), and the reapers are the angels." After John saw the 144,000 who "were redeemed from among men, being the first fruits unto God," he wrote, "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. 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 he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. XIV. 14–16.

And after the harvest is reaped will there be found among the stubble a few gleanings that have fallen, and which will remain the long winter through, to spring up, a new creation, in the spring; while those who have learned the lessons that earth has to teach, will have arisen, and, in the sphere beyond and enveloping the earth, "shine as the stars forever and ever?"

THE SNOW.

A day comes in which a stillness falls; a hush is on the earth; a gray sky is overspread above; an uneasiness is in the air which is not wind. Go to the window and watch. A few heralds clad in white come floating down, turning this way, turning that way, like scouts seeking for paths and camping places. Then, of a sudden, the thick, dull sky is alive with trooping forms! The ways of the air are filled with the army of the Snow! Their tread is not with sound, but second by second they arrive, and alight, and possess themselves of the hills and hollows. The fields grow silent with their gleaming camp. * * *

And each of the mighty army is clad in crystal panoply. Let us waylay some of the stragglers, and examine them. That crystal panoply is our first "treasure." The captives are by no means clad alike, however. Upwards of a thousand differing forms of snow-flakes have been observed. I have seen a book containing some two hundred of them figured. Here are simple prisms, three-sided or six-sided. Here are some tiny pyramids one-thirtieth of an inch in height, yet as mathematically perfect in their lines as the Great Pyramid of Egypt in its best estate. And here are prisms capped with the pyramids. More familiar to us are these star-like forms; but, verily, as with the stars above, one differing from another in its glory. The simplest is this wherein six prisms radiate from a center, like wheel-spokes from a hub. Then, on both spokes and hub, nature set to work to play her variations. Each ray, beset on either side with tinier prisms, takes on the semblance of a fern-leaf; and the species seem to vary in outline as the fern-species vary in the summer woods. That center, which I ignobly called the hub, enlarges to a six-sided plate, or often is itself a star whose glittering arms stem off to be tipped with little trefoils or rosettes. Here lies a star within a star, and that within another star, and all within a fourth! Some of these centers are wrought in finest open-work, others are filled white to the rim; but under the microscope we could see these last all

fretted over with fairy hieroglyphics, silvery mosaics marked off in triangles and hexagons. In one variety the crossing prisms make you think of the child's puzzle, where the little wooden blocks lock together into a tight nest. Another form seems different from all the rest: it is a star set at each end of a prism like two wheels on an axle-tree. Up in the Polar Seas, Dr. Scoresby one day found his ship's deck covered three inches deep with such little air-chariots.

But these dainty forms, and this variety in their daintiness, are not the only treasures of the snow-flake. Through all that variety runs identity. The flakes are akin in their deeper being, as negro and Esquimaux, cannibal and Quaker, are yet all one in human nature. Snow-nature is bound by a law of sixes. The sides of every prism and pyramid meet at one angle,—that of 60°,—or its multiples: the rays of every star diverge at that one angle; every vein upon those little fern-leaves joins its stem at that one angle, or its multiples. The stars are all six-rayed, or rarely twelve: the centers all hexagonal. Watch the flakes of a whole winter's storms, climb Chimborazo, go to the Pole, or make your mimic snow-storm for yourself inside a chemist's bottle,—never will you find a finished star with five rays or with seven, or with that law of the angles broken. The rays themselves are broken, but never that creative law. Bruised, shattered, huddled together, the snow-flakes reach us; but through all bruise and shatter that law of "sixes" lies plain upon them. By that they are born and live and die.

Is it not very impressive and awe-ful,—these mathematics carried down to the microscopic measurements, these "ethics of the dust," as Ruskin calls them,—the grand legislation of the universe laid thus upon its invisible atoms!

"A Poem in Four Sermons," by W. C. Gannett.

FIFTEEN GOLDEN RULES.

Hold integrity sacred; observe good manners; endure trials patiently; be prompt in all things; make good acquaintances; shun the company of the idle; dare to do right; fear to do wrong; watch carefully over your temper; never be afraid of being laughed at; fight life's battles manfully, bravely; use your leisure moments for study; sacrifice money rather than principle; rise above the envious; strive to excel in all things.

CURES WITHOUT MEDICINE.

The most skillful physicians recognize the influence of the mind over the body in their treatment of diseases. They may differ among themselves as to the extent to which that influence operates, and they probably notice marked differences among their patients in susceptibility to it. Nevertheless, it may be accepted as an established principle, that thinking a good deal about any physical ailment, and taking an unhappy view of its probable result, tend to aggravate the malady, whereas a cheerful state of mind, coupled with artful diversion of the thoughts from the fact of the illness, help to mitigate its severity and to promote recovery.

A comparatively limited number of medical men who have made a special study of mental or psychological phenomena show a disposition nowadays to enlarge the field in which this influence shall be allowed to act, and to give more particular direction to its operations. As yet the matter has not been investigated with such thoroughness and by such strictly scientific methods as to justify any definite statement. Some suggestive hints are, however, contained in an article which Professor Elmer Gates, of Washington, D. C., contributes to *The Medical Times*, of New York, for December. Professor Gates is not a practitioner, nor does he take patients for pay, but he is an experimenter in biology and psychology. . . .

Some experiments with dogs are described by Professor Gates, to show how it is possible to educate, deceive, and re-educate certain centers in the brain, groups of cells that are related to the functions of various internal organs. By giving the dogs milk, colored yellow and containing an emetic, he trained them to refuse yellow milk. Then he gave them milk which was colored, but did not contain an emetic, and offered the liquid in the dark. After the dogs had drunk some of it he turned up the light, whereupon they were nauseated. Finally, he began feeding the dogs milk, day after day, gradually increasing the color of it to a dark yellow, but adding a little sugar. Meantime he offered them uncolored milk containing

a little emetic. Thus he led the dogs to prefer yellow milk to white.

Here is a case in which a human subject was experimented upon. Professor Gates' own language may be quoted, but with the prefatory explanation that a series of earlier experiments on lower animals (which could be killed and examined) showed that the persistent exercise of certain kinds of thought and feeling builds up the structure of corresponding parts of the brain.

"Mrs. M.," says the Washington investigator, "had been suffering for nine years from dyspepsia, consisting not so much of gastric inability as of improper assimilation. I gave her a systematic series of training in pleasurable odors, perfumes, and tastes, and a systematic series of remembrances of pleasurable gustatory and other hunger-feelings and thirst-feelings, giving the training at the same hour each day every day for two months. The result was a complete restoration of her assimilative powers and a gain of twenty per cent in weight—she had been very much emaciated—and of more than thirty per cent in strength. The additional brain cells which I thus placed in the cerebral areas of the gastro-intestinal tract caused the brain to send more and better stimuli to the digestive organs and thus bring about the cure of her disease."

Professor Gates holds, and he is by no means alone in holding, that the cells of which any organ, whether it be stomach, liver, or eye, is composed, possess a mental activity of their own, and he thinks that the experiments here described prove "that the functioning of a bodily organ can be wholly changed, and its abnormal functioning cured by means of nervous stimuli sent to these organs from their corresponding brain areas, and that therefore the change must be effected by the action of the mind upon the psychic activities of the cells of the organ."

But a patient need not depend altogether on his physician in this education of his stomach-mind, liver-mind, and eye-mind. Another series of trials made by Professor Gates shows that some people, perhaps all people, can voluntarily send blood to a particular part of the system by directing their thoughts thereto, and thus, to a greater or less extent, alter the situation there. He calls this performance "dirigation," and says that one "dirigates to" his thumb, or ear, or toe, as the case may be.

For instance, the professor immersed his right arm in a ves-

sel of water so full that no more liquid could be added without running over. The arm was not moved, and the muscles were left entirely lax. Attention was now so carefully concentrated that consciousness of everything except the arm was excluded from the professor's mind. After eleven minutes this member was so enlarged from the inflow of blood that the water began to run over. At the end of twenty minutes 600 grains of water had been displaced. In the meantime the volume of his left arm, similarly placed, had diminished.

Professor Gates says that he can raise the temperature at any part of his body and alter the character of the perspiration of that part simply by "dirigation."

Several instances are then cited to show that persons have strengthened their own muscles without any exercise whatever, have developed certain imperfect glands, and have promoted the activity of sluggish organs that would not yield to other treatment, in same manner. In these cases, the patient devoted an hour to "dirigation" twice a day, or four times a day, for a period of from two to fourteen weeks, according to circumstances.

How far this sort of thing can be carried, Professor Gates says, can only be ascertained by further researches, but such inquiries he regards of the utmost importance. Already he has found that by "dirigation" effects similar to those of a few drugs can be obtained. Still, he is not sure that drugs will ever be entirely abolished. Although he does not believe in medication, in the old sense of the term, he thinks it possible that medicine may accelerate or retard the "mind processes of the cells of the human body." The professor's philosophy is summed up in these words: "Mind governs organic tissue and physiologic functions, because it creates these things and constitutes their life. To learn properly to regulate each of the mental functions means to become a king in your own conscious domain."—*New York Tribune Editorial.*

The extract just given contains statements and describes experiments which are in most entire accord with the basic principles laid down in the Esoteric work at its beginning. The "Seven Creative Principles," as well as many other Esoteric writings, not only state these laws, but give in careful detail the methods by which they may be applied for reaching the highest ultimates.

These physical experiments are, of course, necessary to people who have only just begun to approach the fountains of cause, but those who have given any attention to the order in which nature is working around them, recognize the fact that, in everything that lives, mind builds tissue, canals, reconstructs the organism, constantly building it anew; that mind also tears down, weakens, and diseases. It is not surprising that the unthinking masses more readily understand this law in its relation to muscle than in its application to more subtle processes of life.

The power of mind to build tissue is the only hope of and foundation principle upon which rests all surgical operations. To lay aside the principle of the power of mind over matter in our thought experimentation and effort, would be not only to abandon the Esoteric life and its teachings, but to remove the corner stone of the entire structure of the knowledge of the human family. Science begins its experiments with the most external and physical elements of nature, and is travelling very slowly and laboriously toward the center, or cause; it has yet a long way to go before it meets the rapidly advancing soul development of the race.

There are active in the present racial development two great factors: one is the hard reasoning brain, which ignores all intuitive or soul consciousness, and which may properly be said to be working by pure masculine methods; the other class ignores the reasoning brain and works wholly from the intuitive or inspirational powers. The latter class embraces the majority of the church people all the way to the falsely-called "advanced thinkers." The two classes stand upon either side of a chasm, scoffing at each other, not knowing that until they meet and work together, each will be incomplete.

The formative principle of nature rules those governed by the reasoning brain, while the second class belong to the vital or chemical principle; and before man or woman can be called a thinker in the true sense of the word, or may be said to possess real knowledge, before the true Christian can be manifest, the brain powers must be developed, harmonized and put in order, so that he or she can correlate and formulate all the elements

that may be inspired or intuitively known in the soul and life currents: or, in common parlance, the head and heart must be united. The inspirational and intuitive class cannot set too high an estimate upon the power of the brain, neither can the cold reasoning and intellectual class value too highly the powers of the soul; for, in order to reach the highest development, each must set the other before it as the high goal toward which to labor.

The vital and inspirational workers, who are governed by the feminine principle, have by nature the faith which, when united with the orderly, formative intellect, will enable them to understand and apply laws and methods by which they may control their own bodies, and may extend that power to the bodies of others, to vegetation and inanimate life—yes, even to the invisible world. But nothing of enduring importance can be accomplished by either of the two classes under consideration until, respectively recognizing the importance of each to the other, they come into unity, or until each has developed within itself the powers belonging to the other. The conjunction of the vital or intuitive and the intellectual, results in what is termed a well balanced mind; and to whatever extent this balance is lacking, in other words, to whatever extent there exists in the mind an antagonism to the opposite class or quality, to just that extent may the individual be called unbalanced.—[ED.

OUR EXCHANGES.

METHODS FOR SELF-HELP THROUGH SELF-TRUST.

The main barrier to your advancement will be at once removed when you but understand beyond the possibility of a doubt that your thought forces and love forces, through the law of attraction which underlies them, are absolute in their action, and through understanding may become unlimited in their power. You will then be able to constantly polarize your thought to that idea, and as a result will be carried to the ultimate of your thought powers on the resistless tide thus created by such thoughts. The strength and velocity of these tides will increase as you thus awaken into more and more activity the positive pole of that law of attraction which is the source of your external power. The currents of these tides will also be increased by the actual demonstrations, which from time to time will come to you, of the power within yourself, and you will thus feed such tides as would a tributary stream. It is from the ever increasing forcefulness of this tide within yourself that you will be able to eradicate from your thought consciousness the negative conditions within yourself which, as causes, describe the circumference of your present limited circle of manifestation. The understanding, and the higher and higher understanding of the principle of man's power, should be your main reliance in driving from your consciousness such negative conditions.

It is through the negative action of your natural faculties that every undesirable circumstance and condition in your life have been attracted to you; and it is through the positive and affirmative action of those same faculties that you will become able gradually and rapidly to enlarge the circumference of your life and its environments. As you progress you will no longer place your dependence on the puerile and negative powers of mere bodily activities. You will understand that it is your thought forces and the occult powers of your loving

thought which give you your true possibilities of advancement. You will in time thoroughly rely on the action of your thought forces to accomplish everything in life which you undertake. You will realize that even during your sleep those forces are active and more and more thoroughly organizing and so connecting themselves to the source of power within yourself.

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Nature designed that your faculty of self-trust should be ever kept on the throne of your will, as the original and God-given leader whose duty it is to enforce and maintain thorough order and discipline among the faculties, and so prevent that disorganization and inharmony, which would tend toward their self-destruction.

There is a science of life which is mathematically exact. It is that method of nature by which each faculty faithfully performs its proper functions in accordance with the basic law on which all faculties are founded, and from which they derive their tendencies. It is, of course, plain that your highest possibilities of true success in life can be attained only by conforming your life to the scientifically exact and unchangeable standard of your permanent nature. Do you know what that standard is and wherein your present individual tendencies conflict with its true ideal? If not, then to attain that knowledge should be your first step, and you should not rest satisfied until your are sure that you have attained it. You should not absolutely and unreservedly accept the simple unsubstantiated word of any one who professes the ability to faithfully delineate your character, but who fails to explain to you the the standards on which he bases his calculations. You should require that he so state his standards, calculations and deductions, that they will prove themselves. All truth is self-evident, and any standard of human character which professes to be scientific, and which is to be taken as a guide for conduct, should, so far as it is possible to do so, be subjected to scientific tests, so that its truthfulness to man's nature will become self-evident and not need the backing of dogma or authority. When you have acquired such standards, and also a knowledge of those points in your individual character which fall short of

that standard, you will be able to conform your conduct more and more to its unchangeable principles.

Your self-trust will in that way be stimulated by the absolute knowledge thus obtained that you have much greater abilities, talents and opportunities than you have as yet been able to utilize, and you will then understand how best to utilize them.

When your self-trust thus becomes founded upon such knowledge and such principles, you will be no longer deceived by the falsities, shams and hypocrisies of the world, however loudly and strongly they may be heralded in the name of truth by blindly ignorant adherents. If they are untrue you will then be able to know it by their conflictions with your principles of life, against which the testimony of the whole world would count for naught.

If you would build within yourself those bulwarks of human character and truth, which true self-trust demands, you simply *must* gain a deep insight into the permanent laws of your being. Self-trust so obtained, because of its source, is sacred and holy, and in its action will be able to inspire the reverential respect of your fellow-men.

It is those who do not look deeply into the subject who would regard self-trust and its consequent independence as a confliction with that duty of love to God and your neighbor, which is properly taught in the first commandment. On the other hand, it is but the true fulfillment of that great all-inclusive first commandment of love; for the only way that you can do your duty to God and your neighbor is first to do your duty to yourself—your higher self. That self and its tendencies are but the image or reflex of that God or law within, from which you derive your life and very being, as well as your powers. Your life is your power to think. The purpose of that power to think is to manifest the God—truth—which is within, and from which you derive that power in its very impulse and tendency.

* * * * * *

The existence of Truth, which is something to think about, implies a thinker and thought, and as man is that thinker, we may safely conclude that it is his business to think; that to ex-

ercise its full power would be to gain his freedom; and as Truth is the cause of vibration, and vibration the cause of all manifestation, we may know that to gain full knowledge of the truth of his own nature, is to gain command over all manifestation by thus coming in touch with its cause. Ignorance is the only bondage, and the knowledge which is especially valuable is the knowledge by which he can better exercise his powers of thought. Those words of the Nazarene, "The truth shall make you free," are true in the fullest sense of the word, and for every individual soul.

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The occultist is only a trained thinker. He necessarily exercises his vibratory or magnetic powers through thought. No one who can think can be barred against exercising such powers, except by his own self-ignorance, and that in time must be overcome, because Truth, the omnipotent, is the Infinite polarity which gives its ceaseless impulse to every heart which beats. It is that which gives impulse to man's instinct of self-trust; it is his instinct of self-trust which gives him the tendency to say I am. Its esoteric voice becomes more and more audible as he becomes more and more in touch with the great I AM of his interior nature.

Do you ask how, when and where to begin in exercising your inherent powers? Begin where you are, and now; do not put it off a minute. You can, by virtue of your power to think, at least affirm the inherent power to understand your own nature. Is there not some bondage, perhaps of illness, poverty, or ignorance, that you are suffering to-day? Can you not at least silently voice your own heart's cry for liberation and thus make your bondage just a little easier to bear? I say, Arise in the might and majesty of that Divinity within, which is your power to think. Refuse to longer drag in the dust that inherited power which makes of you a free man instead of a slave. There is no bondage for you except ignorance of how to use your natural faculties. Their powers are yours to-day as much as they will be when "Gabriel sounds his trumpet" at the last day.

The esoteric voice within every soul is more or less a ceaseless demand for liberation of its inner powers. When this

silent though powerful vibration bursts forth in the ennobling words of a Patrick Henry, "Give me liberty or give me death!" the hearts of thousands respond, and as a result they make a long stride toward true freedom.

Your self-trust is an interior chord which vibrates to the slightest touch. Our very civilization is a monument to its glory, and throughout that civilization are thousands of individual monuments which stand in honor of persons whose great service to humanity was inspired almost wholly by their fidelity to the promptings of that noble sentiment within themselves. It is within your power to earn and have such a monument, by simply making your demands for spiritual liberation so imperative, that you will inspire within yourself and others those interior powers, which are able to command the greater freedom and changes thus demanded.—Ernest Loomis in *Occult Science Library*.

Let the desire be what it may, strong or weak, and let it point constantly to one object, it will run dry if honeycombed by the swarms of doubts that are usually permitted to occupy it. For it is a fact, nine times out of ten, the stronger the desire the greater the swarm of doubts that beset it. Let the mind once divest the desire of doubt and rise into the clear atmosphere of hope and expectation and no power on earth can hinder the accomplishment of it. I have had experiences in this thing that I am not prepared to tell for the simple reason that the world is not prepared to believe them; they would appear miraculous.—Helen Wilmans.

CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

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

Los Angeles, Cal., March 17, 1898.

Editor of The Esoteric:

Dear Sir.—Will you kindly give in the Question Department of The Esoteric a few facts about circumcision, its effects, advisability, etc., on both young and grown up persons.

Yours truly. Lawson Scott.

Ans. We have reason to think male circumcision conducive to health; female circumcision we believe to have the opposite effect, especially in the present disordered condition of the world. As a religious rite, circumcision was undoubtedly intended to point forward to the end of the generation on the part of the first ripe fruit of humanity, and to the beginning of the regeneration. Like baptism by water, it was only a symbol, and a prophecy of the time when that which was symbolized will be a reality.

Toledo, O.

Mr. H. E. Butler:

Dear Sir.—I have been thinking of the intellect as the builder of spiritual understanding, and of the body as the material acted upon. We, in our triune nature, become conscious of our trinity when we first begin to understand spiritual things. Then very many fall into the habit or mistake of condemning the intellect, or condemning those whom they see living in the intellectual activities. Knowing that the spiritual sight or understanding will build and the intellect now being with them a secondary consideration, they fall in with the old usages of the world and say that those living in the intellectual body are far from God, when the truth is they are only another expression of God. They forget the fact that all must be physical, then intellectual, before it can be spiritual; for the spiritual is builded out of the combination of the two expressions below it. Thus we retard the progress we might make, by not being able to look back and see that we came to this spiritual unfoldment only through the action of the intellect on the physical. Not one thought against brothers living in the intellectual body, but what holds us back; not one word condemning him who is just perfecting the physical body, but what retards us; for, in order to secure the most rapid growth possible, we must rec-

ognize all things in their respective places, and the work to be done by them on their respective planes of action. When we can see the law that all must come up through matter, then we can be just.

At this period of the earth's development, most people are building the body physical and the body intellectual, a few only being able to discern spiritual things. The desires of the physical body and the necessity of satisfying those desires, develop the intellect; the intellect, acting, in turn, on the phyical body, develops the finer or spiritual body.

The desire of the ego is always for expression, and as in a kernel of wheat the activity developed in the inner life caused a body to be formed, the coarser being formed first, the stalk growing that the fruit may have a base upon which to develop, so the fleshly body is formed that the fruit, the spiritual, may have a base upon which to grow and ripen. The wheat first shows stem, then blossom, then fruit; the man first shows matter, then intellect, then spirit. The matter is spirit solidified through the demands of the soul; the growing intellect then acts upon the matter (body), and it is etherealized. Before man can recognize his own perfect self he must know this trinity of nature; when he does this, he will be able to look around him and see just where all mankind are, and what body they are building. If we have builded the physical and intellectual bodies and are building the spiritual—for none have builded the last except in part—we must know that every thought that strikes the brain produces a vibration of the body, and that the vibration of the body causes every particle of that body to be changed, for there can be no activity without change, and the change is in accordance with the thought casually admitted or persistently held. So it seems to me the intellect is the point of most importance to the majority of the people at the present time, and that we should shout with might and main, Think more! think more!—think from other men's thoughts, if you must, but think! study! When our organism has for a time vibrated to thoughts given us by others, the atoms of the body will become so refined, by the constant motion, that we begin to see and hear from the subjective side of life. Then our bodies will respond to vibratory currents from a different source. After the first glimpse of the spirit within, the hope of gaining things before unseen and unfelt makes the body vibrate to a new thought, and the building must be of a new kind; and so, on and on, the action of the intellectual body (the mind) on the solidified thoughts that compose our physical bodies, brings spiritual life. After the highest spiritual attainment possible to be gained here, a rest, then a coming out again through matter and intellect toward the spiritual.

LUCETTA J. CURTIS.

Ans. Our correspondent expresses an idea that we would like to see more fully emphasized by contributors to THE ESOTERIC. Thought is consciousness, and we are conscious only in so far as we think. Spirit is of no use to us unless it enables us to think new and important thoughts, thus giving new and higher states of conscious being. This was the doctrine of the Lord's Christ when he said, "I am the light of the world." Now, if we think about his simile, we will see that it has the same meaning as the sentiment to which we are here giving expression. Let us for a moment examine his declaration: Imagine yourself transported bod-

ily into a dark place, and observe the attitude of your mind in that place. All is uncertainty and suspense; you have the capacity to think, but you do not know how to think, or what to think about, in regard to your surroundings. Let your imagination dwell for a little while upon such a condition, then conceive of a brilliant light being thrown upon the whole district around you. That light would be of use to you just in so far as you had a disposition to investigate everything within the radius of your surroundings. This would be the work of the intellectual abilities, and the greater those abilities, the greater advantage would the light be to you. The Spirit is the light of man—such is its office; and the greater the intellectual power, the more fully is the individual capable of utilizing the benefits afforded by spirit light.

GENESEO, N. Y., 1898.

Dear Editor.—There is one thing that seems to stand in the way of Solar Biology working right in every instance. Suppose the case of twins, both born of same parents, at same place and hour, and yet their characteristics as wide apart as the poles, as, e. g., Jacob and Esau. The Solar Biologist, I suppose, in case twins were submitted to him, would describe them as exactly alike, and yet, as in the above case, he must be wrong in one of the two. How do you explain that? If you cannot, it seems to me that it knocks the theory of Solar Biology on the head. Yours truly,

J. I.

Ans. This question is often asked, and we regret that it is not answered in Solar Biology. The answer is this: It is a law in nature that, when several plants are growing together, the strongest draws the vitality away from its weaker associates. A similar law holds good in the gestation of twins. In some cases it is found that particular principles are stronger in one germ than in the other, and in such instances the weaker germ will develop almost entirely devoid of those especial principles. For this reason twins are frequently found very unlike, and when this occurs there is a remarkable consciousness in each of the necessity to him or her of the other's presence. Twins are sometimes so near alike in their general characteristics as to be scarcely distinguishable, and Solar Biology would then read either of them correctly; but in cases of the differentiation just mentioned, it is impossible to point out the difference by means of Solar Biology, unless we may do so by the use of the rising sign, by means of which we believe a correct delineation can be given.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

M. L. F. Nov. 10, 1848. Grafton, Ohio.

⊕ in ♏; ☽ in ♉; ☿ in ♎; ♄ in ♏; ♅ in ♒; ♂ in ♉; ♀ in ♏; ☿ in ♐.

You are a woman of great vitality, and are fully capable of taking care of yourself. Have conditions within you that would naturally lead into "spiritual phenomena." Possess an orderly mind and are artistic in everything you do; but you should remember that, if you would reach the highest goal of attainment, all old things must pass away and all things become new. Herein is your most difficult task, for you are well satisfied with yourself as you are—you even possess a peculiar love for self, and this must all perish, pass away, before your love can be transferred to God and his people. Remember that the only hope of anything real and substantial is in God, and you must be brought to hate self, as it has been, and desire more than all else to be transformed into His likeness. You will have but little trouble in living the regenerate life; and as soon as you enter it, will begin to have phenomena from the invisible side that will appeal to the love of the wonderful and mislead you from that standpoint.

E. G. Dec. 13, 1844, 3 a. m. Place not given.

⊕ in ♐; ☽ in ♒; θ, ♏; ☿ in ♎; ♄ in ♌; ♅ in ♎; ♂ in ♈; ☿ in ♓; ♀ in ♌.

You have a very positive and rather combative nature. While you think over a matter very well before you speak, yet your thought upon the subject is too apt to be all on one side. You have good foresight,—prophetic nature,—are naturally clairvoyant; but if you would reach the highest goal of human attainment, it is necessary for you to think deeply upon the words of the Nazarene, when he said "Whatsoever ye would that men should do to you, do you even so to them." By so

doing you will avoid getting fretted and restless, and will escape anger, which will poison your system and render the attainments impossible. Study the principles of and practice true Christian devotion from a higher standpoint than is usually known in the world. Keep yourself calm and peaceful through unity with God, and you will avoid heart difficulty, from which you will suffer if you allow your nature to have periods of excitement. This, however, is on the presumption that Scorpio was rising when you were born, but, as the place of birth is not given, that is uncertain.

H. D. W. Feb. 13, 1866, 8 a. m. Wisconsin.

⊕ in ♒; ☽ in ♒; θ, ♓; ☿ in ♑; ♄ in ♉; ♅ in ♋; ♂ in ♋; ♀ in ♌; ☿ in ♋.

You are a man of fine intuitions and orderly nature. Control those about you more with the eye and thought than with words; thereby you take greater responsibilities from the spiritual point of view than anyone can afford to do. If you wish to reach the high goal you should govern your associates more by words than in silence by the eye. In the first case you leave them free to form their own decisions; otherwise you decide for them, and become responsible from the cause side for the errors into which they may fall. True, you are a very careful man, but are unduly restless and anxious about many things. Have great love of home and family, and are apt to be oversolicitous in regard to their welfare. The position of Saturn in Taurus and Mercury in Cancer, connected as it is with your Pisces body, is a source of great agitation, which is liable to confuse the intellect, distort the imagination, and bring upon yourself much trouble and anxiety, and, without a high moral sentiment, great errors. The times of greatest danger to you are when the moon is in Aquarius, Pisces, or Leo, and the hours when these are rising. Make no business decisions when the moon is in Cancer, Taurus, or Pisces.

H. A. W. March 16, 1878, 10 a. m. Wisconsin.

⊕ in ♓; ☽ in ♌; θ, □; ☿ in ♒; ♄ in ♏; ♅ in ♋; ♂ in ♑; ♀ in ♈; ☿ in ♏.

You are quite an extreme character in many things; paradoxical in yourself,—restless, anxious, over-careful, about economy in little things, yet are too impulsive to make your business life a complete success. It is difficult for you to occupy the position of a partner, because your business ideas always differ from those of your associates. It always seems to you that they are queer, but it is really yourself who is the queer one. If you would reach the high goal of spiritual attainment you should make a philosophical study of what constitutes selfishness, and overcome it in your nature. You possess a very high ideal of love, elegance, harmony, and attainment, but, as the habits of your life are so different from those around you, constantly fail in

obtaining your ideals and can only find them by a most careful study of Divine Nature and Law, and a close compliance with the same. Be especially on guard when the moon is in Pisces, Gemini, or Leo, and when these signs are rising.

M. E. O. Jan. 11, 1849, Butler Co., Pa.

⊕ in ♑; ☽ in ♌; ☿ in ♒; ♄ in ♏; ♅ in ♓; ♂ in ♊; ♀ in ♑; ☿ in ♑.

You have a mind full of plans and ideals. If born before 6 p. m., the moon was in Leo, making you very zealous in whatever you undertake, especially in following your heart's desires and sympathies. In your efforts for self-development, what you should most avoid is too great impulsiveness, and too great an inclination to follow your own heart's desires, which seem to you like duties; in short you should weigh well every decision and do nothing hastily. You should follow your intuitions, and yet you must use greater care in that direction than most people. Your life qualities (the planets) are so arranged that, as it appears to us, there is but one course for you; that is, a devotion to God until you can realize that you are accepted of him, and have cast your life, as it were, into his hands, doing, day by day, the best you know. Following this instruction you will be helped by spiritual intelligence; for if you attempt to follow the intuitions or psychic perceptions, the impulses of the heart will deceive you, and if you follow the intuitions through the intellect, your zeal will deceive you; therefore your only hope is in the guidance of the Spirit of God, who will illuminate the intellect and impart caution to your nature. Your conquest is over jealousy, combativeness, and passions.

E. W. Dec. 24, 1869, 8 a. m. Wisconsin.

⊕ in ♑; ☽ in ♑; ☉, ♑; ☿ in ♑; ♄ in ♊; ♅ in ♑; ♂ in ♌; ♀ in ♑; ☿ in ♑.

You are a very positive character, although no doubt you appear negative. Have an orderly mind, and an abundant ability to take care of self. In your efforts to reach unity with God, you should carefully consider what constitutes true humility from the standpoint of the doctrine of the Christ, and what it is to "love thy neighbor as thyself." Strive to act, speak, and think consonantly. When you accomplish these things in yourself, you will find a conscious peace with God and your own soul. Overcome an inclination to speak hastily. Cultivate a satisfied condition of mind, otherwise it will be impossible for you to succeed in the conservation of the life. The spirit of devotion to God, all other considerations in life being subordinate, will give you that calm peace, interiorly as well as externally. You should have some knowledge of mental science, in order to keep the digestive system in order and to maintain good health.

B. Jan. 9, 1867. Poland.

⊕ in ♑; ☽ in ♓; ♅ in ♑; ♄ in ♉; ♃ in ♌; ♂ in ♑; ☿ in ♒; ♀ in ♉.

You have an orderly business mind, and the elements of success in that direction are in your organism. Not having the hour, we cannot give your physical conditions. In your efforts toward attainment you undoubtedly have a quite a struggle with the passion nature, but with a determined will and a mind centralized on knowing and doing the will of God, you will undoubtedly succeed. Have a proud heart, which you must study to subdue, and when governed by a well ordered mind, it will add nobility and strength to your character. Overcome a hasty temper, for you must remember that once being angry will poison your life currents for a long time. You should avoid overdoing; rest much, and when you do rest, try to relax every nerve and muscle so that you can rest all over, otherwise you will exhaust nerve force. The times of danger of losses will be when the moon is in Capricorn, Pisces, or Taurus, especially when Mercury is in the last named sign. Be on guard when these signs are rising.

D. June 18, 1872. Poland.

⊕ in ♊; ☽ in ♏; ♅ in ♒; ♄ in ♋; ♃ in ♒; ♂ in ♐; ☿ in ♐; ♀ in ♐.

Not knowing the hour of your birth, it is impossible to say anything as to your health condition, and difficult to say much about your mental conditions; but this much we may venture,—if your rising sign is not Scorpio or Taurus, you are liable to become a nervous wreck, unless through a knowledge of law you restrain the activities of your life forces, and overcome the inclination to be constantly "on the go." Do not be anxious about public opinion; desire to know and do the right, regardless of anything else. The word of the prophet is especially applicable to you when he said, "Be still and know God." Again, quiet the nervous tension of anxiety, restlessness; overcome combativeness; cultivate the spirit of love and gentleness; try to learn, in the spirit of loving devotion, to confide everything to God, and be anxious for nothing. Try to realize this,—that all things work together for good to those that are called of God according to his purpose. And of all things let peace pervade your life.

A. C. H. May 16, 1859, 2 a. m. Denmark, Iowa.

⊕ in ♉; ☽ in ♏; ♇, ♒; ♅ in ♐; ♄ in ♒; ♃ in ♑; ♂ in ♐; ☿ in ♏; ♀ in ♋.

You may be called a nervous sensitive. The physical manifestations would immediately lead you into spiritualism, and if you were to surrender yourself to its influence you would have remarkable phenomena; but I would advise you by all means to keep away from spirit-

ualism, unless you are satisfied with the mere phenomena of the spiritual. If you would reach the highest goal of attainment, it will be necessary for you first to dedicate your life to God, and then to make a study of divine law and order, and to conform your life to that. Beware lest self-esteem deceive you. You should define in your own mind your highest ideal of God; and it is very important that you have a correct ideal. Have strong artistic tendencies. It will be well to study art—in doing so you will harmonize your nature. You must learn what it is to be truly honest with your higher self. Have the capacity for high attainments.

E. W. K. May 10, 1857, 7—8 a. m. Iowa.

⊕ in ♉; ☽ in ♐; ☿, ☌♎; ♅ in ♏; ♄ in ♑; ♃ in ♎; ♂ in ♐; ♀ in ♉; ☿ in ♈.

Are strong, zealous, impulsive and combative. It is necessary that you make strong resolutions never allowing impulse to change them in the slightest degree; that you conquer all the ideals produced by Mercury; and that you live in a spirit of devout unity with God and the high and ennobling attributes of his great nature. Subdue anger and hasty speaking. Strive to live in the composure and harmony of nature, without which it will be impossible for you to overcome the waste of life. You should carefully study "Woman's Circular." You are a very sensitive nature, and especially so to the influence of others' minds and conditions; watch your own mental states and feelings and avoid those persons who produce in you undesirable thoughts and conditions. Should be more than usually careful of yourself when the moon is in Cancer and during the hours when Cancer is rising; and you will have unusual trials when Mercury passes through Aries. During these times you should give yourself to the study of the Bible and of high moral and religious literature.

A. H. May 24, 1864, 10 a. m.—2 p. m. Sweden.

⊕ in ♊; ☽ in ♑; ♅ in ♐; ♄ in ♈; ♃ in ♉; ♂ in ♌; ♀ in ♎; ☿ in ♊.

You have a very thoughtful, orderly mind; the main strength is in the intellectual and business. There is, however, in your nature a constant irritation caused by the alternating ascendency of a combative, struggling condition, and an orderly, harmonious, and quiet state; a great love for the latter, but constantly annoyed by the former. It is because of that restless condition that you have been over-taken by serious illnesses. If you can maintain a quiet peaceful harmony of mind, you will keep in perfect health. You are apt to put too much confidence in professed friends, and you lack the ability to hold on to your money. Should, by all means, give thought and study to mental healing and mental control of the body. In seeking unity with

the Father of all, you must retire within and there consecrate your life, with a purpose firmly fixed to conform the body and mind to the methods requisite to bring all into harmony with God. Your way will then become comparatively easy. The times of greatest danger will be when the moon is in Virgo, Gemini, or Capricorn, and especially when the moon and Mercury are both in Gemini. The hours of danger will be, first in importance, when Virgo is rising, then Capricorn, then Gemini.

F. G. Jan. 31, 1858, 10 a. m. California.

⊕ in ♒; ☽ in ♍; θ, ♈; ☿ in ♏; ♄ in ♑; ♅ in ♏; ♂ in ♈; ♀ in ♋; ☿ in ♈.

You have a very versatile mind, and the higher life has strong attractions for you. Have some inventive genius, but, in a general way, your qualities run toward business. Overcome the combative tendency, and you will have a great struggle to banish sex ideality from your mentality. Have an almost abnormal love of home, family, and those that belong especially to you; this will form the greatest barrier to your reaching the highest goal of attainment. All diseased conditions create intense fever in the brain; you should avoid excitement, and use moderation in all your studies and thought. Make it a rule of life to to have a time for everything and when the time comes for rest, drill yourself into the ability to banish from your mind all thought, otherwise, you will have brain fevers. Be especially on guard when the moon is in Aquarius, Aries, or Virgo, and the power and effect of the influences will be in the order given. The hours of danger will be when these signs are rising.

M. L. V. R. Oct. 9, 1849. Steuben Co., N. Y.

⊕ in ♎; ☽ in ♋; ☿ in ♎; ♄ in ♎; ♅ in ♓; ♂ in ♏; ♀ in ♑; ☿ in ♌.

You are a natural sensitive. If you maintain a harmonious relation between body and mind, you will have most unusual foresight (psychic perception). Have a clear, orderly mind, but your ideas in regard to the relations of the sexes must be idealized and elevated. Your success and your failures can be mainly traced to the influence of woman. You have a restless nature, an inherent desire for change, which you should overcome,—changes mean failure and loss. If you would reach attainment you must cultivate the spirit of loving devotion to God. Read fewer books and reach out and obtain knowledge for yourself from the fountain of all knowledge. You should first define clearly in your own mind the idea of God, Spirit, and discover the filial relations that man bears to the Source of his being, and make that the corner stone of all your meditation. The times of your weakness are when the moon is in Libra or Cancer, and the hours

when either of these signs is rising; but there is another period, governed by the rising sign, during which there will be greater dangers, and which cannot be determined without knowing the hour of birth.

BOOK REVIEWS.

VICTOR SERENUS. A Story of the Pauline Era. By Henry Wood. 12mo., Cloth, 502 pp., $1.50. Lee & Shepard, publishers, 10 Milk St., Boston, Mass.

Of the many novels that have come to our notice this is one of the few that we can heartily recommend to our readers. It is a departure from the conventional lines of the modern realistic novel, and this innovation is one of the factors which help to make it a story of exceptional interest. The lofty and ennobling idealism of the work will sustain the aspiration of those seeking to know what is actually possible in the Higher Life. The book introduces St. Paul as a prominent character, but confines itself mainly to such incidents of the apostle's life as are found in Scriptural writings and other history; it has evidently been the intent of the author to respect the hallowed associations which cluster about the name of the great apostle. We must remember, however, that Paul was a man of like passions with other men; and only when viewed as such can his life be brought near and its practical lessons enforced. This the writer has done with consummate skill. The style and character of thought peculiar to the author are probably familiar to our readers, but we give the following extract in which Mr. Wood makes an interesting digression from the flow of his story:—

"Often, above all things, man needs a face-to-face interview with his real self, in order that he may interpret the hidden springs of his own being, sound the intricate deeps of his primal nature, study ideals, and survey foundations. A life devoted entirely to the Objective, even if its ends be worthy, lacks an understanding of those subjective mental and spiritual reservoirs which is indispensable to harmonious development.

"No one can avoid companionship. But objective personalities supply but a small part of the innate craving for intimate good cheer and friendliness. Whether or not consciously chosen, the ego must have a supremely close communion with its own thought-forms,—its veritable creations. As a duplicate selfhood it is firmly linked to them. If man must carry this secondary man with him, what sort of a character shall he be? His fellow-men, with whom he daily mingles, though seemingly near, are infinitely distant when compared with his own self-made mental environment,—his real world.

"Every man is like an artist who is sentenced to dwell with his own pictures, so hung that they continually stare him in the face. But especially when from choice or necessity one for a season turns aside from his accustomed Objective, he finds intimate relationship with his subjective structures of the past. He is forced to a careful inspection of his own stored-up images, and it is woeful if they frown upon him. All the hates, envies, and antagonisms that he has ever projected are turned in upon himself. They surround and threaten him, and their growls are disquieting. He thought they had been sent away, but their accumulated recoil was only postponed.

"On the other hand, all the loves, harmonies, and hopes that have been sent out, now possibly forgotten, rise up out of the misty deep and send back a smile, and return affection with added interest. They are lived over again.

"Music, when soft voices die,
Vibrates in the memory."

"Heavens and hells are stored up in the chambers of the soul, and if perchance

diversion for a time may seem to bury them, their resurrection and visitation surely follow in due course.

"But as Saulus looked in upon himself, he found that he could increasingly choose and control those things that should mentally dwell with him. With all his cruel impetuosity of the past, his life had not been devoid of good thoughts and deeds, and these he struggled to keep in review. But vastly greater than all else, when the dark Past marshalled itself before him, he turned to the Present God. How unlike was the God he found in Horeb to the tribal Deity he had served in the Holy City! The difference was in his own vision."

THE CREDIBILITY OF THE CHRISTIAN RELIGION; OR, THOUGHTS ON MODERN RATIONALISM. By Samuel Smith, M. P. Paper, 96 pp., 25 cents. Edited and sold by H. L. Hastings, 49, Cornhill, Boston, Mass.

This masterly defense of the Christian religion is not the work of a preacher or theologian, but is written by a business man, a philanthropist and reformer, a man of culture and travel, and a member of the British Parliament. From independent thought and study and from personal conviction he undertakes to confute arguments that would undermine the *supremacy* of the Christian religion, whether these arguments proceed from infidelity, or from those who are endeavoring to establish in the Occident the effete religions of the East. Of those who have undertaken to defend Biblical Revelation the writer says:—

"It has struck the writer that the vigor of the defense has not been proportioned to the vehemence of the attack, and that more might be urged in favor of a sound and hearty faith in Scriptural Christianity than has yet been done. At all events, the arguments of apologists are too much confined to detached points of the system, and fail to set forth with sufficient emphasis what must always weigh most with the average of human minds, viz., *the credibility of the Christian revelation as a whole.*" Again in Chapter II., under the caption, "The Necessity of a Revelation Proved by History," we read:—

"But first we are told by many that a revelation is unnecessary. Has not God—say they—given to all men reason and conscience, and does not His spirit work in all hearts, leading them, if they choose, to the knowledge of His will? Has not the spirit of God spoken through Socrates and Plato, as well as Christ? May not even Buddha and Confucius have heard His sacred voice, and proclaimed to the myriads of the East all that they require to know about their Maker? * * *

"But what does history say to this theory of an all-pervading and ever-present manifestation of God? Do we find that in all ages and in all climes the spiritual and moral state of mankind has been steadily advancing? Do we find that a higher civilization has been steadily supplanting the lower, and that mankind in all parts of the world have been coming by consentaneous movement to the recognition of those sublime truths that we have learned from the Bible? All this we would have a right to expect if God had manifested himself alike to all people, and in all times. We find just the opposite; we find nowhere a steady advance of humanity, except under the influence of Bible teaching and Christian morality.

"In support of this assertion let us first glance at the religions of the East. We find the Hinduism of modern India a vile and corrupting system, incapable of regenerating mankind, and showing no advance, but a retrogression from the comparative purity of the Vedic hymns; we find even now widow-burning and self-torture sanctioned, nay, enjoined, by the Brahminical priesthood; and till Christianity had cast its pure rays on that darkened race, there did not arise among the two hundred millions of India a single teacher who could shake the hoary fabric of superstition. Let us turn to China, and we find another effete religion of nature, perhaps not so noisome in its doctrines as Hinduism, but equally incapable of elevating the moral life of the people, or bringing them into anything like a noble and progressive civilization. It is not our intention here to examine the doctrinal systems of heathendom, but to judge them by their fruits, and so we will

not refer to the systems of Buddha and Confucius, the so-called prophets of China, beyond saying that, except some dry moral aphorisms, they supply no food for the spiritual wants of man, and that China has remained some three thousand years or more, that is, as far back as history extends, in the same torpid corrupt state of civilization it now exhibits. . . . But we hold that neither Brahma, nor Buddha, nor Socrates, nor Plato, received in any proper sense a revelation, that is an authoritative declaration from God of His will respecting men. They received no such revelation as Abraham or Moses, nor are they to be named in the same breath with Him to whom Moses and the Prophets bare witness, and who was either the eternal and only-begotten Son of God, or the greatest self-deceiver that ever trod the earth."

It is a book well worth the careful perusal of every person desiring to come into closer touch with the *practical aspects* of Christianity, as it points out "how irreconcilable are many of the modern objections with any plan of revealed religion that could possibly meet the wants of the human race."

THE BEREAN HERALD. Published on the 25th of each month, in the interest of Bible study. Organ of the Berean Tract Society and the "Berean Library Circle." Annual subscription 50 cents. Address Henry L. Peabody, 144 Academy St., Trenton, N. J.

This little periodical will appeal to many interested in "Bible study." Like other magazines of its kind it is doing good work, and merits the support of those interested in the spreading of Christ's Gospel.

We have just received the following notice of the coming issue of *The Temple:*— "He Descended Into Hell" is the striking title of Paul Tyner's article in the April TEMPLE Lucid and expanded interpretation of this familiar passage of the Apostles' Creed is given. Hell and Christ's mission in that direction are described in an entirely new light and with a force and incisiveness of phrase that must set many readers to thinking and thinking hard. Mr. Tyner boldly claims that Jesus was a Pantheist in the best sense of the term, and that, as in his identification of God with "the least of these," the descent into hell was convincing demonstration that what we call the lowest is linked with the highest as its indispensable counterpart. Christ in hell is made, indeed, the sufficient text for an exposition of the philosophy of the perfect whole and its practical bearings on human progress, individual and social. The article is vibrant with a message of largest hope to every soul suffering in mind or body, the partial death following unconsciousness of the omnipresence of God and his love. There are also several pages of crisp and thoughtful reviews and editorials." Ten cents a copy; $1.00 a year. The Temple Publishing Co., 34 Masonic Temple, Denver, Colo.

SOUL GROWTH. By Mary Champion Pratt. Paper, 61 pp., 15 cents. For sale by the author. Oshkosh, Wis.

A little book composed of short essays, each followed by a poem. Its tone is devotional, poetic, and practical. In this hurried, rushing age a little work like this of detached thought is many times of more practical use than longer articles and more profound thought.

THE CHALDAIC-GEOMANTIC ORACLE AND GAME OF PROPHECY. By G. W. Gessmann. Translated from the original German by H. Gestefeld. Price 50 cents. The Alliance Publishing Co., New York.

Sixteen lessons in the Science of Geomancy,—a science that, according to Agrippa, gives an answer to every question by the casting of lots, no matter what the nature of the question may be. The method is a simple one, and, as presented in the little book before us, is readily mastered. We would not like to answer for the reliability of the "science," if it can be called such, but, as the author says, it is "quite new and assuredly entertaining,"—we will add, to those who find entertainment in such amusements it is certainly worth the cost price.

EDITORIAL.

We have received a letter from Victoria, B. C., asking some questions that we would very willingly answer, but the party forgot to sign a name.

In the last issue of our Magazine, we announced that the booklet "Sweets" was out of print; some time during the present month an enlarged edition will be printed. The new edition will be sold at 10 cents each; $1.00 per dozen.

When we reviewed the pamphlet entitled "Devotional Meditations," the address then in our possession was M. E. Williams & Co., Boston, Mass.; we have been requested to notify our readers that it is now sold by The Prophetical Publishing Co., Medford, Mass; we will take this occasion to say that the book in question is written by the author of "Regeneration: the Gate of Heaven," which is sold by the E. P. Co.

Some time ago we issued a revised "Practical Methods." There are some parts of the old edition of which we do not altogether approve, and the revised edition has been made suitable and acceptable to all classes and conditions of people. Hereafter, unless there is a special request for the old edition, we will fill all orders with the *revised* "Practical Methods." When those now on hand are exhausted, we shall print no more of the old edition of this little book.

A society has been formed in Toledo, for the purpose of general study along lines of the higher arts and sciences. Esoteric truths are recognized as the leading feature of this organ-

ization, which is known as the "College of Biological Sciences." Its Faculty is as follows:—

Dr. Millard F. Richards, Emeritus, Professor of Phrenology, Solar Biology and Psychology.

Dr. Lucius B. Goodyear, Professor of Sociology.

Dr. Charles B. Riggs, Professor of Anatomy and Physiology.

Dr. Vasa J. Hill, Professor of Health, Hygiene and Dietetics.

Lewis W. Rakestraw, Professor of Physical Culture.

Walter J. Hill, Professor of Natural Philosophy as applied to Fine Art.

The prospectus of the institution announces that it has been "organized for the purpose of teaching nature's laws governing mind and body, to the end that its students may gain a clearer conception of life and its objects, and thereby attain, if they desire, greater health, usefulness, success, and happiness."

For particulars address

Dr. C. B. Riggs, Sec'y,
850 South St., Toledo, O.

WE wish to ask the friends of Solar Biology to aid us in getting data whereby certain facts may be verified, as we are about compiling an addition to Solar Biology. We wish to make that science comprehend and clearly elucidate, from the standpoint of absolute verity, all the minutiæ of human life. We, therefore, request our friends to send us the date of birth of ladies who have reached puberty very early in life, and of those who have reached it very late in life; also the date of birth of those who have passed the menopause early in life, and of those who have passed it very late. We would like to have the date of birth of individuals possessing some one or two characteristics especially prominent. Of course the date of birth of a noted character is always desirable, whether the person is marked for great attainments in public life, or great deficiency of ability. We wish our friends, in so far as is possible, to send us the hour, minute, and place of birth, with day of month and year. Any description of the person whose date of birth is sent will be thankfully received; such as height, weight, color of hair and eyes, whether strong or delicate, nature of weaknesses or disease, and habits of life.

The author of the "Bible Reviews" ventured the prediction, as he said, upon the logical conclusions of the reasoning mind, that the great struggle of the nations would probably begin with England, as it seemed to him almost impossible that the American branch of the English-speaking people should take the initiatory step; but the war has really begun—how, where, and when it will end we cannot, from a reasoning standpoint, say. Judging from the Hebrew prophecies concerning our times, and from the condition of the nations, we may suppose that from this disturbance complications will arise that may involve the world. And will it be Anglo-Israel against the other nations?—which it would be if England and America form an alliance. If so, would not this be the beginning of a time of great trouble? (See Mark XIII. 8, and many of the prophecies of the Old Testament.)

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II

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PREFACE.

"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

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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B. B. Zerub, Editor.

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KEEP THE LAW.

Paul's writings contain many references to "the law"; for example, "Ye are not under the law but under grace" (Rom. VI. 14), which has no bearing whatever upon natural law, upon the laws governing one's own body and mind, or even those governing spiritual forces; in fact, such texts refer to what he elsewhere calls "the law of carnal commandment," and do not at all relate to law in the strict sense of that term. On the other hand, Jesus taught obedience to the laws of nature and of God—he taught nothing else; for, when he preached his sermons, after reading the Bible he would close the book, lay it down, and turn to nature for similes and evidence for the substantiation of his doctrine. If God be the Creator of all things, then all laws are God's laws.

We all understand the rudimentary principles of law, and we know that if we violate those laws there is no forgiveness without suffering. We know that if we throw ourselves into the water, our subsequent repentance and getting out, will not keep us from being wet; it may, however, prevent us from drowning. We know, too, that an undue amount of alcoholic liquor will derange a man's brain, make all his senses abnormal, and incapacitate him for everything pertaining to a manly life. If we sin against the laws of our body we suffer disease, but if we live in harmony with the laws of our nature, we enjoy health and strength. The same truth applies to spiritual laws, the laws relating to the unfoldment and development of a spiritual consciousness, or, as Jesus called it, of an immortal life.

Then, again, there are laws governing the mind-currents of

man and those of the universe. Those vague superstitions relating to what are called magic powers, which have come down to us through the dark ages of the human intellect, were, in so far as they possessed any truth or vitality, simply a method of guiding and producing psychological effects. The potency of psychological influence is now recognized as one of the commonest phenomenon of daily life. The masses call it magnetic power; they speak of an individual as exercising great magnetic influence over the people with whom he is associated.

But the laws controlling the more subtle influences of life, animal and vegetable, are just as potent, in their way and in their sphere, as are those relating to the mind of man; and those old superstitions have been brought down to us from a time when men, though blindly, felt after and found methods by which they could ally their mentality to certain of these psychic forces, and thereby accelerate or retard them in their action. This was called magic; it is now called psychology and hypnotism.

If it is a truth, as stated in the Scriptures, that God created all things by the word of his power, it then follows that the laws governing all creation are the laws of the Divine Mind, and the Creator has made ample provision for the life, health, and happiness of his creatures. Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father"; showing that the attention, or the ruling influence, of God controls the life of all things—even that of the little sparrow. In his provision for the health and happiness of his creatures there is active a most potent law that all students of THE ESOTERIC should recognize and carefully observe, and that is the one giving to everything a right to its home. When we go out into the California fields and see a ground squirrel he immediately starts for his hole—he feels that there, in his home, he is safe. God has imbued all creatures with the wisdom of self-protection, which leads them to prepare for themselves a place of comparative security; and his laws are such as to insure them a degree of safety in that place. The safety is, indeed, not absolute, yet everything is strongest and most confident in its own home. Our Lord recognized and taught that faith is all-powerful, and a certain amount of this faith is the protection of every creature in its home. And the potency of this law is most manifest in

human life. A man who is weak and cowardly elsewhere, will fight like a tiger in his home, and for its protection.

The free moral agency, so much talked of by a certain class of religionists, is an outcome of the law under consideration; for, as says the constitution of the United States, God has given all men "an inalienable right to life, liberty, and the pursuit of happiness"; that is to say, man, as a responsible being, has a right to make laws governing a nation, a state, a church, a social organization, or laws governing his own home. Such laws are, in a general way, recognized and respected by all men; but they should be observed in a special manner by every one who is seeking Godlikeness. The apostle was right when he taught his people that "the laws that be are ordained of God."

Every student of THE ESOTERIC will find that, if it be but one room, he has a right to a place in which he can live unmolested, physically and psychically. The old books devoted to the subject of magic tell us that, from the standpoint of this law, the most powerful master of psychic forces is comparatively powerless to enter the domain of another and influence him by his arts, even though that other be much weaker than himself. It would be a sin for saint or angel to enter a gathering of people, who had assembled and organized for a specific purpose, and in any way violate the laws of that organization. We should recognize this principle to the extreme: so much so that, when we go into a church, a conference, or a convention, we should carefully watch the rules governing the assembly, and, if liberty of speech be confined to its members, then it would be a sin against divine law to offer to participate in any way in what is going on. It is true that there are possible instances in which this law may be violated for the purpose of accomplishing a righteous end. For example, were there an organization—we will say, established on religious principles—where people were being coerced and deceived, it might be in divine order that a messenger be sent to free those who were bound contrary to divine law, but even then, unless the individual be perfectly sure that the Holy Spirit is with him, prompting him to go and free those people, he should not undertake it.

Again, should there be a fraternity, a colony, or an association of any character, to which you feel called to unite yourself,

the fact that you are a member of the organization would bring you under its laws, and you could not violate that obligation without being a sinner in the sight of the law of the associate body and of the law of God. If the law of the association to which you belong be pure and elevating, then you are elevated by it; is it impure and degrading, then you are lowered and corrupted by it; and inevitably so as long as you are part of it, by virtue of being a member of the organized body to which it pertains. On the other hand, if the law of the organization be pure and elevating and the habit of its members corrupt, then, as long as you are associated with them, you are partaker of their hypocrisy and corruption.

But under no circumstances could an individual take an obligation that the law of right and justice and of God would recognize as binding him to an association that is corrupt and degrading. The divine "right of life, liberty, and the pursuit of happiness" leaves every person free to withdraw from such a body, and to cease to be partaker of its corruption, but he would be a sinner under the divine law of justice did he remain in the organization and violate its laws. It is in divine order that no organized body can continue to exist after it ceases to be of use in the great economy of nature, therefore remember the words, "Fight not at all," "resist not evil," and, by the power of its own inherent evil, any corrupt organization will disintegrate, will destroy itself, without your aid; hence the command to "be at peace with all men."

The rights with which God has endowed you entitle you to a place in the world where you are free to act from the laws of your own being, but if you can find those, the laws and object of whose existence are in harmony with your own, then in unity with them you will find strength. You should not be a separatist and stand alone for the sake of being alone: in that case you violate the conditions of perpetuity and of use. It is by the aggregation of atoms of matter and by their harmonious vibration that the bar of solid steel is formed, an instrument of use in the hands of the master. We are atoms in the hands of the Master Builder God, and it is in harmonious associate relations that we become instruments of use in his hands. An atom of the physical body out of harmony with its associate atoms, produces a sore, and the body is dis-eased, therefore whatever the body to which we are allied, we are bound by the

laws of nature and of God to be harmonious and efficient members of that association; but as soon as the body grows inharmonious to us, or a detriment in reaching our highest ideal, then our continued alliance with it is a violation of God's law, and it becomes not only our right but our duty at once to separate ourselves from it.

The law under consideration renders it necessary that every one seeking unity with God, have at least one place, one room, that he (or she) can claim as all his own. He should go into that room with the feeling that "this is *my* place; no antagonistic spirit or mortal has any *right* to enter here; here I am free to worship God after the dictates of my own conscience, without interference from anyone or anything." Fill the atmosphere and the very walls of your room with this feeling, and nothing will be able to enter that is not in harmony with your highest ideals. Angels will recognize it and devils will fear it, psychological influences will find a barrier over which they cannot pass; and if you are at peace with the laws of your own nature, you will find that you are at peace with God. If you must go out and struggle with the world, leave all struggles and antagonistic feelings outside the bounds of that room—hold it as a place sacred. If this be properly done, none but yourself can carry antagonism and inharmonies across your threshold; your room is *your* place, and your God-given right makes it sacred to yourself. In right words, right thoughts, and right feelings, you will here find peace; but all that pertains to evil, in thought, word, or feeling, is of sorrow, pain, and disease.—[ED.

"Blissful is freedom from malice. Blissful is absence of lust and the loss of all pride that comes from the thought '*I* am.'

"I have recognized the deepest truth, which is sublime and peace-giving, but difficult to understand. For most men move in a sphere of worldly interests and find their delight in worldly desires.

"The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him."—*Gospel of Buddha.*

MAN'S UNKNOWN NEED.

"The light shineth in darkness; and the darkness comprehended it not." St. John i. 5.

Man is ever restlessly seeking something that he believes will bring him happiness, yet, even if successful in his search, he is still unsatisfied. He who seeks and obtains wealth wants more; in these days of colossal fortunes how few retire from the strife with their ten, twenty, or more millions! Nor are those better satisfied with success who are seeking place and power: congressmen would be senators, and the senator would be a president; kings aspire to be emperors, and emperors would add to their domains.

Those who, from lack of ambition or opportunity, abstain from such pursuits, but who, through the excitement of the senses seek satisfaction for, or a diversion from, the ever-present consciousness of need, revel in the sense life until exhausted body and brain demand recuperation; and again and again do they renew the search.

After having sought satisfaction through all known avenues, after having been filled to nausea with the things that have failed to satisfy, there yet remains in the human consciousness a need, a lack of some particular thing that it fondly believes will bring happiness. It seems useless for philosophy to tell the race that "the consciousness of need is a consuming fire which cannot be quenched; "that it is the mainspring which impels man to action, and without which he would soon die of inanition; "that it was placed in man's heart that he may be impelled continually to reach out into new fields, that by multitudinous experiences he may gain the knowledge and the capacities designed for him by his Creator;" or to say that "it is easier to restrain desires than to satisfy them"—in vain are all philosophies, man still struggles frantically for rest from the restless desire within.

In view of the fact that, in whatever direction humanity

seeks for this particular something of which it feels the need, that to whatever extent it plunges into the gratification of the senses in the hope of finding happiness, still that unsatisfied longing urges it onward in pursuit of the prize that ever seems just within its reach,—in view of this fact may we not conclude either that the racial need cannot be supplied, or that man, not knowing what he seeks, fails to recognize it when found, and so passes it by.

Since experience has proven that nothing man can see, hear, or feel, in short, nothing that appeals to the senses, can satisfy longer than the diversion from the consciousness of need may last, would he not be wise to seek elsewhere for that unknown something that is to give lasting satisfaction? is he wise to confine his search to the realm of sense and self-desire?

The more intense and unremitting the effort to gratify desire, the more is desire increased. Those who regardless of all else continually reach out and draw to self, so fasten their attention upon themselves and their desires, that the entire consciousness becomes limited to that narrow sphere, and to them the whole world is simply a means by which they may gratify personal desire. Even their loved ones are loved only as they meet that demand; the wife is banished, the husband discarded, and children are disowned, when they cease to be a source of gratification.

If, then, the individual fails to obtain happiness and rather increases his difficulties by drawing all things to self, may he not find that giving out from self is the way to gain that for which he longs?—we remember that there was one who said, "It is more blessed to give than to receive." "But," says the reader, we "may as well hope to quench thirst by refusing to drink, or to get rich by giving." So at first sight it appears, but the wise man said, "There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to poverty," and we all know that when, in a spirit free from selfishness, we have sacrificed our own good for that of another, even in things too small to mention, how, contrary to all our expectations, we have felt a joy that has quenched that burn-

ing desire within for a much longer time and much more effectively than any self-gratification could have done.

This fact brings hope; for as man, by drawing to himself, becomes a whirlpool in which all things are lost, which can never be filled, and as that intense concentration upon self and self's desires only increases desires, so by an effort in the opposite direction we may verify the words: "Whosoever will save his life shall lose it: and whosoever will lose his life * * * shall find it." Matt. XVI. 26.

Let us make use of a metaphor. The world is in darkness. Every man's body is a house and in every house is a lamp. Some lamps are burning, which are to the Great Light as the shining dewdrop to the sun. Those who close fast their houses do not light the world. To those whose lamp has been lighted the word is given "Ye are the light of the world," and to them comes the command, "Let your light shine."

That which shines out from man's lamp to light the world, is like that which shines into the hearts of men from the "Infinite Light;" and it is written of that light, "God is love," and of love it is said, "She seeketh not her own."

MY PLEA.

I ask Thee not to make of me
Thy Temple's corner-stone,
Whereon Thy plan and Thy decree
And purpose may be shown;

Nor yet the key-stone of the arch
That crowns Thy temple's gate,
The threshold over which may march
Thy saints in regal state.

Nor yet the roofing to protect,
Or window full of light,
Nor yet the sheltering walls erect,
Or mortar snug and tight:

Grant me to be some rubble-stone,
All buried in the ground,
That helps support thy sacred Throne,
Though hid in hole profound.

Grant me that I forgotten be,
Midst angels strong and bright—
That I may serve is all my plea,
My hope and my delight.

MOON'S ORBIT.

The study of astronomy is now one of general interest, and as it is very difficult to give a correct and clear description of the moon's motion in relation to the earth and sun, we give the following admirable word picture from T. H. Musick's "Genesis of Nature." It may correct erroneous ideas which may have arisen from the statement of others.—[Ed.

It is said in the standard works on astronomy that the Moon revolves around the earth in a little more than 27 days, while, at the same time, it sweeps around the Sun with Earth in one year. This is giving her a velocity around the Earth of about 2,000 miles per hour. If Earth were pursuing a rectilinear path through space, it is clear the Moon could not surround her, but that gravitation would soon bring them together in collision. That a correct notion may be obtained, let us, for a moment, disregard the common motion around the Sun, when commencing with the first quarter of the Moon, we have her crossing ahead of Earth in her orbit, and moving at about the same rate, 66,000 miles per hour. But gravity continually pulls her back and slows her motion down; in less than 4 hours Earth passes over her late position; at full moon 7 days after, Earth has gained on her so as to be alongside, between her and the Sun, and the slowing up has been so decided that her motion is now considerably less than Earth's. But, as she continues to fall behind, gravity begins to quicken her speed, until at the last quarter she drops into Earth's path nearly 4 hours behind, and with speed increased to the same rate. Gravity continuing now to hurry her up, at new moon, she gets alongside of Earth again, but on the inside next to the Sun, and with a speed considerably in excess of that of Earth. But as she hurries on past, gravity commences to slow her down again and draw her in ahead, where she again crosses Earth's path in about the same speed and nearly 4 hours in advance. Now, during this so-called revolution from first quarter to first quarter, from one node to the same again, Earth has travelled

about 45,000,000 miles, and the moon has made the same average rate, or a little more, sometimes being faster and sometimes slower, at an average distance of 240,000 miles, sometimes that far ahead, sometimes that far behind, sometimes to one side, and sometimes to the other. Her path is really that of an elongated spiral. Says Mr. Lockyer: "The total departure of the Moon from Earth's orbit, however, does not exceed 1–400 of the radius of Earth's orbit; so that, unless drawn on a very large scale, the orbit of the Moon would appear to be identical with that of the Earth."

So, as a matter of fact, the Moon does not revolve around the Earth in such sense as is generally conceived, but both Earth and Moon revolve about the Sun in paths so nearly identical that that the Moon is by gravity continually pulled back and shot ahead so as to place her on all sides of Earth.

* * * * * *

As has already been remarked, were Earth and the Moon pursuing a rectilinear course through space, they would inevitably collide, for, whether we suppose the Moon ahead of Earth, or at the opposite node moving with the same speed, or on the right, going slower, or on the left, going faster, as she could never surround or make an evolution about Earth, her gravitative tendency would inevitably precipitate her upon Earth. It is the gravitative force of both toward the Sun which enables them to pursue nearly the same path with nearly the same onward speed without collision. And nothing can be conceived grander, more beautiful, or more wonderful, than the harmonious correlation of movements of Earth and Moon relative to the Sun.

"He will call resignation what to the Enlightened One is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of self knows to be life everlasting.

"The truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar mind that worldly interests surround as with clouds."—*Gospel of Buddha.*

WHO ARE CHOSEN OF GOD?

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." Matt. XIII. 47.

There are many men and women scattered throughout the land who feel that their chief desire is to be separated from the things of flesh, and joined to those of Spirit. Although many appear ready to take upon themselves the grave responsibility of separating themselves from the world, yet in truth, there are few in a condition to enter the kingdom of the blest? Tens of thousands feel within themselves that they are ready for this important step; they are convinced that could they find a place whose people, were able to maintain the condition of love and peace so requisite to the heavenly state, they would be perfectly content and happy to be thus relieved of the struggle and anxiety incidental to a life in the material world. They feel that such a place is necessary to their growth and unfoldment, as it would be free from adverse psychic influences, those currents which benumb the brain and deaden the powers of the intellect; they feel that amid such conditions the soul could maintain that equipoise so essential to its unfoldment.

This earth on which we find ourselves is nature's schoolroom, and until all the lessons are learned that are essential to the unfoldment of the ego, no one is ready to leave it. Until all taint of earth has been removed, no one is fitted to dwell with those souls whose nature has been attuned to the higher vibrations that belong to the spheres above,—the spheres toward which holy aspirations and interior desire to know the truth, are surely leading those who are truly chosen of God. Man will ever remain earth-bound, as long as he clings to the things of flesh.

The great trouble with the majority of people is lack of patience; a lack which causes them to suffer from trials which could be avoided; a lack which robs them of that singleness of purpose and confidence in our Father, so essential to those who

are to be partakers of the kingdom of God. These people cannot understand that it is utterly impossible for a man to live with those who are united with the Spirit, or who are one with God, until his mental unfoldment, physical body, and intellectual understanding, are equally developed; that is, in perfect touch with the expressed thought of the Creator, when in the beginning he ordained that, at some time in the history of the world, the kingdom of righteousness should be established on earth; that the chosen of God should be gathered; that a body of perfected souls should dwell among men, as saviors and as teachers.

It is unwise for anyone to leave the world who is just beginning to comprehend that he has latent powers within; powers which, when developed, will impart transcendent, and, to the finite mind, unlimited abilities of both mind and soul. Not having a perfectly balanced nature, which soul growth alone gives to man, not having gained all the experiences that are to be obtained from eating of the fruit of the tree of knowledge of good and evil, he is unfitted to partake of the fruit of the tree of life, which imparts to the individual the powers of an immortal son of God. These undeveloped souls, through lack of knowledge and discrimination, often blindly fly from the things of earth, falsely believing that they are ready to partake of the things of heaven; whereas, in place of finding heaven, they are thrown into dire discord and confusion. Unless a man is truly ready to forsake the things of earth, it is better for him to remain among the people, better to remain with the animal conditions of a perverted world until the soul, by virtue of its divine nature, has gained sufficient unfoldment to enable it to control the brain organs and physical structure; for it is a truth, that no man or woman is in a condition to renounce the world and to dedicate himself or herself wholly to the Spirit—which all must do before they will be chosen of God—as long as there is anything in the nature that allies the individual to the "prince of this world."

If a place existed on earth wherein the heavenly conditions of the cause world were maintained, no man could dwell there until body and soul were perfectly attuned to the vibrations of the Spirit, which of necessity would be active there; and no

man living, even were he possessed of so-called masterly powers, can attune himself to the higher vibrations of Spirit, or can respond to those from the realm of cause, as long as it is possible for him to be swayed by the passions or by the external intellect. No man is ready, neither can he hope to be ready, to enjoy a spiritual existence, until he is under the control and guidance of the mind and will of God. God will coerce no man, will never express thought through him, until the individual places himself, without one reservation, into the divine keeping. This does not imply that man is to be deprived of his God-given right to use his mental faculties; but it does imply that all who are chosen of God, are to have their mental endowments increased an hundred fold; are to be so perfectly attuned to the vibrations of the Spirit, that every thought, every act of their life will be in perfect accord with the mind of Him who holds all worlds and systems of worlds in the hollow of his hand.

To be chosen of God means that the individual must be able, through soul development, to realize the importance of the ultimation of the prayer, "Let thy kingdom come on earth," and be ready to do all in his power to help bring about its fulfillment. If man would be chosen of God, he must be above deceit, lying, covetousness—above those petty evils which rob him of his self-respect. If a man does not respect himself, how does he expect the holy messenger of God to respect him? If we are not to be trusted with the little things of earth, how do we expect to be intrusted with the greater and more important things of heaven? When man proves that he is fitted to be intrusted with the things of earth, God will instruct him in the mysteries of the cause world; when these laws of cause have been revealed to him, he will realize that he is truly chosen of the Father, is in a condition to enter heaven, is fitted to associate with those who have been redeemed forever from the bondage of flesh, who have been washed and made white in the blood of the Lamb.

LOVE.

As I sat in my room the other evening meditating upon the heart-life, I was softly led out of my musing by the felt presence of something ineffably sweet and Christlike; and for some time I lost sight of the personal self and entered into a condition, a realization, so transcendently beyond anything I had before known, that I can but feebly express what my experiences were on that particular evening. As I recall what then took place I begin more fully to realize the spiritual significance of the word Love—that word of Light, Life, and Power. There is an eternal significance in this word that can be apprehended only by those who have felt its power—it cannot be put into words. It is only through love that we come to a knowledge of God. In 1. John IV. 8, we read, "He that loveth not, knoweth not God; for God is love." Thus a light has no need of another light—it shines of itself.

Let us now inquire into the nature of Divine Love. I think we may define it as perfect unity and simplicity. There is nothing more completely one, undivided, simple, pure, unmixed, and uncompounded than Love. This is true because Love is God himself, and there is nothing more essential to God than Unity and Simplicity; nothing more contrary to the Divine nature than duality, division, or composition. Besides, it is this Love that gives unity and harmony to all things. There is no unity in heaven or in earth but that which is derived from Love, and which must acknowledge Him as its author. And do you think love can want that unity which it gives to all else? No, certainly; rather conclude that that which makes all things one, that which harmonizes the most different and discordant natures, must needs be unity itself.

In the second place, Love finds expression only in the most perfect and absolute liberty. Nothing can move love but love; nothing touch love, but love; nothing constrain love, but love. It is free from all things; itself only gives laws to itself, and

those laws are the laws of liberty; for nothing acts more freely than Love, because it always acts from itself, and is moved by itself; by which prerogatives Love shows himself allied to the Divine Nature, yea, to be God himself.

Thirdly, Love is all strength and power. Make a diligent search through heaven and earth, and you find nothing so powerful as love. What is stronger than Hell, and Death? Yet Love is the triumphant conqueror of both. What more formidable than the wrath of God? Yet love overcomes it, and dissolves and changes it into itself. In a word, nothing can withstand the prevailing strength of Love: it is the strength of Mount Zion, which can never be moved.

In the fourth place, Love is of a transmuting and transforming nature. The great effect of Love is to turn all things into its own nature, which is all goodness, sweetness, and perfection. This is that Divine Power which turns water into wine; sorrow and anguish into exulting and triumphant joy; and curses into blessings. Where it meets with a desert, it transforms it into a paradise of delights: yea, it changeth evil into good, and all imperfection into perfection. It restores that which is fallen and degenerated to its pristine beauty, excellence, and perfection.

Love is the Divine Stone, the White Stone, with the name written upon it which no one knows but he that has it. In a word, it is the Divine Nature, it is God himself, whose essential property it is to assimilate all things with himself; or (if you will have it in the Scripture phrase) "to reconcile all things to himself, whether they be in Heaven or in Earth;" and all by means of this Divine Elixir whose transforming power nothing can withstand.

In the above article we read this statement: "Love finds expression only in the most perfect and absolute liberty. Nothing can move love but love: nothing touch love but love; nothing constrain love but love. It is free from all things; itself only gives laws to itself, and those laws are the laws of liberty." Now this unqualified statement presented to a world wholly controlled by the passion life would, to say the least of it, be

very misleading and productive of the most dire results. It must be remembered that love can only manifest itself in conjunction with mind, and the character and quality of that mind always gives to love its direction and quality.

The presence of indiscriminate love is not possible in organized life. Rob the universal love of discrimination, free it from the control of mind, give it perfect liberty, and the world would become a conglomerate mass: chaos would not express the resultant condition, because love is the preserver, the mother, of all things. Love is life in motion; the mother loves her child because she has given her life to it, has formed for it a body. And if love have no definite focal point, no specific object, it would find no centralization, and there would be nothing in the universe, for everything has its origin in a special and discriminating love. Love, then, without mind has no active existence. Therefore it is the law of woman's nature that she possess mind as well as love, and that these two great factors of her being should be in reciprocal action, each controlling and influencing the other. On the other hand, knowledge, and understanding, the formative principle in nature, is especially the masculine prerogative, and woman possesses this principle in so far as she embodies the masculine quality.

The prophet says "Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph" (Amos v. 15); again we read, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. XII. 9). Now, if love knows no law, if it is beyond control and government, then it would be foolishness for God, by the prophet or apostle, to give instructions for its use and direction.

As to what is good and what evil there are certain general principles upon which we all agree. All admit that the useful is the good; and that what is of no possible use to us is evil, for to admit it into our experience would be detrimental to us. Use implies an object to be attained; if we have no object to be reached, then nothing is of use to us, and everything is evil. To those who live wholly in the sensations, seeking to gratify them, that is useful which produces pleasurable sensa-

tion. Those things that merely gratify the senses are evil to those who live in the mind: the good to them is that which produces mental activity. Whatever aids in spiritual growth and development is good to the one living a spiritual life; and whatever retards spiritual unfoldment is evil.

Now, God is good because he is the former of all things useful as well as of those that are beautiful and pleasurable, and without form there can be no objective existence, and, consequently, nothing of use. Therefore the texts just quoted clearly and plainly state that we must love the good. We are also told that we must love God, for God is mind, wisdom, knowledge and understanding; by the word of God the worlds were made, and a word is the expression of a thought. The word Logos, as used in John i. 1, means a thought, a discourse—we might almost say a mind of knowledge and reason.

Our love, then, must be turned to the Fountain of Knowledge, Understanding, and Wisdom, for it is the only fountain of good,—forms of usefulness. And thus we may complete the circle with the thought, that nothing has form or existence but that which is born of wisdom (the discreet use of knowledge). Then the quotations which we have been considering may be summed up thus: All love not centralized upon wisdom, knowledge, and understanding, must inevitably be evil, and produce evil results. Every individual who aspires to the ennobling principles of life, must "love the good and hate the evil," or, in other words, must govern, guide, and control all that pertains to love.

In a remarkable degree is this distinction the dividing line between the old life of generation and the life of regeneration. In the old order one "falls violently in love," even with an unworthy object, and is perfectly helpless under the controlling influence of "the master passion:" but in this life the man or the woman must be master, guide, and controller of this master that rules the world; that is to say, those who would reach the highest attainment in spiritual life must have a well-defined object, namely, to ally themselves with, and to comply with, all law which is essential to the work before them. They must overcome and subordinate all laws, forces, or emotions that

would in the slightest degree retard them in the object set before them. This is the dividing line between wisdom and folly, good and evil, love and hate.—[ED.

WORK AND WAIT, AND WORK AGAIN.

BY S. G. CHASE.

Have you ever, in the garden,
Noticed life in low estate?
Say, the worm of humble aspect,
Crude of form and slow of gait;
Have you noticed, when obstructed,
That the worm has learned to wait?

Out of ashes rises Phoenix,
Through obstruction shines success,
But, unless one makes the effort
Of his whole life, and no less,
Can he hope the conq'ror's laurels
Will his sweated brows caress?

So, when checked in further effort,
Or when we with failure meet,
We should not turn back in sorrow,
But, with worm-like patience, greet
Time who swallows every failure
And who leaves all things complete.

Do not let your foot-steps waver,
Keep your line of action straight,
Dont' forget the caterpillar,
And in patience learn to wait.
Then success will crown your effort—
Peace will be your ultimate.

THOU ART THY SISTER'S KEEPER.

"Shall ne'er prevail the woman's plea?
We maids would far, far whiter be
If that our eyes might sometimes see
Men maids in purity."
—*The Symphony*, by Sidney Lanier.

Those who look for the substance of truth beneath the dazzling illusions of fiction, myth, or fairy lore, clearly perceive the instructions and directions needed for the skillful steering of the mental barque upon the imaginative or psychic seas of investigation: or, looking at it from a different standpoint, for the proper cultivation of the flowers, and the judicious pruning of the weeds of the soul. The tales of the Arabian Nights are replete with much that is valuable to the student of the psychic, as well as of the intellectual and imaginative processes of thought. In fact, a code for occult training might be compiled from the tale of the Arabian Knight alone, and every student who has ever read the story will realize with Habid that "firmness of soul is the best cuirass man can put on. Patience is his buckler. His tongue is his strongest lance. Wisdom must be his casque, prudence his vizor. Without valor his arms are defenseless. Without constancy his legs are infirm." These were the weapons of the Arabian Knight who, girded with the scimitar of Solomon,—the will, invincible because of its reliance upon the Divine Power,—realized that he had no enemies to fear save that nearest enemy, or strongest ally, himself. Before he could reach the Crystal City of Perfect Peace, he had to fight his way across the six seas controlled by inimical forces, influences hostile to peace and purity of mind and soul,—the White Sea of fear and doubt; the Yellow Sea of jealousy, deceit, and inconstancy; the Red Sea of anger and passion; the Green Sea of envy and covetous desire; the Blue Sea of melancholy brooding, for grief must be overcome as well as fear; and the Black Sea of despair, of absorbing selfishness, which is the death of the spirit. Even then many foes within and without were to be met and conquered before he could reign with his

destined bride and Queen within that wonderful city of harmonious content.

In the story of Prince Zeyn we are told that, in his quest for the Diamond Statue, he was intrusted with the guardianship of a maid as pure as she was fair, until he could deliver her safely into the custody of the King of the Genii. How he rose nobly above the base and treacherous temptation to retain her for himself, and by this conquering of self won the very prize he felt in duty bound to put from him,—man's highest prize in this life, the perpetual guardianship of a jewel womanhood, esteemed as "worth more than a thousand Diamond Statues." Truly "if a man lose his life he shall gain it." Esoterically he preserved intact the integrity of the woman within,—his own soul,—therefore he was found worthy of the legitimate guardianship of the woman without. Not until men learn this lesson will they meet with anything but disappointment in their dealings with women, on whatever plane or in whatever phase of friendly or social relationship. It is but just. Only the true Knight deserves the true Lady. If you are at heart a boor you are fit for none but your own kind. If you do not like your image reflected in the weaker sex, your remedy is nearer than you think,—elevate the womanhood that is yours and you will help to elevate all womanhood as well, and thus, to that extent, be a savior and deliverer, your own, and at least one other's redeemer from that worst of all enemies, your own selfishness.

In the city of New York a panic arose among the girls in a grammar school, started, if I am correctly informed, by the report that a ghost had been seen. The teachers and principal were utterly unable to restore order, and the frightened, shrieking girls were frantically endeavoring to escape from the building, jostling and trampling upon one another in their blind fear. A number of boys had been trained to do duty in case of fire, and the principal hastily appealed to their innate love of command and authority, and desire to be practically useful and important in a struggle or emergency; and collecting this small fire-guard at a recognized signal, sent them out among the screaming girls in the school yard, with orders to bring them in quietly to the schoolroom. In a very short time these disciplined boys had quieted the disturbance, and restored order, thus preventing accident if not actual loss of life. The

small boy-guard won the applause of the city when the facts were known, showing what coolness, courage, and self-control could do even among children. Could not an equally noble guard, as effective in its moral suasion, be even now training for a similar duty? Thought is the distinctive characteristic of the masculine half of humanity, and truth is the masculine aspect of virginhood, absolute purity of thought, word, and deed; for "in their mouth was found no lie," was the statement concerning that great virginal company "redeemed from among men," and while among them. Could not each member of this true Guarda Nobile be indeed a Noble Guard not for himself only and those near and dear to him, but, for every struggling brother, a worthy and helping companion, for each weak, ignorant, even degraded sister, a saintly knight, an invincible protector against her own foolish fears and fancies, against the rude jostling of the world, and, greatest, supremest test of all, her staunch defender against himself. Let each member of this Noble Guard bear ever in mind that his responsibilities are serious and sacred and may be made sublime. No matter how humble or homely your condition, you are capable of becoming an efficient factor in the mighty problem given humanity to solve,—its salvation through individual redemption. Now he who seeks to redeem himself cannot selfishly refrain from aiding others to rise with him; only he must see to it that, in his helping, he does not blunder into hindering what should be rightly helped. One of the lessons for men to learn is that of what may be termed the negative virtues, submission, resignation, obedience to the truth in the spirit of loving-kindness. You may many times feel that you have no particular duty, that you lack opportunity to prove that you can do great things, render high services, perform heroic feats of endurance or courage, or make splendid attainments; but bear it well in mind, this very lack of opportunity is the very opportunity you need for development. Possess your souls in patience, thus acquiring that soldierly, knightly discipline, that alertness which is not action but readiness for it; that splendid passive courage which is manhood tried to the uttermost, when, "having done all,"—or, harder still, while waiting to do all, with small prospect of ever doing anything,—you are compelled to "stand." That is the test of the true soldierly obedience,—ability to move forward, or to "stand at command." And the Great General does

now command you so to "stand"—on guard against yourself, defending your own honor by protecting and preserving,—even from yourself, the inviolate purity not only of the body of of woman,—that, of course, it is taken for granted you would do, but even more important is the sanctity of her soul, which should be and is the Temple of the Holy Spirit, and therefore sacred ground upon which the "wild beasts of the field" should never be permitted to trample. Woman's mind and soul are "holy ground and should not be made the playground of the senses" was the message given me to deliver once when it was needed more than I knew. The message is still needed by many more than I need ever know, and I now deliver it.

The Christian Knight will not win an unworthy companion; or if she seems to be so, he will help her to rise with him, or failing that,—and a failure is discipline for both,—he will attain because of this very trial of patience, fortitude, forbearance, and earnest effort to aid another upward to greater heights of spiritual strength and understanding than he could ever reach untried, untested, and alone. Stand, then, girt in the magnificent armor worn by St. Paul (Ephesians VI. 20), and by the noble Arabian Knight, and "face your perplexities" with this battle-prayer—

> "O God, let every thought of mine be pure,
> Let every word be true,
> And every act a just decree
> Of thine Almighty Law."

No true Knight whether of Arabia, or battling as a Crusader under the standard of Christ, can dream of regarding himself as anything but the defender and sustainer of womanhood. He realizes that woman is representative of the soul, and therefore should be aided to rise above, and remain forever superior to, the bondage of sensual or psychological control. It is written "that the Woman *shall* crush the head of the Serpent," and the time is coming, is here even now, when men must stand forth and declare themselves in thought and word, as well as deed, for or against the Divine Woman. In this the struggle and work of the incoming Age will you be her enemy or her ally in so doing? You may question Where is the man with strength so strong as to be worthy of the guardianship of regenerate woman? In your own individual regeneration shall be your full, complete, and satisfactory answer. Man has a magnificent mission; it is to be pioneer,

prince, and priest of the ennobled humanity, purer and stronger than this insanely sick and sinful world has ever yet known. To be a worthy member of this Noble Guard you must refuse emphatically and forever to coerce or to tyrannize over the individuality of any other—brother or sister. First free yourself from the tyranny of your own thoughts and feelings, and then, lord and master of your own domain,—the mind and soul,—you shall stand protector and server of womanhood, and therefore worthy servant and true son, even as she is and must be daughter, of God. Let each consider himself general of his own division, answerable to no man but himself, but solemnly assured that, in the day of the soul's judgment, he will be held individually responsible and strictly accountable to the Searcher of hearts and minds, if he so much as injures in thought or word the weakest or the vilest of those, God's suffering creatures,—his sister and co-partner in eternal life woman. Should any sister so far lose recollection of the nobility of her womanhood as, through weakness, ignorance, or selfishness, to be a source of danger, ignorantly or willfully, your duty is not to take advantage because you can, not to try and to test whether she be virtuous, but to see to it that she shall be. Surprise the woman of the world with the lightning flash of your angelic manhood, and she will no more attempt to seduce, but will emulate your lofty example—at least she cannot harm you. Enshield yourself within the invincible armor of the spirit, radiating for her upliftment, the tenderest and most strengthening, soothing consideration for the higher womanhood that some day shall be hers. Admonish her in spirit:—

"Purer than snow be thou, for never flake
Floated in air
One-tenth as fair
As woman's soul must, and shall be kept
For Christ's dear sake.
Virgin Immaculate,
The whitest whiteness of the Alpine snows
Beside the stainless spirit dusky grows."

Say to her in thought—"O my sister, or my spouse,—not yet may it be well to know which thou art to me,—spare me, for the strength of my manhood is but utter weakness before the mighty feebleness of thy womanhood. May blessings and strength, abundance and health and peace, be thine. I radiate

to thee blessing, and healing, and uplifting. Go thy way in peace, until such time as the Lord shall plainly show that indeed thine hour and mine has fully come." Then leave the rest to the guidance of the Spirit of Truth in love, and if your reward be long in the coming it will be all the richer, fuller, more satisfactory and lasting when it has arrived, though doubtless the manner of its coming will be a surprise both to your very own, and to yourself. None but the Lord in whom you must be one in the Spirit can reveal truly the completion and supplement of each to each.

The Temple of Humanity should be somewhat like the picture sketched by the Duke of Sassovivo from the idea of a *tableau vivant* of a temple with maidens supporting the roof, "But his lovely caryatids did not touch the ground. They stood on the bent knees of kneeling men, who surrounded each form with a sustaining arm and looked up with adoring faces. The girls at the corners had both eyes and arms uplifted, and their faces wore the rapt expression of seraphic contemplation, while the kneeling figures regarded them with an absorbed and serious gaze; but where the open roof rose in the center, a girl at either side stood on her lover's hands instead of his knee, and, lifted high, bent her head under the leafy cornice and laughed down into his face." So friendship, brotherhood, up to the rarest, loftiest, purest relationship of man to woman, and woman to man, each phase finds adequate expression of the idea of supporting upliftment. These are the living "pillars which need never more go out" once their divine humanity has been attained. It cannot be attained through selfishness, tyranny of either over the other; it can be attained by nothing less than perfect unselfish consideration and guardianship, each of the other and for the other, without the shadow of a thought for self save that it is one's highest privilege and duty to stand as Guard in this the outer court of the House of God.

And now, Brothers of the Noble Guard that must form in invincible battalion ere the Sons of God can "shout for joy "at the glory of the incoming Dispensation of the Spirit of Truth, in the Name of the Great Captain of the Hosts I salute you. You have attained your manhood, go one step higher and become divine. Your Sister and Servant in Christ,

EMMA S. E. SALES.

SARAH TAYLOR'S DREAM.

About the middle of the last century, Sarah Taylor, of Manchester, England, a member of the Society of Friends, engaged in a family visit to the members of her own Society, in the city of Norwich. She was generally kindly received; but two brothers, Edmund and John Gurney, children of Friends who had been consistent Christians in their day, refused to receive a visit from her. They had joined a club of infidels, and wishing to believe the doctrine they professed, they had no mind to listen to a woman preaching the faith they had forsaken. There was, doubtless, in there minds a secret testimony that they were wrong, and a fear lest they should be brought to a humiliating confession that there avowed infidelity was but an opiate they were willfully drinking in to quiet the pangs of a wounded conscience. They were at least very decided in declaring that they would not receive a visit from Sarah Taylor, and that she should not enter their houses.

This honest-hearted lover of souls was much distressed at their conduct, and one night retired to bed not a little depressed about this matter. No doubt she endeavored in humility to cast her burden on her dear Lord and Saviour, who knew that her wish to visit these young men was from a desire to fulfill his will. At last she slept. The exercise of the previous day doubtless had left its effect upon her mind, and when the sound sleep of the early part of the night was passed, she dreamed.

In her dream she thought she awoke, and finding that day had broken, arose, dressed herself, and went down stairs. She opened the front door and walked out into the street. The public lights were not all extinguished, and this, with the daylight, which was increasing, enabled her to see the names of the residents of the different houses on the door plates. She thought she passed through several streets, making several turns, until she came to a house on which she saw the name of Edmund

Gurney. Stepping up and ringing the bell, a porter quickly opened the door. She asked if Edmund Gurney was in. The man replied that he was in the garden, but he had ordered him not to admit any of the Quakers into the house. Sarah dreamed that she passed right by the astonished man, and seeing a side door, she opened it, and finding it was the way to the garden, she followed one of the walks until she came to a summer-house. A man was sitting therein, who, as she stepped within the door, said, "I believe the devil could not keep the Quakers out." Sarah dreamed that she sat down on a bench, and he, who had risen at her entrance, sat down beside her, when she thought she was favored so to speak to him, that the witness for truth in him was reached, and he was much affected and tendered. When her services seemed over, she left him, and then she awoke, and behold it was a dream.

Looking out of the window, she saw that day was breaking, and, solemnly affected by the vision she had been favored with, she arose and dressed herself for going out, just as she had done in her dream. On opening the door looking into the street, everything seemed so entirely as she had seen it, that without hesitation or speaking to any one in the house, she started onward, taking her dream for direction. As she passed along, the same houses with the *same names on the door-plates* appeared as in her dream; and she followed, tracing them from street to street, until the house with Edmund Gurney's name on it stood before her. She rang the bell, the porter opened the door, and to her inquiry if Edmund Gurney were in, he said, "Yes;" but added, "but he has commanded me not to admit any of the Quakers."

This would probably have discouraged Sarah if it had not been for the dream; and had it not been for the remembrance of that, the very early hour in the morning would have deterred her, for probably most of the rich citizens of Norwich were still in their beds. As all things had as yet turned out as she had seen in her dream, she determined to trust it further, and so, pushing by the man, she opened a side door and let herself into the yard. The garden appeared exactly as seen in her dream, and she soon found the summer-house, where Edmund Gurney

was sitting with a book in his hand. As she entered, he arose, and approaching her said, "I believe the devil could not keep the Quakers out."

She sat down, and he took a seat beside her. Her mouth was opened to address him in the persuasive utterance of gospel love. She told him he had professedly adopted sentiments which his heart refused to own, and that he was reading infidel books to strengthen his infidelity. Edmund was affected under her ministry, and he knew her message to him was the truth. When she arose to leave him he pressed her to stay and breakfast with him, but this she declined, saying she had nothing further to do there. Bidding him farewell, she returned to her lodgings, her heart warmed in grateful admiration of the Lord's wonderful leadings and marvelous loving-kindness.

Edmund Gurney was, through the Lord's renewing and strengthening grace, thoroughly aroused from the slumber in which the evil one had sought to keep him, to his utter ruin. He never again attended the infidel club: and as in deep abasement and sorrow of heart he repented for the past, and bowed in reverent obedience to the teachings of the Lord's Holy Spirit, he grew in religious experience, and in time came forth in the ministry.

The effect of the blessed change wrought in Edmund was, through the Lord's mercy, made of heart changing efficacy to his brother John. He, also, came to see that the root of infidelity is wickedness, and publicly severing all connection therewith, he witnessed, like his brother, true repentance toward God and soul-saving faith in our Lord Jesus Christ.—*Tales of Trust*, compiled by H. L. Hastings.

Man will remain under the control of the physical senses as long as the inner sanctuary of his being is in darkness; and that inner sanctuary, the dwelling place of the soul, will ever remain in darkness unless, through the desire to know the purpose and will of God that he may do it, man draws into his being the substance of God's own life. It alone has power to impart to the physical organism the ability to resist the adversary death.

TO THOSE SEEKING THE HIGHEST GOAL OF ATTAINMENT.

The world is now filled with the ideal of occult or magical attainments, and associated with that idea, so closely that it is the idea itself, is the notion that, by some especial achievement or by the acquisition of some particular knowledge, the individual is to have certain wonderful powers conferred upon him; and the thought does not occur to these people that there is any connection between the occult powers that they are seeking and the vital principles of the Christian religion. This mental state gives full play to desire for greater power than is possessed by one's fellows, thus leaving the door wide open for all the selfishness, the hates, and the evil passions that are devastating our beautiful earth. It is only a new method by which the struggle and combat of the present order of things are carried into a higher and more potent realm. It was such conceptions that gave rise to the superstitions and magic working of ths sixteenth and seventeenth centuries, and the coloring of this thought has degraded India and China to their present low estate, and unless some check be put upon teachings of this character, as they are now being spread throughout the land under the names of the various occult societies, the same degrading blight will be put upon the present growing civilization of the West.

"But," says the reader, "Are not these people giving out important truths that we should have?" Certainly they are doing so, otherwise there would not be sufficient vitality in their teachings to do either harm or good; for it is the truths which it contains, perverted to the gratification of selfish designs that make of this teaching a potent evil. Many a good honest person is destined to be led by this means into becoming a most vicious and evil practitioner in these subtle powers, no matter how good he may have been as a natural man; for the whole trend of human thought grows out of the tree of self-protec-

tion, becoming self-gratification, self-seeking. From this trunk spring all the evils that curse the human race, therefore before a man can safely possess occult powers he must, as Jesus said, be converted, all his desires, appetites, everything that constitutes the impulse toward action and thought, must be radically changed. Our Lord said, "The ax is laid at the root of the trees," and none of the trees of human life now growing in the world are fit to have these divine principles and powers grafted upon them; the tree of human nature must be cut down to the root, to the first principles that were obtained from Divinity, from the Creative Mind, and from that root may grow the graft that was announced by the Christ when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." St. Luke x. 27.

As has been said before, love is the vital principle by which even the grass grows, "God is love," and when that love is given the proper qualities it becomes the germ from which grows the new man. This new state will never be forced upon any one; each individual must for himself lay hold upon the divine principles and give them all his sympathy, love, and at the same time withdraw all nourishment, love, from the attributes which govern the old work of creation by generation, that the former powers may grow and mature, and that the latter may perish and pass away.

A few suggestions as to how to do this will be given in the next issue of this magazine.—[Ed.

Belief does not count.
Beliefs are not facts.
Knowing alone is certainty.
To know is to be.
Life consists in the knowing.
Unconsciousness is death.
To be dead is to be unconscious.
To be alive is to be conscious.
To be conscious is to know.
To know is life.
To not know is death.

—C. C. Post, in *Freedom*.

OUR EXCHANGES.

WHAT IS FREEDOM?

Freedom and happiness are the chief end and aim of all creatures. But they are impossible so long as bondage to the mistaken whims of an earthy materialism continues dominant. Our consciousness must be lifted above the ever-revolving treadmill of shifting appearances.

How the world groans under the thraldom of pain and suffering! They appear to be unrelenting antagonists and destroyers of peace and liberty, but the underlying and real tyrant is ignorance.

The real and inner self is all the time seeking expansion—a loosening up and free course. Opposing such expansion by the usual repression causes pain. We therefore unwittingly make our own suffering and rivet our own shackles. There must be more relaxation. New, high and idealistic thought often causes temporary physical pain by its expansive force upon shrunken tissues. The philosophy of this is almost universally misunderstood. We should mildly second its wholesome effort by concordant vibration instead of making it more acute and lasting by fighting it.

The spirit must be given free course and rigidity loosened before the message of the pain-monitor can be interpreted. The stiff and oppressive bonds of dogma, of fixed and final opinions and external authority, solidify and make more dense and obstructive the human organism.

Pain does not indicate death, but a vigorous, abounding life, whose pulsations are striving to overcome obstructions and press its vitality into harmonious expression. In proportion as we count it as antagonistic or an evil, so it becomes to us. The same bounding waves may either drown a man or bouyantly bear his bark onward to a desired haven. The waves are the same, but the infinite difference is determined by his attitude and action. What, then, should we do with pain and evil? Be submerged and enslaved, or cooperating with their normal

even though negative usefulness be borne by them to ideal liberty?

All real and intrinsic forces are tending towards our freedom and harmony, but if we turn about and oppose them we are fighting against that infinite Love and Law we call God. Thence it is that even within the confines of our own organism our enemies are of our own invoking. The mission of the Prophet of Nazareth was not to formulate a theological system, or define church polity, but to proclaim liberty and open prison doors.

Note some other taskmasters.

Prejudice is a veritable oppressor, but it is so common that we take its bondage in some degree quite for granted. How little of the calm, judicial temper do we meet! How few can see the various sides of a question rather than a single aspect! How Truth, instead of being sought as "a pearl of great price" for its intrinsic value and beauty, is warped, colored and distorted, until it becomes actually false? How *our* sect, *our* party, *our* union, *our* nation are expanded to cover the whole human horizon! Nothing then is visible except fragments and shattered proportions. It is only the whole and rounded truth that sets free.

Not the least among the various forms of slavery is that of perverted ethical standards. As a nation we groan under a bondage more subtle but scarcely less rigorous than that of the children of Israel in Egypt. Man cannot trust his fellow-man. The East is distrustful of the West, and the West of the East. Party maligns party, and section, section. Capital and labor frown at each other, and a general suspicion of unworthy motives embitters politics, economics, and sociology. Charges of corruption and hard epithets echo and reecho in our legislative halls, and a kind of sullen pessimism casts its dark shadow over our fair land. All this because we are in a state of transition. We have sailed away from the shore of former things and lost our faith in the arbitrary dogmatisms of the past; but the great majority have not yet landed upon the farther shore of positive principle, and recognized the beneficence of the Established Order. Pessimism is servitude. The pessimist makes his own

world and blackens it, and then dwells therein. He thinks that God made it that way, and thus cheats himself out of everything he might possess. He hugs his chains until they bear him down.

But let us turn from negation to that which is positive. Optimism is freedom! Idealism is divine! God made the constitution of man the supplement to himself. A religion that is not optimistic drags man down, and is really not religion at all. Man is constituted to look up, and as he does so he grows upward. He becomes molded by his own ideals, and if they are high they are in the direction of true freedom.—HENRY WOOD in *The Journal of Practical Metaphysics*.

Only think how we are hunting for truth; how our bodies hunger for it, and strive for it, and die for the want of it. From morning until night, and in all the waking hours of sleep time, our thoughts are going forth constantly in search of it. They search everywhere except where it is to be found. They leave the earth to wander in some imaginary heavenly sphere; they project one theory after another, all of which evaporate under the test of experiment; they run through volumes of so-called philosophy, and put faith for a time in the names of great men long since gone; they penetrate the past and rake over the funeral ashes of the far East's vaporing phantasies, and after long and fruitless search become discouraged and relapse into the deadness of the ages, dead themselves.

How long is this thing to continue? How long will it be before the thinker will bring back his vagrant, gadding thought to place it where it will have something tangible to take hold of; that is, in the field where natural growth is at work in the fulfillment of the *law* from morning to night and from night to morning unceasingly? How long will it be before the thinkers discover that they are a part of natural growth, and that their *bodies* are the important factors of their existence instead of their souls? When they realize this it will change the whole basis of their thought; it will bring their thoughts home from the stars, and the heavens beyond the sunlight; it will withdraw

it from all the books that ever were written, and make as nothing all the philosophies of all the ages; it will dull the luster of names held in reverence for centuries; it will center itself at home within the physical body and make itself acquainted with the method of growth as established therein, until a clear perception of the law becomes a fixed thing; and it thenceforth becomes master of the law and *directs its never ceasing energies*.—HELEN WILMANS.

ARE WE REALLY FREE?

Freedom—the birthright of all beings; the watchword of the centuries; the gem of gems; the goal of goals: Freedom—the boast of the nations—is yet the vaguest abstraction of the hour. We do not yet enjoy freedom: we predict it.

But freedom is not a name in the sky: it is a condition, to be actualized within. Lo, the slaves are free and the freeman are slaves! Behold the taskmasters—Ignorance and Doubt, Tradition and Habit, Fear and Anxiety. Think you we are free because we once liberated the negroes? Not so. Eternally is the Emancipation Proclamation spoken; and until it is obeyed, civil war shall rage within each mind.

What avails national independence where there is individual servitude? Neither peace nor war, immunity nor restriction, shall give freedom. We shall not be free until we *know ourselves*. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The true life is distinct from the senses, and presently we shall awaken from our dream and stand forth in the majesty of the Soul. Open the oak-gall, and within lies the larva of the gall-fly; it dwells within a tiny sphere, nor dreams of earth, nor sky, nor sunshine. One day, visions of freedom—of a larger life—possess the tiny creature, and forthwith he breaks his prison-wall and beholds the glory of the day. The grossly feeding caterpillar no sooner views his world than he devours it; but anon he becomes a free child of the air and sips only a drop of nectar.

We long for the wings of a dove, that we may rise to where we shall behold the workaday world transformed to a glorious

and scintillating star; yet the dove is but a symbol of the spirit. We are bound with the cords of egotism—a bondage so universal and so long standing that men have come to be veritable Sindbads to this Old Man of the Mountain. But it is not expedient to live so; we cannot forego the fact that one Mind underlies humanity—that from one Source all things flow. These proud possessions were borrowed from the Infinite, unto which they shall return.

What is this cry of "me and mine" but a declaration of servitude that we din in one another's ears? What can he be said to possess who does not possess himself? We have such a business; so grand a house; so many dollars! No, forsooth! The business has us; the dollars have us, and we do their bidding: we prattle of the driver whose lash is on our backs. Phaethon would hold the reins, and the Sun has gone out of his course. We are slaves to institutions and to customs; slaves to our thoughts, and the conditions and environment they engender—and this is the only slavery. He whose body is in bondage is not the slave, but he that is in bondage to his body.

There is in man a higher Self, which partakes of Divinity and transcends the illusions of sense. To seek this Self and to become one with it is the dictate of wisdom and the path of freedom. Self-union through spiritual unfoldment: this is the esoteric teaching of all great religions—a teaching that, in all ages, has influenced the few and eluded the man. We may trace it from the Upanishads to the Yoga; read it in the Bhagavad-Gita and in the Psalms of David. This was the realization of Jesus, the secret of his power, and the burden of his message to us, "I and my Father are one." He was strong with the strength of the Spirit: we are weak in our apparent separation.

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Behold, one Man dared so assert his supremacy that men repudiate their manhood and worship him as God! So dazzling is that vision of Man—so radiant his countenance—that the eyes of men are put out and they behold not their Brother. Eighteen centuries have elapsed since that grand but solitary soul dared assert the prerogatives of mankind: dared to rely

upon the Infinite Love—to trust the Unseen. But the Voice that spoke in Him speaks in us to-day—shall speak eighteen centuries hence;—and from the depths of our being admonishes us that we are the free children of an infinite, loving Father.—STANTON KIRKHAM DAVIS in *Mind*.

THE PHILOSOPHICAL UNITY OF NATURE.

"The mechanical world of nature is not unlike a spider's web, and natural philosophy may be compared to the spider herself. The spider chooses a situation which will permit her to fasten her threads to the various parts of surrounding objects. The radii which she draws she then makes to meet in a certain center, and these she ties and connects together at various distances, by circles and polygons; her design in which is to render all the parts of the sphere which she occupies contiguous one to another. Then betaking herself to the middle or center, she so plants her feet on the threads or radii as to be able to perceive the smallest particle that may alight on any of the radii at any distance; and whilst thus lying in ambush, she knows immediately whether anything has precipitated itself into her snare, and feels in what part her prey has fallen; for by that very radius and no other, out she rushes instantly and seizes her entangled victim.

"Now nature herself closely resembles this spider's web; for she consists as it were of infinite radii proceeding from a certain center, and connected together in like manner by infinite circles and polygons; so that nothing can happen in one of them which does not immediately extend itself to the center, from whence it is reflected and dispersed through a great portion of the fabric. By means of such a contiguity and connection it is that nature is enabled to perform her operations, and in this her very essence consists, for wherever this contiguity is interrupted, wherever a thread of the web is broken, so as to dissolve the connection between the center and its circumferences, there nature herself ceases and is terminated. Natural philosophy is capable of taking her station, with nature herself, near this center to which all natural things have reference, or in

which all the motions or affections of all the circumambient parts are concentrated. She is capable of instantly knowing and feeling anything that occurs in the surrounding peripheries, what it is, and whence it comes; and is able to explain the reasons to her companion nature why the phenomena occur successively, and by a certain necessity at such a certain distance, in such a certain manner and in no other. In a word, she is able, from the center, to take a simultaneous view of her infinite peripheries, and to survey all her mundane system at a glance; thus she does not take up her abode in the mere outward circumference or entangle herself in the complexity of her operations."—A quotation in *Kosmos* from EMANUEL SWEDENBORG.

A twig where clung two soft cocoons
I broke from a wayside spray,
And carried home to a quiet desk,
Where long forgot it lay.

One morn, I chanced to lift the lid
And lo! as light as air,
A moth flew up on downy wings
And settled above my chair.

A dainty, beautiful thing it was;
Orange and silver gray;
And I marvelled how from the leafy bough
Such fairy stole away.

Had the other flown? I turned to see
And found it striving still
To free itself from the swathing floss
And ride the air at will.

"You little prisoner waif," I said—
"You shall not struggle more"—
And tenderly I cut the thread
And watched to see it soar.

Alas! a feeble chrysalis,
It dropped from its silken bed.
My help had been the direct harm,
The pretty moth was dead!

I should have left it there to gain
The strength that struggle brings;
'Tis stress and strain, with moth or man,
That free the folded wings.

—EDNA DEAN PROCTOR.

DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

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

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

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

A. B. R. July 12, 1844, 3 a. m. Ohio.

⊕ in ♋; ☽ in □; θ, □; ☿ in ♎; ♄ in ♌; ♅ in ♍; ♂ in ♒; ♀ in ♋; ☿ in ♐.

Your life is largely governed by the love passion, together with a great appreciation of home, elegance, and luxury; but, with all this, you find it difficult to settle down and centralize your mind and will to do and accomplish. This, however, you must do if you would reach the attainments; in fact, nothing can be obtained without it. Man's capacities are too small to enable him to reach and grasp more than one treasure at a time; therefore, in order to accomplish your purpose, you must learn what it means to centralize everything within you upon the one object,—that of reaching the high goal. Remember that it means self-sacrifice, a letting go of everything but the one purpose, and centralizing upon that all the powers of your being. Do not be too hasty in accepting what pertains to the occult; hold every new truth in abeyance, under advisement, for a time before accepting it; and even then you should accept nothing without having abundant proof of its truth. But when you do receive a thing as true, make up your mind to write it upon the tablets of your memory with an indelible impression, so that it may never be erased. The times of especial danger of loss will be when the moon is in Cancer or Gemini, and the hours when either of these signs is rising. Watch the influence of Sagittarius.

W. B. P. April 4, 1852, 5.38 a. m. Yorkshire, England.

⊕ in ♈; ☽ in ♎; θ, ♈; ☿ in ♏; ♄ in ♏; ♅ in ♉; ♂ in ♓; ♀ in ♒; ☿ in ♑.

The position of the earth, and the rising sign, have endowed you with a good body and an orderly mind. The polarity has given you

fine intuitions, and from the higher standpoint would say, good inspirational powers. A man that is discreet and careful, yet pushing and aggressive. The Mars character leads out your entire nature, giving you strength of character, self-protection, carefulness in regard to the interests of yourself and others. The world of sense has a tremendous hold upon your whole nature. Saturn and Uranus qualitate your life and produce a general dissatisfaction and restlessness in the conditions of the world as it is, and give you an ideal that can never be reached until you touch the realm of spirit,—cause. If your mind is turned in the direction of the regenerate life, it will be with that as with all your other efforts in life, your whole nature will lay hold upon it and success will be soon achieved. What you need most of all is a correct idea of God; make that, in connection with the regeneration, the study of your life. The times of greatest danger of loss are when the moon is in Aries and when Aries is rising. Next in power and effect is Libra, and after that Aquarius.

M. E. H. C. Sept. 3, 1863. Petersburg, Va.

⊕ in ♍; ☽ in ♉; ☿ in ♐; ♄ in ♈; ♅ in ♉; ♂ in ♈; ♀ in ♌; ☿ in ♎.

In common parlance, you are a woman of great strength of mind and force of character. Are in the habit of having things your way, and have sufficient energy and determination to see that they are so. Combativeness enough to take care of yourself and those around you; but with all your positive force, and, perhaps, apparent hardness of character, you have a deep, kind, pure love nature, which is as faithful as the sun. In order to reach the highest attainments, you should retire from the world and its interests into that love nature, causing it to lead all the other attributes of your character toward God and his uses on earth. Love knowledge and truth above all else, for you have the ability to grasp many wonders of the universe. It is exceedingly difficult for you to see yourself as others see you. One of the dominant characteristics that you must uncover to yourself and overcome, is selfishness, also an undue self-appreciation. In order to do this never compare yourself with those around you, but seek to know God and the Holy Ones; and as you know them and compare your own littleness and weakness with their glory and power, you will naturally come into the proper mental state.

S. A. H. June 15, 1860. Indiana.

⊕ in ♎; ☽ in ♉; ☿ in ♐; ♄ in ♒; ♅ in ♒; ♂ in ♋; ♀ in ♎; ☿ in ♒.

You are a very strong, positive character, with unbounded determination, and, at the same time, you are a nervous sensitive. Uranus in Sagittarius makes the impulse almost irresistible to use your psy-

chic powers in the control of others, which can seldom fail in bringing disaster upon yourself. Your nature is that of Mars; that is, you have great love of home, of family, and a feeling that the care and protection of others devolves especially upon you. If you would reach peace and harmony and unity with God, the source of your life and being, the greatest struggle of all will be to let go of everybody and everything and give your whole mind and thought to knowing and doing the will of God, and living in harmony with his laws. Keep in mind, and it will even be well to repeat the words, "Peace, be still;" try to realize them throughout mind and body. Withdraw your sympathies from political and social interests and cares, except as duty may demand. Heed the words of Jesus, "Be anxious for nothing." Strive to come into harmony with nature and the God of nature; at the same time ally your life currents, by means of your feelings, desires, and aspirations, to the Holy (separate) Spirit that is high above that involved in nature.

R. E. D. June 12, 1844, midday. Ogdensburg, N. Y.

⊕ in ♊; ☽ in ♉; ☌, ♍; ☿ in ♒; ♄ in ♌; ♃ in ♍; ♂ in ♑; ♀ in ♉; ☿ in ♋.

You are positive in the vital qualities, but lack persistence in the mental; or, in other words, you lack, in the external, that push that will enable you to force your way. Have good intuitions, an orderly mind, and a proud nature. Your love nature is your weakness; woman may be your enemy or your friend—a fountain of weakness or of strength, according to her characteristics; but if you would reach the highest goal of attainment, you must learn to stand alone. To overcome the influence of woman and to control involuntary losses will be the great struggle of your life. Should learn to interpret your visions, for through them will come your guidance. It is necessary that you close up, as it were, every avenue of approach of the gentler sex, in order that you may learn what your inner self really is and desires to be. If you can dedicate your life without reserve to God, resting in the ocean of his knowledge, wisdom, and power, with an unyielding determination to do as near right as you know, you will make rapid strides in the new life. In their power and effect your times of danger are as follows: when the moon is in Taurus, Cancer, or Gemini; and when these signs are rising. Also watch Virgo and Capricorn.

W. S. K. June 13, 1868. 5–6 p. m. Indiana.

⊕ in ♊; ☽ in ♓; ☌, ♏ or ♐; ☿ in ♑; ♄ in ♊; ♃ in ♍; ♂ in ♒; ♀ in ♊; ☿ in ♈.

You are a man of restless activity and executive ability. Good ideals of order and harmony, beauty and excellence, but difficult for

you to keep harmony in your own body. Are critical and exacting in all your life and character, which causes you no little trouble and adds greatly to your unrest and dissatisfaction in life. With proper opportunities you would be a fine art critic except in cases in which the study is allied to the devotional and religious, wherein your ideals would be deficient. You would be very successful as an architect. In order to maintain health and to obtain development in the higher order of life you should make a study of, and drill yourself in, quiet harmony of your own mind and body, avoiding all quick, jerky, or angular movements. Develop in yourself the spirit of devotion—in that you are lacking; the church would only attract you through its elegance and peaceful harmonies. You will have difficulty in purifying the mind from all sex ideals. The times of danger of losses will be when the moon is in Gemini, Pisces, Scorpio, or Sagittarius—we do not know which of the two latter signs—and the hours when these are rising; and especially when Mercury is in Aries.

F. C. E. Aug. 7, 1834. Steuben Co., N. Y.

⊕ in ♌; ☽ in ♏; ☿ in ♌; ♄ in ♈; ♅ in ♏; ♂ in ♎; ♀ in ♉; ☿ in ♌.

Your characteristics are those of love and emotion. Uranus in your life, or earth sign, makes you a natural mystic, with a good strong will of your own. When you become angry it makes you sick, because of its being contrary to all the basic principles of your nature. Have an orderly mind, but very strong tendencies toward magic. You must, however, remember that you can never coerce the mind and will of another by any instrumentality whatever, or produce evil results in another's life, without bringing similar results into your own. Your life should be one of devotion to God, ever seeking to know and do his will, imitating his example in love and care for all creatures alike,—friend and foes; by this means your life can be purified by the influence produced by the positions of Jupiter, Mars, and Venus. Remember that loving devotion has a purpose, and that that purpose is to obtain knowledge, wisdom and understanding for the service of all God's creatures.

A. W. Dec. 28, 1853, 5 p. m. Detroit, Mich.

⊕ in ♑; ☽ in ♐; ☌, ♋; ☿ in ♏; ♄ in ♏; ♅ in ♋; ♂ in ♒; ♀ in ♐; ☿ in ♈.

You have a positive, energetic, businesslike nature, with ability to take care of yourself. A natural mother, but embody largely the father nature with it. You have the spirit of prophecy, or foresight, very fully developed. Have been very active, and if you continue physically active through life, will undoubtedly live to a great age. Are very much of a Martha in your characteristics,—anxious about

many things, and affected greatly by the surface life. If you would reach the high goal of attainment, you must retire into the innermost sanctuary of your nature and find God there; and when once you find him, always keep the new life in mind, and live in it, for it will be only by especial effort that you can live in that divine consciousness. You have a sort of surface sanctity which will deceive you, unless you take hold of this matter with great diligence. When you find the real sanctuary, you will know that the one you now have, or the one that nature leads you to, is far from being harmonious with the divine will.

L. A. W. Jan. 23, 1874, 9.20 p. m. Detroit, Mich.

⊕ in ♒; ☽ in ♈; θ, ☿; ♅ in ♒; ♄ in ♌; ♃ in ♐; ♂ in ♎; ♀ in ♑; ☿ in ♑.

A natural sensitive, and if the hair is fine and the nails soft, you are able to feel the mental conditions of those around you, and to define unexpressed motives. You were born a seer, and your intuitions concerning the care of your family, especially in sickness, makes you a better physician than any you can employ. Care for self and for family is very strong—to an extent that, under certain circumstances, would amount to extreme selfishness. Meditate much upon the words of the Lord's Christ, who said, "Love thy neighbor as thyself"; and, if you would reach the high goal of attainment, be careful to so live that you would gladly open the innermost secrets of your heart to all those who have sufficient idealistic and moral conceptions to appreciate a high standard of life. Think much upon the words of the Nazarene. "Behold an Israelite indeed, in whom there is no guile." Strive to get the mind into a condition of quiet rest: avoid excitement of every kind. Read only such literature as tends to a higher and holier life; try and get into the spirit of, and live in the thought of, that higher life.

F. T. Dec. 6, 1871, 8 a. m. Benton Harbor, Mich.

⊕ in ♐; ☽ in ♏; θ, ♐; ♅ in ♑; ♄ in ♑; ♃ in ♑; ♂ in ♌; ♀ in ♑; ☿ in ♌.

You are a man of physical energy, and the planetary positions are such that you meet obstructions at every turn of life, mentally and physically. While you have a love of home, family, and family conditions, yet there seems to be everything against your having anything like harmony or peace. Uranus and Venus are in Capricorn, giving you very high and beautiful ideals, but Saturn in Cancer and Mars in Leo, make you combative, struggling, anxious, and worried. There is for you only one path of peace and harmony; that is, a consecration of your life to God, earnestly seeking until you find a conscious unity with the mind and will of your Creator; then make it the business of your life to know and do his will. When that is done, refuse to be

anxious; expect adversaries in your path, but resist not evil and overcome evil with good. In power and effect the times of greatest danger are as follows: when the moon is in Virgo or Sagittarius, and the hours when these signs are rising.

M. E. S. Jan. 28, 1856. Place not given.
⊕ in ♒; ☽ in ♎; ☿ in ♏; ♄ in ♐; ♃ in ♍; ♂ in ♓; ♀ in ♈; ☿ in ♏.

You have quite a harmonious nature, with the exception of considerable anxious restlessness. While you do not really borrow trouble, yet you take the cares and anxieties of those around you—a kind of a burden-bearer. Have a transcendent fountain of vitality and endurance, excellent foresight, and an ability to make every one feel comfortable around you. You are one whose natural goodness would make you what may be called a Christian by nature; but, at the same time, you are not apt to have the consciousness within yourself of your acceptance with God. If you can place your life in God's keeping, with an earnest desire to know the truth that you may live in harmony with it, the way will be opened before you, so that you will receive such literature and such thought as will lead you in paths of peace; but domestic life has such a hold upon you, that it will be with the greatest difficulty that you will be able to give yourself entirely to God and his work—in this lies your struggle and effort. Avoid excitement; keep away from people who are angry; try to realize that the fountains of your life are from God, and that they belong to him.

E. L. E. Feb. 21, 1853. 8 a. m. Ohio.
⊕ in ♓; ☽ in ♌; ☉, ♈; ☿ in ♏; ♄ in ♏; ♃ in ♊; ♂ in ♌; ♀ in ♋; ☿ in ♌.

You have a restless, desiring nature. Three planets in Leo greatly intensifies the desires, and Mars being there, in connection with the base Pisces, gives you combative, struggling characteristics. Uranus with Saturn in Scorpio unite harmoniously with your Aries body, giving you great love of the unseen, and natural abilities for attainments in that direction. Your love of home and family is very strong, even to the point of being binding. Have excellent language, and should be a teacher of these higher truths But it is very difficult for you to form a correct ideal of God, and to surrender your life to the guidance of the Spirit, without which no real attainments are possible. It would be of great service to you to associate yourself with a people known as the Holiness People, until you can imbibe an ideal of God and devotion to him; this will give you rest from your struggling nature, and from the principles thus gained as a foundation you will be

able to rear a structure of knowledge and power worthy of your life.

J. D. W. Feb. 24, 1851. Toronto, Canada.

☉ in ♓; ☽ in ♐; ♅ in ♎; ♄ in ♎; ♃ in ♈; ♂ in ♋; ♀ in ♈; ☿ in ♊.

A man of active mental temperament, good foresight, orderly mind, adapted for the higher educational sphere. Your ideality is very great, and, unless you have years of careful drill in a business way, you would be in danger of overreaching, and causing failure thereby. In your efforts towards these attainments, your greatest difficulty will be to overcome the mere physical, intellectual realm of reasoning. Bear in mind that unless the intellect is illumined by the soul and the soul by the Spirit, the whole man will remain in darkness. Cultivate the spirit of love. Meditate upon the idea of God until you reach the point where you can realize that you love God; then the light will shine in. You have naturally a quick perception of truth, and are in danger of following written authority too fully and not being an authority for yourself. You will have but little difficulty, under ordinary circumstances, in living the regenerate life. The times of especial danger, if such exist, will be when the moon is in Pisces or Sagittarius.

W. J. A. May 23, 1842. 8 a. m. Boonville, Mo.

☉ in ♊; ☽ in ♏; ☌, ♋; ♅ in ♍; ♄ in ♋; ♃ in ♋; ♂ in ♐; ♀ in ♑; ☿ in ♒.

The basic principle of your nature is restless. Your body, or rising sign, is very discordant with your polarity, the moon sign, and you have good reason to say, as did the apostle, "When I would do good, evil is present with me." But Jupiter and Saturn in the body sign are harmoniously led out through Uranus in Virgo, opening the door wide into the occult mysteries, and giving you a great deal of natural ability in whatever direction your mind may take. You would be successful as a writer of fiction. Have plenty of the combative in your nature, but you lack that quiet, steady holding—determination—which is requisite to conquer. You greatly need the spirit of devotion, which will bring you a consciousness of your acceptance and harmony with God. When you have found that, look for and expect wisdom from that Divine Source, which will enable you to gather, construct, and utilize divine knowledge. Then all other knowledge will become useless to you, except in so far as it furnishes suggestions and manifests usefulness in building the temple of knowledge in which you, the immortal man, reside. The times of greatest danger of loss by heavy sleep and dreams is when the moon is in the sign Cancer, especially the latter half, and the hours when Cancer is rising. Another probable time of difficulty is when the moon is in Scorpio or Scorpio is rising. Possibly Aquarius may make trouble.

EDITORIAL.

With this number closes the eleventh year of our public work through this Magazine. What has been accomplished in that time no mortal is able to measure. We do not assume the claim that our efforts and published works have done all that we see has been effected toward shaping the public thought in the direction that it is now so rapidly taking, but one thing is certain,—that Esoteric teaching has gradually filtered into, and given color to, nearly all branches of advanced thought. No one thoroughly acquainted with the Esoteric work can fail to recognize the fact that its principles are permeating the Christian ministry, much of the Christian Science literature, and have even taken root in Spiritualism; its revelations can be found in most of the advanced magazines of the day, including those of Astrology and Theosophy, who have taken of its jewels to increase their capital, to say nothing of the unknown thousands who have received the thought of regeneration and are publicly and privately working upon its principles. Many occult societies have been organized using Esoteric thought as a foundation, and the extent of suffering from which it has saved oppressed woman in her marital life is immeasurable.

During all the years of the labors of this Magazine there has been a continual struggle to maintain our position. While in Boston, during the period of the second volume, an effort was made to crush THE ESOTERIC, which has continued with more or less stress ever since—this in addition to the subtle and hidden powers, which, since its inception, have been arrayed against it. The Esoteric thought has had an experience similar to that of Yahveh's Christ when he was on earth; we read that the whole city "besought him that he would depart out of their coasts."

Every one who has been engaged in Esoteric work knows that the very mention of the name Esoteric is sometimes enough to make certain people very angry, although they may

know nothing of the Esoteric teachings; for wherever these truths go, they overturn the adversary and establish order in place of perversion of life, and all those who are in sympathy with the perverted order are, without knowing why, extremely antagonistic to the Esoteric work and to every one associated with it.

The first and most general reason given for opposing this thought is, that it breaks up families and creates discord in homes, whereas the real facts are that it has gone into more discordant homes and made them harmonious and happy than any other work of the nineteenth century.

Many letters, coming to us from those who have begun to live the life taught in this Magazine, contain statements like this: "I was sick—suffering with such and such disorders—until I received your writings and began to live the life, and now I am perfectly well." Aged men and women write us, "If I could only have had this teaching when I was young, how different my life would have been!" All these things encourage us to enter into and prosecute the work with renewed vigor, which we purpose to do in volume twelve, which we are now about to begin.

If there is any signification in numbers it is certain that the number 12 is very suggestive, and we see many evidences that the Esoteric Fraternity, gathered at this place, is about to take a step higher in all its departments. The standard set for the Fraternity has been so high, so much above all that is known in the world, that it has taken these years to select a few individuals who will patiently labor on, following out the careful instructions continuously given them, until they have reached the point where they begin to realize the true greatness and importance of the work. That has been accomplished in sufficient numbers to make us feel that the success of our efforts in the Fraternity work is assured.

Since the organization of a Fraternity scores of people have come and tried and failed, and have either gone away of their own accord or been sent away. We have seen, and expect to continue to see, the verification of the parable of our Lord, who said, "The kingdom of heaven is like unto a net, that was cast

into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Matt. XIII. 47, 48). While we expect that, to a certain extent, this condition of things will continue, yet we have reason to believe that the extent will not be so great as during the past years.

The Esoteric Publishing Co., was incorporated for the purpose of enabling the public who are interested in the work to aid it in a practical manner,—by purchasing its stock, —in publishing its discoveries as well as important works of other authors; but since we have been in the West, our means have been limited and our help so restricted that some important discoveries have not been published; but, judging from the increasing interest on the part of the public, which, during the past year, has been more manifest, we have reason to hope that the coming year will enable us to give the world some added knowledge.

In the "Bible Reviews" it was pointed out that the great general gathering and organization of the Christ Body, was awaiting the time of trouble spoken of by the prophets, which is to overtake the world. Modern history shows us, in unbroken line, that the incoming centuries are baptized in blood, and the one upon which we are about to enter promises to be no exception. All nations are now standing, as it were, in breathless expectancy of a world-wide war—a war involving all nations of at least the civilized world, and it seems to us that this will usher in the time of trouble to which we have just alluded; and, if so, it will also usher in the time of the gathering. Not that we anticipate that as soon as the troubles begin the gathering will take place, for, if we mistake not, those troubles are already in their incipient state.

But before all things are ready for the gathering of the first ripe fruit of the world, there must be a place and a people prepared to receive them; that is, there must be a nucleus established, although it be but a few persons who have had the varied experience in the different degrees of attainment, and have reached a point of power and unity with God that will enable them to maintain the true divine order when the thou-

sands gather, seeking instructions and guidance; in short, there must have its standing on earth a germ of the kingdom of God, embodying all the qualities that the mature tree will possess. During the period of preparation the Spirit of God will form in them the truth of divine order, and through them express that truth in receptive souls, wherever such souls may be; and we are satisfied that a far greater work is being done throughout the world by the silent thought and life of this people than by all the publications they have sent out.

We have a right to promise all the adherents of Esoteric thought who are faithful in there own lives and in the dissemination of these truths,—although it may mean a great struggle and apparent sacrifice,—that the time is not far distant when all that they have sacrificed will return to them with blessings a hundredfold. Remember, dear ones, that we are not working as servants, for man, but as sons, for God and his kingdom, and, as such, we stand unmoved mid all the rejections and abuses heaped upon us; know that the time is coming when these revilers will find themselves confronted by the fulfillment of Isaiah's (XXVI. 11) prophetic words: "Lord, when thy hand is lifted up, they will not see; but they *shall* see, and be ashamed for their envy toward thy people" (marginal reading). Our lives are hid with Christ in God, and in that we can rest with confidence, knowing that our reward will not be momentary but for eternity. That the peace of God, which passeth all understanding, may abide with you and keep you, is the prayer of your fellow-servant.

The friends of THE ESOTERIC will please remember that the column for delineations is to be used solely in aid of those who are striving to reach attainments in the regenerate life; we hope, therefore, that there will be no applications from any others. It will take us at least six months to publish the delineations of the applicants now on file, and there is no prospect of our being able to meet the demand of any but the class just specified. We are satisfied that almost every month there appear character-sketches of those who are not living the re-

generate life; but we cannot tell whether or not they are making the effort to do so, and therefore their delineations appear.

Our friend F. S. Chandler is no longer associated with the Esoteric Fraternity. There was a difference in belief on certain vital points, which necessitated each going their own way. We mention this because his name has appeared as Business Manager of the Esoteric Publishing Co., and in order that all communications may be addressed to the the company; otherwise it would give him some trouble.

The following books are awaiting review, but have been crowded out of this issue:—

Sunny Life of an Invalid, by C. Howard Young, M. F. S. H.; Vibration the Law of Life, by W. H. Williams; Egypt in History and Prophecy, by Robert Patterson; Lectures on Mysticism and Nature Worship, by C. H. A. Bjerregaard; The Three Churches, by W. A. Redding; Tales of Trust, by H. L. Hastings; The Evolution of Woman, by Eliza Burt Gamble; A Square Talk to Young Men, by H. L. Hastings; Idols Dethroned and Dominion Over the Animal Kingdom, by Flora Pariss Howard; Phrenopathy; or, Rational Mind Cure, by Chas. W. Close, Ph. D. Also quite a number of journals.

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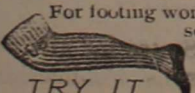
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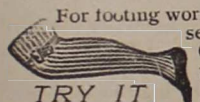
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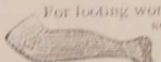
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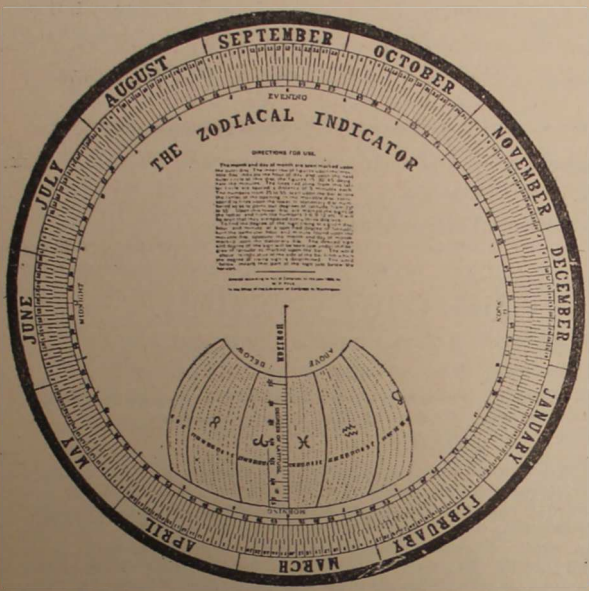
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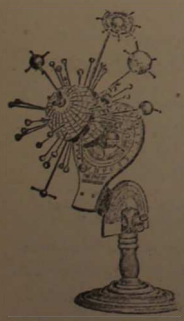
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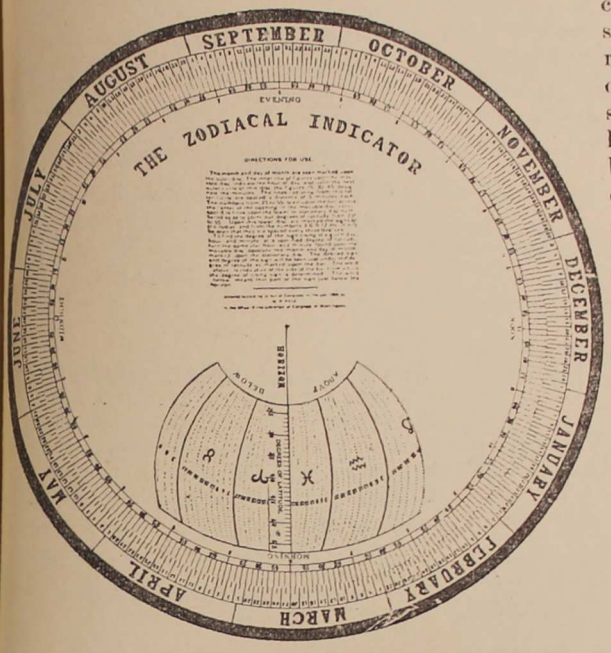
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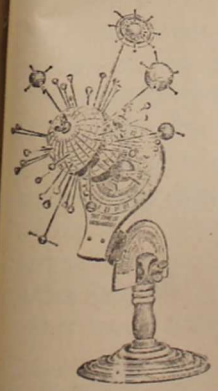
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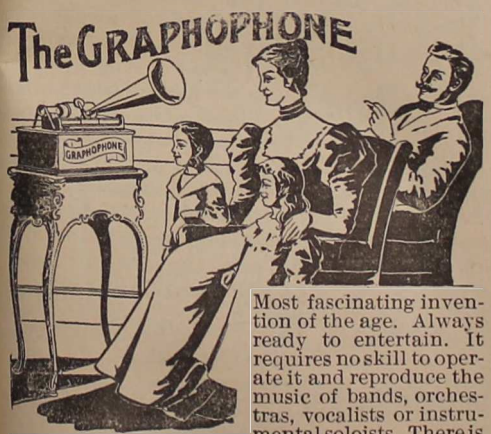
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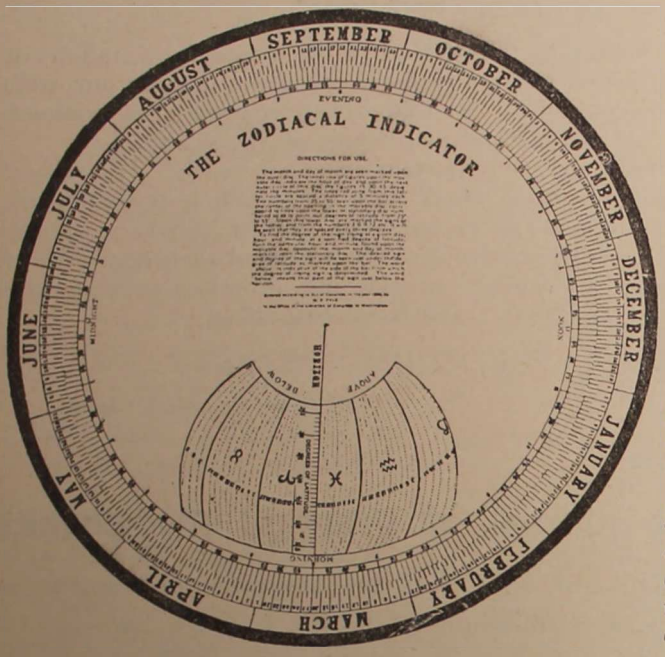
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