

The Occult Word.

With Malice Towards None;



With Charity For All.

Vol. III.

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EARNEST WORDS TO BUSINESS PEOPLE.

BY JOSEPHINE W. CABLES.

The complaint seems to come from everywhere: "We admire your work and wish to join you, but at the same time it will be quite impossible for us to rise to your altitude perhaps ever in this incarnation, for life is a stern reality, and it is a practical would we live in. We have many responsibilities and obligations which we must meet, and have no time for meditation and the study of Occultism." Our experience has taught us the error in these ideas. We would ask what *should* be the nature of contemplation and what that of Occultism? According to the ideas of many persons, those engaged in active business, many of them intellectual, earnest, valuable people, must pass through many incarnations in consequence of their business activity in this life, and can make no spiritual progress while engaged in active business. We feel that all legitimate business should benefit the world, should be a creative power, and one who labors conscientiously is a benefactor to more than himself. If he be a manufacturer and employs helpers, it seems to us he has many ways and means for self development; for he is surrounded by men and women, who look up to him by virtue of his position over them and for whom he should have a tender sympathy and anxious care. If they are poor and weak, and he is great and strong, so much more will be required because much has been given. He should be able to put himself in the place of the least of his employees, doing by them daily exactly as he would have them do by him, were their places reversed, bearing with patience all their weaknesses and mistakes, even though they seem at times wilful, trusting always in the law of compensation and the power of thought, fearing always to resort to any dishonest method, charging only a proper price for a proper article, wishing at the same time it may bless the buyer and do him good. We call this Occultism, because it is Spiritual, and Meditation because it requires Thought and Development, and we know it is quite easy and natural, for we have lived it all our lives, have employed people and been engrossed in business as deeply as any of our readers, with as many obligations to fulfil. Business done on any other basis is dangerous in the extreme, and struggles made to bless one's own by illegitimate means will curse rather than bless; and all those thus engaged should never think of Occultism or read Occult books. Surely all things may be done to the glory of good or God. Saint Paul must have felt the truth of this when he said:—"Whether therefore ye

eat or drink, or whatsoever ye do, do all to the glory of God." We do not know how a better opportunity can be given one than to be the employer of people, for his image becomes at once photographed upon the photosphere of each person employed, and this picture never errs. It is painted by a master hand and is either benign and beautiful, bearing sweet and grateful memories to the soul who carries it with him always, or a dark and sickly shadow, which will be the evil example and perhaps stumbling block to the hapless being so impressed. Business creations on our plane are but the physical counterparts of things or creations on another plane, and if the work here be accomplished in a just and unselfish manner then all is well done on both planes. When things visible will have passed from the eyes the invisible will appear visible, and become the real. Then will we know if we have laid up treasures above, and will not the grateful, loving thoughts of those we have helped here be a crown of glory for us to wear there? Indeed how can we bless others without blessing ourselves? For "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." All are not merchants or manufacturers. Many work alone, but what their hands find to do they can do with their hearts also. But none are so alone that they never meet other beings, either human or animal. Neither are any so poor that they have not a smile and a kind look to give as they pass by. And it would be well for such to know that thoughts are living things and all may people worlds with benign entities. *Ladies* often write us they would like to do something helpful, but that their sphere is so limited; and yet many of them have helpers in their families. This, truly, is a very grave responsibility, and if well observed will prove ample means for the practice of self control and unselfishness. And when there are children could anyone need a better opportunity to "Live the Life" than is thus afforded them? Indeed meditations in the form of helpful deeds cause no sickly development, and all earnest prayer or desire for the good of others is safe *Occultism*. There may be those who think and act otherwise, but we have not found their lives peaceful or especially pure. Much more might be said on these important subjects, but we have endeavored to give a hint to our many enquirers. Could we meet them face to face we might be able to give an answer to their special needs; but we would again say to all that every thought is a prayer, and he who wishes a man hung for any crime whatever has erected a gallows in his own world of being, on which he may one day be hanged for a greater crime than that of him whom he has condemned.

THE CHEVALIER DE B.

From Ghostland.

That afternoon, having retired to my library, and according to custom being about to compose myself to take half an hour's *siesta* before dressing for dinner, I was startled by the noiseless opening of the door, which, by the by, I generally locked on such occasions. Looking up in surprise, it being against the rule of that charmed scene even for my own daughters to enter without knocking at the door, I beheld, in a maze of astonishment which kept me speechless, the young Chevalier de B—. Speaking in an earnest, pleading tone, which somehow filled my eyes with an irrepressible moisture, he said: "Dear sir, there are some beings on earth who are not yet born into actual humanity. It requires for them a great change, most commonly a great sorrow, to effect that new birth in which the true union between body and soul takes place. One man may know many births and deaths in the course of a single life pilgrimage, and I am one of those who must be born again, conceived in sorrow and born through great anguish, before I can be really the man my too fond father deems me. To be a man I must be endowed with the passions of one,—with vices as well as virtues, and criminal as well as noble tendencies. As yet, the humanity which makes a full-grown soul is lacking in me, and I am not good, because I am not bad; not virtuous, pure, or noble, because I have no opposite propensities to rise above. My poor father has not created an angel, only endowed this frail form with a spiritual essence which yet lacks parts and passions. But O dear sir! the hour approaches when I shall be born again through a maternity of great sorrow. In that hour I shall stand in direst need of a human friend and helper: will you not be that friend? The world of spirits pleads with you for me, their child and servant."

At the conclusion of this extraordinary speech, every syllable of which seems to me to have been indelibly engraven on the tablets of my memory, he extended his hand toward me. As I was about to grasp it, my eye was arrested by the sight of the word ISABELLA inscribed in finely-formed, crimson letters across the palm of his small, white hand. This was the name of my deeply-cherished and long-lamented dear mother. I had often prayed that if the soul was immortal, could live, love, and know those they had left on earth, especially if they could minister to them, this most tender mother might be permitted to give me some sign which should convince me of the stupendous fact of her immortal being. No response had ever before been vouchsafed to my soul's deep aspiration, but even as I gazed on that

familiar name, and saw the letters melt or fade slowly away in the outstretched hand before me, the thought was irresistibly borne in upon my mind that here was the proof I sought. I have since, during the modern dispensation of Spiritualism, seen many a name of the beloved ones gone before, inscribed in fleshly characters upon a medium's body. I had heard of such stigmata appearing amongst my friends the French magnetists, but never had I witnessed aught so wonderful, aught that took so deep a hold upon my inmost convictions of spiritual identity before. As the letters faded, I rubbed my eyes, started, rubbed them again, and with my characteristic slowness was about to seize the young man's hand, and make a speech, assuring him of my eternal friendship and devotion to him, under whatever circumstances he might command it, when lo! he was gone. I rushed to the only door in the room, and found it locked on the inside just as I had left it.

Returning to my library table I found a volume of Shakespeare unclasped; open at the play of "The Tempest," a leaf turned down,—a liberty I never allowed with my books,—and a deep pencil-mark drawn underneath these lines of the fair Miranda's:

"Believe me, sir, it carries a brave form,—but 'tis a spirit."

And thus began our campaign with the Prospero and Ariel of the nineteenth century, Felix von Marx and his adopted son, the Chevalier de B.—

BELIEF, vs. FAITH.

BY DR. J. D. BUCK.

In the midst of all our philosophical discussions, definitions and Occult investigations we are sometimes only alienated from the truth, and driven still further from the path of action, which, fortunately for our weak brains and deluded minds, is so simple that a child can understand and follow it if he desires so to do. To *live the life* is the one thing needful, and to enable us to do this nothing is so helpful as the idea of brotherhood which takes the pride and conceit and selfishness out of us as nothing else can.

But as we journey on our way we naturally engage in conversation. Only a surly nature will disregard a cheery "Good Morning" from his traveling companion, and so we drop into conversation as we climb the hill together, not forgetting, however, that the sun is high and the journey long, and that we must press forward. Here comes a toiling brother who halts in his gait, and rambles to and fro with a sort of "go as you please" pace, like a ship sailing without ballast, quite a contrast to that other pilgrim, who, though quite as much at ease, and with comfortable garments which leave his limbs at ease and free to move, pursues his way almost like an arrow from a bow. The first is like a candle light blown by the winds; it flickers and almost disappears, and again flames up bravely! The other is like a light burning steadily in a quiet place, revealing no fantastic shadows, but showing every object clearly.

Now what makes the difference between these two pilgrims? The first was an orthodox "believer," who has shaken off his creeds, and having the idea that belief amounts to little is enjoying his freedom as a licensed pilgrim, saying to every one he meets, "See how free I am; none of your musty old creeds for me!" The other en-

tertains all propositions that interest him, and though free, is not *bound* by his freedom, but above all he has *Faith*, viz: He has "the *substance* of things hoped for," and his steady light, which dispels the shadows, also reaches beyond the veil, and he walks as though drawn by an irresistible magnet. True faith is the complexion of the soul, the temperament which determines the intensity of action, and unlike bodily temperament, it may be changed or cultivated provided only one has first the *desire* and then the *determination* to change it; without these no change is possible. On the contrary belief is like the toy houses which children build one moment, only to demolish the next, and they build and demolish with equal pleasure, and with shouts of laughter. Belief pertains to the mind, the result of intellectual gymnastics, the antics of the imagination mixed with all illusions and delusions. Our belief changes continually, consciously and unconsciously. To say, "I have *Faith* in God," determines the purpose of a life, but to say, "I believe in God," is coupled with belief also in a devil, and even devils may thus believe and be devils still.

What we need then is to cultivate faith, hope for it, pray for it, work for it. Unwavering faith only can inspire an unwavering purpose and only these can *press steadily forward*. But, says one, faith in what? Faith first in your *own soul*, faith in God, faith in man, faith in woman, faith in Right, in Truth, in Justice, in Brotherhood; in *everything* high and holy and beneficent. This is the light of the world, the redemption of man, the cure of all ills.

"*Thy faith hath saved thee, go thy way and sin no more.*"

JESUS, THE CHRIST.

From Art Magic.

Notwithstanding the fact that the worshippers of the Sun-God in the personality of the Jewish Messiah, destroy faith in his very existence by the wilful perversity with which they insist upon maintaining for him an impossible biography, the origin, growth and specialties of the Christian faith in Jerusalem, demand the interposition of a human founder, and point, with conclusive testimony, to the influence of a noble Essenian of precisely the character attributed to the meek and gentle Nazarene.

The biographies of Jesus were compiled long after his decease, and were evidently the work of men who, in order that the *Scripture might be fulfilled* in his person, interblended the records of his pure and holy ministry, with the miracles of that legend, which—as the history of the Sun-God—had been so popularly engraved into all religious systems throughout the East for thousands of years before the time of Jesus.

The true founder of Christian Theology was Paul. This indomitable Disciple was himself a Gnostic, and wrote in the true Cabalistic spirit of the *mystery of the Lord Jesus Christ*.

But to the immediate followers of the beloved Master, to those who had heard his voice, lived in his holy presence, shared his sufferings, and witnessed his exalted powers, Jesus was no mystery, his existence no myth. They had often marvelled at his words, and failed to understand that when he spoke from the simple standpoint of his humanity, he was one of themselves, and represented himself only as an imperfect mortal; but when he was "in the spirit," as he doubtless

often was, he spoke as if he had indeed lived before Abraham; as of "the Son of God," the mysterious and long-promised Messiah, who temporarily inspired, without being the actual personality of the man Jesus. The devotion which rose to enthusiasm, and subsequently to a faith which has survived the upheaval of dynasties, the rise and fall of empires, and the changes which have revolutionized the old earth and builded and rebuilt it again and again, was not founded on a myth, a mistake, or an idle superstition.

When good, pure, divinely inspired and divinely acting men enter upon the scene, and this poor, degraded humanity of ours can look up to such an one and feel his kind hand healing their sicknesses, and hear his tender tone compassionating them, and bringing them very near to the awful majesty of the unknown God, translating that majesty into the pitying and strictly human character of a Father, who can wonder that such an one was deemed of as a God, and invested with all the popular attributes of that mediatorial Deity, whose existences and occasional appearances on earth, incarnate in human form, had been taught and believed in for countless ages? The Jews were well acquainted with this popular idea, and their great theological teacher, Paul, obviously favored it; hence it cannot excite surprise that many of the early Christians were disposed to invest the memory of their beloved Master with the same divine attributes that had been assigned to many another great and good man before. Whatever the simple followers of Jesus may have deemed of his divinity, it was his gospel of love, his pure life, his divinely compassionate nature, that so endeared his memory to suffering human hearts, and sustained the faith of his disciples to preach his gospel amidst the fires of persecution and the tortures of martyrdom. But the simplicity and practical beauty of this gospel of love died out, when it became entangled in the sophisms of learning, and identified with incomprehensible systems of metaphysical speculation.

ESSENTIALS IN THEOSOPHY.

Will the OCCULT WORD allow me to make a few suggestions regarding the theosophical movement?

Like other religious movements, (we use the word "religious" in its largest significance as applied to theosophy) it contains two very different, though not necessarily antagonistic, elements—the spiritual and the intellectual. The former gives our theosophical societies whatever vitality and progressive power they may have. It is quickening, broadening, sustaining, undogmatic and unsectarian. The latter element may and may not cooperate. It is more or less addicted to theories and subtleties, reveries and flights of imagination, makes frequent mistakes, overestimates itself always, and tends toward bigotry, intolerance and formalism. Only when it is both animated and dominated by the spiritual is it very helpful.

It seems as if mankind had been sufficiently warned against the sterile effects of a preponderating intellectualism in religion. This has already been a breeder of words and discords, and when the individual becomes absorbed in them, life and character are neglected. Is it not right here that the danger, which may become disaster, impends over the theosophical movement?

I notice that Subba Row and Madame

Blavatsky have recently been disputing with some warmth about the number and meaning of the terms which should be used in explaining the nature of man. The apparent learning and metaphysical profundity exhibited in these articles, as in many others which have appeared from time to time in theosophical periodicals, are almost appalling to a simple-minded westerner who has not delved laboriously in oriental literature. No doubt it is desirable, on the intellectual plane, to make sharp definitions and clear distinctions, and have the technicalities of whatever philosophy may have been adopted well in hand, as it were; but it cannot be a matter of overshadowing importance, and we all know that valuable strength is often frittered away without profit in that direction; worse, that it is sometimes carried so far as to completely blind the spiritual vision, and of course, forgetfulness of man's chief necessities.

That vision is never for the learned only. Christ is reported as thanking the Father that He had "hid these things from the wise and prudent and revealed them unto babes." All but one of his apostles were unlettered men; and from their time to Jacob Boehme and Jacob Boehme to John Bunyan and the present, men and women of rare spiritual discernment and saintly lives have been springing up from the ranks of the low born and ignorant.

The words and opinions of others floating in the mind do not bear fruit unless impregnated by the spirit; nor without this is anything ever made plain to anyone by the thrust and counter-thrust of controversy. It is by living the life that we *know* of the doctrine. Do not some of our theosophical leaders need to emphasize this comprehensive fact more than they have done? and also to cease to divert attention from it by skillful dialectic displays, not always calm and kind? They may study technicalities and terminologies and symbols and phenomena with interest and benefit, perhaps, but not unless the study and use of them are subordinated to an earnest care for the soul's right attitude. Are we just? Are we honest? Are we diligent? Are we brave and resolute? Are we humble and faithful and helpful and loving? These questions, and such as these, are the first ones to be answered, and afterward, if at all, such as these: Where are the masters? Are the so called revelations about rounds and rings and races real revelations?

I find the following in a recently published theosophical book: "The man who is strong, who has resolved to find the unknown path, takes with the utmost care every step. He utters no idle word, he does no unconsidered action, he neglects no duty or office, however homely or however difficult. But while his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him." Sentences like these, directed to the will and the conduct, are worth volumes of dialectics about non-essentials.

How may our movement be thoroughly permeated by the fire of the spirit? Not by organization alone, however wisely constructed. Nor by system-building or system-analyzing. Nor by phenomenal marvels. Nor by mere intellectual beliefs relating to the masters, the development of man, the cosmogony of the universe, or anything else. With or without these, there must be the overmastering desire and purpose, fed by a great conviction, by the simplest and most

effective means possible, though it excite no wonder and no praise, to find and keep the Path, and help others to find and keep it. Willing is better than thinking.

A WEAK BROTHER.

"THOU SHALT NOT KILL."

The application which is made of this ancient law, is it seems to me neither logical or just. Why should we limit it to man alone and not apply it to animals? If not a sparrow falls but the Father takes note of it, surely the killing of birds for sport (?) is but murder in a degree. There is however in our present plane of development a *law of necessity* which must be enforced until we can develop beyond it. The necessity for protection—under this law it would be right to kill poisonous serpents and wild beasts and to take their life for food—but under no circumstances are we justified in taking life for sport. As the world increases in spirituality the use of flesh for food will diminish. Many who have investigated the subject carefully find that grains and fruits contain all the elements necessary for the health and strength of the human body, and that many diseases are caused by the consumption of flesh and blood. The application of this law in regard to murder is most crude, a man kills another—he has violated the law—we punish him by *killing him, thus we vindicate the law by breaking it*. Surely two wrongs do not make a right. Let us look at this matter from a spiritual stand point. Most people believe in a future life. Under the head of most people are classed Christians, Buddhists, Spiritualists and Theosophists. They may differ as to details, but on the general fact that the soul survives the body all are agreed. Then we must conclude when the body dies the soul remains. This is equally true when the body is killed either by accident or design. The intelligence is not of the body, nor are the passions or desires, these all belong to the soul and continue to exist after the destruction of the body. If you will grant these facts you will clearly see that legalized murder in lieu of producing good results must have an opposite effect. A man full of malice, hatred and lust takes life. The law kills him. What has been accomplished? This incarnation of wickedness has been turned loose in the world's atmosphere, the limitations which the body imposed have been removed. The prisoner is at large, free from the laws sight or grasp, angry and revengeful, polluting every place he touches inspiring in others crimes of every description. What should be done with them? you ask. Select some island far from our homes, where the foul maelstrom of crimes will not be contagious, to it send ALL who are worthy of death. Give them every attention that will promote cleanliness and health. Do not allow stimulants or tobacco used, feed them entirely on grains, vegetables and fruits and guard them as you would the apple of your eye. Work them early and late so that tired nature would rest at night rather than plot mischief or plan escapes. Let it be known that when one is sent to the island there is no escape, he will be dead to all the world and both soul and body will be kept free from contaminating the earth. Would not this plan be better than legal murder? The prisoners too would be better off in every way. Clean bodies, clean food, pure air and ample work, regular hours, must in time work such a reform in their physical condi-

tion as will react happily on their mental and spiritual states, and with proper advice and instruction would undoubtedly effect many reforms. B. W.

And would ultimately result in their liberation and restoration to society.—Eds.

THE PERFECT WAY.

Extracts Concerning the Interpretation of Scripture and Prophesying and Prophecy.

"If, therefore, they be Mystic Books, they ought also to have a Mystic Consideration. But the Fault of most Writers lieth in this,—that they distinguish not between the Books of Moses the Prophet, and those Books which are of an historical Nature. And this is the more surprising because not a few of such Critics have rightly discerned the esoteric Character, if not indeed the true Interpretation, of the Story of Eden; yet have they not applied to the Remainder of the Allegory the same Method which they found to fit the Beginning; but so soon as they are over the earlier Stanzas of the Poem, they would have the Rest of it to be of another Nature.

"It is, then, pretty well established and accepted of most Authors, that the Legend of Adam and Eve, and of the Miraculous Tree and the Fruit which was the Occasion of Death, is, like the Story of Eros and Psyche, and so many others of all Religions, a Parable with a hidden, that is, with a Mystic Meaning. But so also is the Legend which follows concerning the Sons of these Mystical Parents, the Story of Cain and Abel his Brother, the Story of the Flood, of the Ark, of the saving of the clean and unclean Beasts, of the Rainbow, of the twelve Sons of Jacob, and, not stopping there, of the whole Relation concerning the Flight out of Egypt. For it is not to be supposed that the two Sacrifices offered to God by the Sons of Adam, were real Sacrifices, any more than it is to be supposed that the Apple which caused the Doom of Mankind, was a real Apple. It ought to be known, indeed, for the right Understanding of the Mystical Books, that in their esoteric Sense they deal, not with material Things, but with spiritual Realities; and that as Adam is not a Man, nor Eve a Woman, nor the Tree a Plant in its true Signification, so also are not the Beasts named in the same Books real Beasts, but that the Mystic Intention of them is implied. When, therefore, it is written that Abel took of the Firstlings of his Flock to offer unto the Lord, it is signified that he offered that which a Lamb implies, and which is the holiest and highest of spiritual Gifts. Nor is Abel himself a real Person, but the Type and spiritual presentation of the Race of the Prophets; of whom, also, Moses was a Member, together with the Patriarchs. Were the Prophets, then, Shedders of Blood? God forbid; they dealt not with Things material, but with spiritual Significations. Their Lambs without Spot, their white Doves, their Goats, their Rams, and other sacred Creatures, are so many Signs and Symbols of the various Graces and Gifts which a Mystic People should offer to Heaven. Without such Sacrifices is no Remission of Sin. But when the Mystic Sense was lost, then Carnage followed, the Prophets ceased out of the Land, and the Priests bore rule over the People. Then, when again the Voice of the Prophets arose, they were constrained to speak plainly, and

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BY MRS. JOSEPHINE W. CABLES.

W. T. BROWN,
Associate Editor.

A new commandment I give unto you; That ye love one another.—JOHN xiii. 34.

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THE UPWARD WAY.

The question is frequently asked, What shall we do to find the path that leads to the higher life? While no answer can be given that would exactly fit every particular case, still some deductions from the Christ laws—Love the Lord thy God and thy neighbor—on which foundation the Rochester Brotherhood is building, may be of service to some of our friends. The great object of life, at least on this plane, is to gain a knowledge of the creative law, that which always tends towards perfection,—and this we are told can only be gained by experience. We are however certain that if we will truly put ourselves in another's place so as to feel as they feel, desire as they desire, think as they think, we can readily carry the thought to the point where it would be expressed in action and then—stop. We have to all intents and purposes lived that much of another's life and have gained just as much experience as if it had been our life. An objection would be that we cannot fully and truly enter into another's life in that way. Still we can try and the more we try the more nearly we will succeed. We will suppose we have a case in Court, one where we feel certain that our side is right, still let us for a few moments become impersonal and look at it for the other side. Let us consider what view we would take, what we would consider just and right and proper were we the party of the second part rather than the party of the first part. We read in the paper of a mob made desperate by want, sacking shops for bread. Our first thought is where were the police, these men *must be arrested and punished*, property is not safe! No property is not safe. What would we do were we in their places? Without food or shelter, without work or means, our wives and children in the roofless street crying for bread, and we have only a stone, which we can give. What would we do? Pause and think before condemning so loudly. Let us suppose we are at the head of a large establishment, an household with many servants, a factory with many employees, or an office with many clerks. Do we ever stop to consider that they have their joys and sorrows, their pleasures and pains, their prides and ambitions, their feelings as tender as ours? Before we make rules—and rules that are to be enforced by fear of loss of place if disobeyed—as to what they shall do, what they shall wear, how they shall act—to bow here to smile there, to dress like a doll and perform like a simpleton, crushing out all individuality and character—let us remember that the charter or warrant on which our authority is based consists generally in a few brief dollars that are lent to us by a wise Karmic law to see what use we will make of power. Let us remember that as the wheel of life turns in its endless round we who are now in command may be commanded, and as we have sown so shall we reap; as we have judged so shall we be judged. A man, notorious for his bad habits, if he only has rank or money or both, is received and fawned upon by ladies, carressed and courted that their then pure

sweet daughters may win the prize? Remember, oh remember, that riches take to themselves wings and fly away, that rank is only an accident of position, and a social revolution in a few months may overturn the most ancient family tree and trail its branches and titles in the dust. Pause and consider, before remorse has lengthened your minutes into hours, your hours into days, your days into years of suffering and regret, that you have been entrusted with the keeping of an immortal soul, one which will surely be taken away, if you are unfaithful to the trust reposed in you. In the life to come what answer could you make when you meet the wronged soul face to face and are told thou didst have her in thy keeping and didst betray thy trust, selfishly for rank and power that are but dust and ashes now.

The above article is written by one of our young brothers who knows whereof he speaks. He has many men in his employ and his sympathy with them and his great generosity are well known to the Rochester Brotherhood.—Eds.

Immediately upon this issue of the OCCULT WORD, Brother Will Aldrich, who is at present at "The Home," will take Mrs. Cables to his southern home in Aldrich, Alabama, to spend a part of the severe weather. Mrs. Cables will probably be gone several months and her correspondence will be sent to Aldrich, Shelby Co., Ala., where she will be glad to hear from all.

The Hermetist is the name of a little sheet which comes from Chicago. It is edited by our friends Dr. and Mrs. Phelon. It forms a good advertisement for Hermetic works, and may do much good in the dissemination of Theosophical literature.

REVIEWS.

Across the Threshold.

J. C. Street is the author, and Lee & Sheppard, Boston, the publishers of a new volume of nearly 600 pages, entitled *"The Hidden Way Across the Threshold."* The introduction states that the author was earnestly solicited to write it by highly esteemed friends, who deemed that his experience "as a student and medium of occult forces and his union and intercourse with the adepts of many lands and the dervishes and lamas of the East, might enable him to furnish some valuable information concerning the mysteries of the occult world." He claims, "the guidance of the divinity which stirs within us, and from departed souls now in heaven," but admits that "the charge of plagiarism may be justly brought," because the work is a compilation from many sources of information, and "it was necessary in the abridgement of space to use that which was most expressive in fewest words, and desirable to present that which was relevant to the subject from whatever source obtained." He has been too sparing of credits and quotation marks in places, but the book contains a mass of information and suggestions on occult subjects, which cannot fail to be helpful to discriminating students. The claim to divine or adept guidance, is to be received with qualifications. Similar claims are made for "Isis," "Esoteric Buddhism," "Man," "Light on the Path," and other theosophical treatises, permitting the inference that they are to be accepted without question as authoritative revelations. The reader of these books is cautioned against both the claim and the inference, and advised to test them all in the light of his own reason, however feeble that may be, as carefully as possible. There is danger of cultivating a blind credulity, and being led astray by such claims, which though honestly made are as likely to be untrue, or only partly true, as otherwise. But Mr. Street's large volume is per-

meated by an excellent spirit and shows diversified knowledge, and is not one to be thrown aside. There are eighteen chapters, touching upon nearly the whole range of occult subjects, with a number of illustrative cuts, including a frontispiece showing the interior of the Temple of Delphi. It is noteworthy, that the author regards theosophy as one thing, and the Aryan Theosophical Society quite another, because the latter presents Buddhistic principles, in a way not adapted to the Caucasian race. Aryan theosophy, he says, has "much theory and worship, with rules and creed, but little true religion." This prompts the remark that a conviction has been spreading among western theosophists, that an adequate statement of occult doctrines, for the average intelligence of the people, has not yet been made. Such a statement in succinct form, in clear Anglo-Saxon, with clear explanations or language illustrations, adapted to western modes of thought and life, is needed. It is felt that while the teachings which have come from the Orient have been greatly instructive, they are too much shaded, with race and caste dogmatisms, which do not properly belong to the universal religion, and that the Caucasian is nearer to the broader and more progressive mind, in relation to spiritual as well as intellectual and material things; also that the Judean Christ stands in far more intimate and useful relation to it than the Indian Buddha, when rightly understood. Oriental theosophists, and those in close sympathy with them, will not admit the correctness of this view, but its growing strength among American theosophists is apparent.

Christos.

About the time the last number of the OCCULT WORD went to press the first pamphlet publication of Rochester Brotherhood appeared. The subject is "Christos," and it is doubtful if so succinct and admirable a statement of the Christ problem from the esoteric point of view has before been made. Christ is presented as the ideal man. "But the attainment of perfection," says the author, "is the attainment of divinity; therefore the ideal man is the human God." Expanding this thought logically in accordance with the gospel histories, he comes to the crucifixion, and finds that "the crucifixion of the human is the enthronement of the divine." Following Christ is a striving after ideal manhood. Man is saved, not by himself, but by the living Christ in his soul. He knows only by experience. He must drink the cup of sorrow to scale the heights of joy. "The grandest of all truths is that embodied in the Christ idea; in it lies, now and ever, the happiness of humanity." "Christos" is a pamphlet worthy of careful study by all who are seeking new light, and we know our friends will do what they can to give it a wide circulation.

A CHRISTMAS LEGEND.

BY MATTHEW ARNOLD.

Saint Brandan sails the northern seas;
The brotherhoods of saints are glad;
He greets them once, he sails again.
So late! Such storms! The Saint is mad!
He heard, across the howling seas
Chime convent-bells on wintry nights;
He saw on spray-swept Hebrides,
Twinkle the monastery lights.
But north, still north Saint Brandan steered—
And now no bells, no convents more!
The hurtling Polar lights are neared,
The sea without a human shore.
At last, it was the Christmas night;
(Stars shone after a day of storm,)
He sees float past an iceberg white,
And on it, — Christ! — a living form!
That furtive mien, that scowling eye,
Of hair that red and tufted fell—
It is — oh where shall Brandan fly? —
That traitor, Judas, out of hell.
Palsied with terror, Brandan sate;
The moon was bright, the iceberg near;
He hears a voice sigh humbly: "Wait!
By high permission am I here.

"One moment wait, thou holy man!
On earth my crime my death they knew;
My name is under all men's ban,—
Ah, tell them of my respite too!"

"Tell them, one blessed Christmas night—
(It was the first after I came,
Breathing self-murder, frenzy, spite,
To rue my guilt in endless flame.)—

"I felt, as I in torment lay
'Mid the souls plagued by heavenly power,
An angel touch mine arm and say:
'Go hence and cool thyself an hour!'"

"Ah, whence this mercy, Lord?" I said.
'The Leper, recollect,' said he,
Who asked the pa-sers-by for aid,
In Joppa, and thy charity!"

"Then I remembered how I went,
In Joppa, through the public street,
One morn when the sirocco spent
Its storms of dust, with burning heat.

"And in the street a Leper sat,
Shivering with fever, naked, old;
Sand raked his sores from heel to pate,
The hot wind fevered him five-fold.

"He gazed upon me as I passed,
And murmured: 'Help me or I die!'
To the poor wretch my cloak I cast,
Saw him look eased and hurried by.

"Oh, Brandan, think what grace divine,
What blessing must full goodness shower,
When fragment of it small, like mine,
Hath such inestimable power!"

"Well-fed, well-clothed, well-friended, I
Did that chance act of good, that one!
Then went my way to kill and lie—
Forgot my good as soon as done.

"That germ of kindness, in the womb
Of mercy caught, did not expire;
Outlives my guilt, outlives my doom,
And friends me in the pit of fire.

"Once every year, when carols wake,
On earth, the Christmas-night's repose,
Arising from the sinner's lake,
I journey to these healing snows.

"I staunch with ice my burning breast,
With silence balm my whirling brain.
O, Brandan! to this hour of rest,
That Joppa leper's ease was pain."

Tears started to Saint Brandan's eyes,
He bowed his head, he breathed a prayer.
When he looked up,—tenantless lies
The iceberg in the frosty air!

THE PERFECT WAY.

Continued from page 11.

declared in a Tongue foreign to their Method, that the Sacrifices of God are not the Flesh of Bulls or the Blood of Goats, but holy Vows and sacred Thanksgivings, their Mystical Counterparts. As God is a Spirit, so also are His Sacrifices Spiritual. What Folly, what Ignorance, to offer material Flesh and Drink to pure Power and essential Being! Surely in vain have the Prophets spoken, and in vain have the Christs been manifested!"

"You ask the method and nature of Inspiration, and the means whereby God revealeth the Truth.

2. Know that there is no enlightenment from without: The secret of things is revealed from within.

3. From without cometh no Divine Revelation; but the Spirit within beareth witness.

4. To him that hath it is given, and he hath the more abundantly.

5. None is a prophet save he who knoweth: The Instructor of the people is a man of many lives.

6. Inborn knowledge and the Perception of things, these are the sources of Revelation: the Soul of the man instructeth him, having already learned by experience.

7. Intuition is Inborn Experience; that which the Soul knoweth of old and of former years.

8. And Illumination is the Light of Wisdom, whereby a man perceiveth heavenly secrets.

9. Which Light is the Spirit of God within the man, showing unto him the things of God.

10. Do not think that I tell you anything you know not; all cometh from within: the Spirit that informeth is the Spirit of God in the prophet.

11. What, then, you ask, is the Medium; and how are to be regarded the utterances of one speaking in trance?

12. God speaketh through no man in the way you suppose; for the Spirit of the Prophet beholdeth God with open eyes. If he fall into a trance, his eyes are open, and his interior man knoweth what is spoken by him.

13. But when a man speaketh that which he knoweth not, he is obsessed: an impure Spirit, or one that is bound, hath entered into him.

14. There are many such, but their words are as the words of men who know not: these are not prophets nor inspired.

15. God obsesseth no man; God is revealed: and he to whom God is revealed speaketh that which he knoweth.

16. Christ Jesus understandeth God: he knoweth that of which he beareth witness.

17. But they who, being Mediums, utter in trance things of which they have no knowledge, and of which their own Spirit is uninformed: these are obsessed with a spirit of divination, a strange spirit, not their own.

18. Of such beware, for they speak many lies, and are deceivers, working often for gain or for pleasure sake: and they are a grief and a snare to the faithful.

19. Inspiration may indeed be mediumship, but it is conscious; and the knowledge of the prophet instructeth him.

20. Even though he speak in an ecstasy, he uttereth nothing that he knoweth not.

21. Thou who art a prophet hast had many lives: yea, thou hast taught many nations, and hast stood before kings.

22. And God hath instructed thee in the years that are past; and in the former times of the earth.

23. By prayer, by fasting, by meditation, by painful seeking, hast thou attained that thou knowest.

24. There is no knowledge but by labour; there is no intuition but by experience.

25. I have seen thee on the hills of the East: I have followed thy steps in the Wilderness: I have seen thee adore at sunrise: I have marked thy night watches in the caves of the mountains.

26. Thou hast attained with patience, O prophet: God hath revealed the truth to thee from within."

A LETTER FROM A FRIEND.

3021 EASTON AVENUE,
ST. LOUIS, MO., March 19, '87.

MRS. JOSEPHINE W. CABLES:

My Dear Madam.—Enclosed please find \$1, for which send me the OCCULT WORD for one year.

My apparent indifference to the little paper was due to the fact that I had several books which monopolized my attention and fresh reading matter seemed to be constantly flowing in upon me. I therefore allowed

several copies of your paper to accumulate before I attempted to read them; and then I found so many good things in them that I was sorry that I had neglected them so long. Among the things that pleased me most was an article by yourself in which you indicate that students of theology can find what they are seeking just as easily and effectually by following the path pointed out by Jesus of Nazareth as by clinging to Oriental ideas and the tenets of Buddhism. It seemed to me nearly two years ago that there was too much of an inclination to desert the Bible and ignore Our Saviour and to cultivate ideas which seem, and really are, foreign to the prevailing customs and natural inclinations of residents of this part of the world. In my opinion Jesus, Buddha, Mohammed and all the great religious teachers taught the same truth—that there is but one truth and that they did not differ except perhaps in a few unimportant details. And while it is in keeping with the fitness of things that a native of Asia should be a Buddhist or a Mohammedan, it is equally the proper thing that an American should be a Christian. And still we can all be as brothers and all worship the same God—for there is but one God and Jesus, Buddha and Mohammed all taught of Him. It has quite often occurred to me that if American Theosophists would teach more Christianity and less of Buddhism, much more good would be accomplished. You, I believe, have started out in the right course to make many good Theosophists, for no one can drift into black magic who follows closely the teachings of our blessed Jesus.

I regret to say that our St. Louis branch has all gone to pieces and its wreck I attribute to too much Orientalism and desire for phenomena and too little Christianity and brotherly love.

May God bless you and give your valuable little paper a wide circulation.

Fraternally yours,

ALEX. R. WEBB.

Since writing the foregoing Mr. Webb has been appointed to the U. S. Consulate at Manilla, Philippine Islands. Our heartiest good wishes go with our brother to his home in the Orient.—Eds.

A REQUEST FOR LIGHT AND A REPLY.

BOSTON, Nov 4th.

DEAR MRS. CABLES:

I see in my constant study of the "New Law," continual admonition "to cultivate the Christ within;" "to develop our spiritual life;" "to evolve and strengthen the hidden Force;" etc. etc. Now, one-half Christendom, (we will hope,) are constantly striving, struggling, and trying to do this very thing; but with all the assertions of the new books, "that the inner spirit can be cultivated and developed," which we all feel, none tells us how to do this, except in *vague* and intangible words, meaningless in fact. In order to grasp a thing, there must be something to grasp. If we cannot see it, some of all those who "know" or constantly assert it, should throw us the rope we cannot in our darkness see, that we may grasp it. We have a certain something within us by which we know, and feel, it is possible to do it: and when it is asserted, the "*process is easy*:" will you ask some of your contributors, or perhaps you will yourself be good enough in your next number of the OCCULT WORD, to tell us groping ones.

first, how to learn to concentrate our inward selves, or thoughts? *second*, how to try to develop our Spiritual Nature? *third*, in meditation, or silent communion, what should one meditate upon? One will write—"to develop the inner life, meditate." We all know we cannot meditate upon nothing. It would seem, that it might be worth while to make a catechism for strivers after inner light.

Perhaps in your paper, besides writing some really tangible way, you could direct us to some book, which will benefit us. I shall look for your next number anxiously.

Truly yours,
A CONSTANT STUDENT.

Those who wish to become *yogis* go by themselves, take certain positions, place their minds on one object and try over and over again, until the mind is obedient to the will. They would also develop their spiritual nature by the same process. They would meditate upon their own "*atma*" or "*Buddhi*." We would refer our correspondent to the many books which she has already read for the Yoga Philosophy. We have at the present time very little interest in them. We love the life of Buddha as far as we can understand it, *knowing full well* the time is not yet for us to comprehend with any certainty the Buddha or the Christ. Many cry "Lo here!" "Lo there!" but they know not, or their faces would shine like the sun. The Western World is indebted to Mr. Max Müller for the translations known as "Sacred Books of the East," which give us the living words of the Light of Asia, and in which we find that the Buddha did not consider asceticism highest. We find the Buddha and the Christ walking among the lowly, doing deeds of love and mercy, showing a pity which was God-like. We would prefer to follow them in such labors as these. This we can safely do, though *we* were not born Buddhas or Christs. As has been written by our pens before, we consider there is a difference between a Saint and a Magician. A Saint lives for others, a Magician for himself. The Saint in as immortal Spirit, the Magician is immortal on earth. We think our editorials in the OCCULT WORD are one continuous catechism, or book of rules, oft repeated. We would again suggest to all persons striving to strengthen the mind, to first heal it of the diseases such as anger, impatience, and intolerance, and develop the love principle in its fullness in their every-day life. When this is done, they will find they have the wisdom and the power, and "have achieved."—EDS. OCCULT WORD.

THE DIGNITY OF LABOR.

LANSING, MICH., JUNE 3, 1887.
MRS. JOSEPHINE W. CABLES:

Madame—Your letter of May 27th is at hand. I am glad that you are interested in the Knights of Labor. It is a grand organization. It is the only fraternity in the world that recognizes the brotherhood and sisterhood of ALL men and women, and our society practices what it preaches. No distinction is made in membership on account of sex, color, creed or nationality. We are laboring to elevate men and women to a

higher plane of thinking and living. Our membership at present is among the laboring classes. I enclose our declaration of principles, which is worthy of a careful and thoughtful reading.

My objections to our Theosophical, Hermetic, Occult, Metaphysical and other societies is that they are not *practical*. They are speculative. They are parlor societies. Now what we want to-day is men and women who are so overshadowed with the Christ spirit from within that self is lost sight of in practical work among the masses.

The work of Christ was among the poor and lowly. We all have the same mission to-day.

Fraternally,
C. E. BARNES.

THE ROSICRUCIANS' THEORY OF MUSIC.

From Art Magic.

"The whole world is a musical instrument, a chromatic, sensible instrument; life a chromatic and diatonic scale of musical tones. The axis or pole of the celestial world is intersected by the spiritual sun, or centre of sentient being and from thence stream forth rays of light, which, divided, form color, which, by motion, give off tones of music, filling the universe with celestial sound. Every man has a spark of microcosmic sun in his own being, and thus microcosmically diffuses rays of light, and tones, broken by the incoherencies of matter 'tis true, but still in essence, musical tones. Earthly music is the faintest tradition of the angelic state. It remains in the mind of man as the dream of a lost paradise.

"Music is yet master of man's emotions, and therefore of man. Heavenly music is produced from impact upon the paths of planets, which stand as chords or strings to the rays of the sun, hence light and heat, traveling between solar centres and circumferences, waken tones, notes, chords, the sum of which is eternal music."

"This is earthly music a relic, a dream, a memory of heaven, an efflux from the motion of planetary bodies, a celestial speech, whose dim echoes are heard and imitated on earth, and thus are light and tone, colors and music, inextricably combined by one producing cause."

If the eyes of mortals could be opened to behold the conditions of the atmosphere during the yells, shrieks and cries of a party of howling dervishes, the beating of "tom-toms" (drums), or crashing cymbals in the mantic rites of a party of Siberian Schamans, Lapps, or Thibetian Lamas, they would see the air tossed and torn into angular curves, jagged prominences, literally driven about into crooked turns and sharp corners. This is no exaggeration, no mere flight of a mystic's fancy. If we cannot see it, the science of acoustics assures us it must be so, and this accounts for the wild and mantic character of barbaric spiritism, induced, as it so often is, by noise. On the other hand, the same clairvoyant vision would behold the atmosphere vibrating to fine music, full of regular undulating lines, every curve, swell and depression equal throughout the whole length of the waves, and though the lines might vary, each would bear such harmonious and graceful relations to the other, that the whole atmosphere would appear as an exquisite landscape; blended lights and shadows wonderfully graduated into an ocean of billowy air, where not a single wave presented an angular, inharmonious, or irregular curve. And these delightfully organized strata of atmosphere impinge upon the physical forms

of the listeners, penetrate the very marrow in the bone, and rearrange the very structure of every fibre in the system. Can the reader now understand the mysteries of snake-charming by the sweet and monotonous effect of certain musical instruments?—Why, moreover, nearly every beast and bird partakes of the spell that music imparts?

We could fill a volume with narratives of the potent effects of music upon the animal kingdom, and the *variety* of those effects upon different creatures, under the influence of different tones. The reader too, may understand why the distracting clamors of the battle-field, the bombardment of a city, the dances and whoops of the red Indians, the shouts and howls of Dervishes, and other ecstasies of low grades, summon from the crypts of the earth embryotic Elementaries, and fire the brains of listening mortals with madness or ecstasy. The spells of enchantment, fascination, delight, health, and harmony, that sweet music produces, no language can describe; but our readers need question no more its uses in sacred services, solemn invocations, spirit circles, or any scenes where it is desirable to lift a mortal up to heaven, and draw an angel down.

AN IDEA OF GOD AND SPACE.

It seems to be necessary for the purpose of studying Occult subjects to formulate an idea of *God*. We however know that we cannot, nor any other resident on the physical plane, arrive at a true conception of the UNKNOWABLE, still we must have a foundation or starting point on which to build our ideas of things spiritual. I have found the following conception useful in my own studies and send it to the OCCULT WORD, thinking it might be of service to other students. A cell is conceded to be the basis of all form whether vegetable or animal. Physical man is but an aggregation of cells, and is said to be a copy, in miniature, of the universe. Let us conceive of *God* as an immense man composed of millions of cells, and a single cell would represent *the universe* as we know it or can think of it. Space would then be *God's* body and the "wall of the unmanifested" would be the aura of this universe cell. In one short earth life, or in many such it would be impossible to explore the universe and to know all that is therein contained. We can clearly see how impossible it would be to know *God* when His outward form may be composed of millions of such universes. Let us then understand how limited we are in this direction and turn our attention to things of more importance than striving after something which is by its nature impossible for us to understand. Let us consider the world as *it is* and strive to better the condition of all. By so doing we will learn that only by raising up others can we be raised up.

A. K. E.

[Not by speculative intellection can we solve the problem of the Infinite and Finite, the Abstract and Concrete. But by good deeds we may hope that the Light will come by reflex action.—EDS.]

ASTRAL PERCEPTION.

Extracts from The Platonist, of Sept., 1887.

Any distinction between good and evil is certainly fatal to clear thinking.* The distinction between matter and spirit is no less misleading; for how can spirit, if entirely immaterial, produce effects upon matter? In the ultimate, matter and spirit are the same. Matter, we are told, exists in seven

states, of which the astral light is the fourth. The three states of matter ordinarily spoken of are the solid, the liquid, and the gaseous; but from the most dense solid up to the finest gas there is no breach of continuity. All gases can be converted into liquids, all liquids into solids. They differ only in the vibratory ratio of their constituent atoms. The particles in a gaseous body vibrate more freely than those of a liquid; those of a liquid more freely than those of a solid. If the particles of iron are increased in vibration by the application of heat, the iron becomes first a liquid, then a gas. The so-called forces of modern science, light, heat, sound electricity, etc. are "modes of motion" or vibration. All forces are correlated; electricity, for example, is convertible into light, heat, magnetism. Life itself is but vibration. The falling of a stone to the earth is as clearly an exhibition of life as is the movement of a man's arm. "Man," say the physical scientists, "is matter in a state of low vibration; thought is matter in a state of high vibration." We may add as a corollary that spirit is matter in its highest possible vibration. Evil is, therefore, discordant vibration.

A thought assumes visible form in the fourth state of matter. Then, by controlling its vibrations, it may be brought down to the three lower states of matter. The adept, by thus controlling the vibrations of matter, can create or destroy forms at will, resolve them into the *prima materia*, or astral light, or draw them down to the physical plane. The inventor, the mechanic, the artist, even the boy whose jack-knife gives definite outlines to a stick of wood, each does but transfer an idea from a higher to a lower plane; the idea already exists, for all things here below are but shadows of the above, and the astral light, being the medium through which all forms thus come and go, is therefore filled with the forms of all things past, present and to come.

As, in the waking state, the physical body is the vehicle of waking consciousness, so in dreaming sleep the astral or fluidic body is the instrument of the soul's activities on the astral plane; and just as the gross body derives its nourishment from matter in the three lower states, so the fluidic body is sustained by matter in the fourth state, or astral light. During sleep it absorbs the light by immersion, during the waking state it respires it; this breathing produces about each person a magnetic aura, extending about four inches, like a halo, from the physical body, its color betraying the vibratory ratio of each person: corresponding to the color of the solar spectrum, it is violet in persons of high spirituality,[†] and, running down the scale through blue, green, yellow, orange, becomes red in gross and sensual persons; in those who are intensely evil the aura is muddy and black. This is aspiration, or the outgoing breath of the soul, which is not only thus colored by its vibrations, but is filled with reflections of the individual's actions and thoughts. These reflections in the astral light preserve imperishably all the thoughts of humanity. The activities of the soul during sleep are of a much higher order than when in the waking state and impeded by the organic body.

All persons live dual lives; upon the physical plane when awake, upon the astral plane when asleep; yet the same barrier lies between these two lives that bars the living from the dead—change of consciousness. Still, there is a constant interflow of

influence between these states, as between the dead and the living, and frequently, in both cases, this barrier is overleaped. Vivid experiences in the astral body, during sleep, are often transferred by memory to the waking state; as, for example, a person dreams of being present at a certain place and observing events occurring there, and investigation discloses that the events actually took place at the time, demonstrating that he was there in the astral vehicle.

The term astral light is used as synonymous with Akasa, or ether, though sometimes limited to that condensation of the ether constituting the soul of the earth, or a star. It may be described as the universal substance out of which, when set in motion by the divine resonance of the Logos, at the beginning of a *manvantara*, or evolutionary cycle, all forms spring into existence; or it may be said to be the universal mind, containing all ideas, or souls, which express themselves as forms during the downward arc of the cycle of evolution and fall back to formlessness during the returning arc; or it may be called the midland where matter and spirit meet and blend, and through which the illusions of form make their exits and their entrances. These forms are either total, as immortal souls, or partial, as the elementals. The latter are often mere products of the seer's imagination, his ideas assuming visible shapes; many of the horrible ones are semi-intelligent beings created in the plastic world-soul by the evil thoughts and deeds of humanity. They assail and strive to drive back everyone who rises above the material plane. The animal in man, his lower self, also endeavors to hold him back, jeers at his higher principles when they aspire, tricks him even into taking that humiliating step from the sublime to the ridiculous, allies itself with a congeries of all the evil forces he has called into being in the astral light during his past, and so seek to terrify or tempt him from the path his higher nature bids him follow.

* The moral intent of the Universe is to distinguish between Good and Evil, and, recognizing the latter, to transform it to Good by Blessing. Such is the meaning of Existence as opposed to Being. Nothing is gained by leading up to an Abstraction and reusing there.—Eds.

† We think yellow, tending to brilliance, is the color denotative of high spirituality.—Eds.

THE SCIENCE OF MENTAL HEALING.

THE OCCULT WORD is at hand. I am glad to see it. I want the paper to prosper. I make bold to refer to the article "The Science of Mental Healing" by Didymus, as well as the Ed. O. W. Note. It seems to me the author of the above must have confined his attention entirely to the teaching of the extreme wing of *Absolute Idealism*, rather than to the School of Rational Idealism which every F. T. S. must admit to be true in the very nature of things. Mr. Whitehead is very far from being the first who has "discarded frankly all assumption of miracle or order of sanctity," and who has declared that in fixedness of attention, determined clearing the mind of all mental images of disease both consciously and unconsciously, through thought directed without a moments withdrawal from the purpose cures are continually being accomplished. To deny this would be denying in the face of overwhelming evidence. Such cures are taking place every day. Faith is (apart from any theological dogma) an actual mental

power in the subjective world of thought, as surely so as electricity is in the material realm. Faith and trust are powers of mind which move one right into the thing *thought*; if he has by concentration trained the will to respond the spoken word "It is!" I have known weak suffering women who never heard of "Ram Lal" or "Mondstern," and to whom "Karma" would mean simply nothing. Still when I said to them you have been "thinking all these years the very thing you do not want," "Sickness, Suffering and Sorrow," now begin to think health, joy and peace for yourself, think it and have *faith* in your thinking. "Is that all there is to do?" one poor woman said, "why I can do that." "Yes, my dear," I said, "that is all, God works by law, *inexorable law*. One of those laws is the law of thought, 'As a man thinketh so is he.' That moment Faith stirred within her—every function felt the impetus; and the thing she thought actualized itself in the body.

To another poor sufferer, *one* who lived in a state of chronic fear until every nerve in the body responded to the mental tension, I said "Fear and doubt are forces which act in the subjective realm of thought and often brings to pass the very thing you fear. If not the thing itself, it acts on the weakest organ in the body, and then through sympathy on every other organ of the body, and disease results." When by infusing into her mind through spoken words and silent thought some of my own Faith in an Omni-present Good I overcame her Fear, she was *well*. There are Writers, Teachers and Healers, who work from just this point, and they are turning back upon itself the tide of disease and suffering. But these men and women who are working so unflinchingly in the face of dogmatic assumption have no time to give to the control of "external nature." To such to mitigate human suffering is more than to "dim the moonbeams by magical mist," "or feel a stout tree;" and though they would not claim any "special divine gift," still they have come to *know* that to think with the *Good*, and deny the power of *Evil* is to bring the good, and overcome the evil, not by any miracle but through natural law. Law natural to the thought realm.

Then again, my Sister, surely you know that to be able to write F. T. S. after the name does not by any manner of means make a Theosophist, and that there are Theosophists who are not members of the Order. Why should we think it worth our while to investigate this grand *Truth*, just because our Brother Prof. Whitehead has caught the gleams, which have illumined so many minds all through the ages? For the ancient history of "Mental Healing" is far more than its modern history. He who believes in any "infallible cult or individual" as the "authority" on this subject, or who only looks to the writers and teachers who promulgate an absolute Idealism, must necessarily be very far from the real *Truth*. Now dear, I assume nothing. *Truth* will demonstrate itself, for it is Eternal.

Yours for all that is Good, True, and Beautiful. S. A. H.

SOUL POWERS AND SPIRITUAL GIFTS.

BY F. B. DOWD.

The world has been as far advanced in spiritual things in the long ago as now—and probably much further: but what use was it to them? They had their oracles and their

temples, and GODS and *guides* without number; but all this did not prevent retrogression. The ground must now all be traveled over again. Again must the priesthood be organized, the temples built, the altars reared, and the fires lighted: and what is all this for? Oh, the patience of the Infinite! In vain are the choicest gifts of heaven showered upon unthankful and unthinking man! They are all prostituted to devilish ends and aims. The choicest oracles of the olden time led opposing armies to the slaughter of each other. The prophets of the Lord anointed KINGS and watched over the welfare of one nation to the detriment of another. Gifts were all prostituted to the attainment of material wealth, grandeur, glory, and fame. All powers were bent and warped to the creation and perpetuation of monstrous distinctions among men, by reason of which war and outrage are the rule, and peace and harmony *very rare exceptions*. Where now are they? A slow, lingering decay—an awful disease of the very vitals, or the violent conflagration of their own passions, hath swept them away. The wand of a magician hath swept across the sky, and they are not! But they have left the diseases which they created behind them in the ruins of their former glory and worship. Their spirituality is only a ruin. In vain do men preach and teach; the world goes on in the old beaten track, and religion follows the lead. In vain did the lowly Jesus heal the sick and teach the ignorant. In vain did he cry from the mountains and temples of a rare good life *here*, free from disease and death. The Jews heard him not—and now—even *now*! with all our boasted progress and civilization the word of GOD is prostituted to mean something he never intended. "If ye believe ye shall not die," is enunciated in words which can have no other meaning. If he had meant what is now preached as the gospel, it was easy to have said, "He that believeth shall not go to hell" as to have said what he did. His teachings from beginning to end show his mission to have been to teach mankind how to live humane lives so as to be healthy and happy. His healing of the sick shows that the gospel was that of physical health and the salvation from disease. His raising of the dead, and his own resurrection, show further that death was a thing to be overcome by living a true life. "And these signs shall follow those that believe," etc. (See Luke XVI., 17, 18). In another place he says, "Greater works than these shall ye do because I go to the Father." Of what avail are spiritual gifts if their utmost power is simply to demonstrate another life, without joining this life thereto as one. It must be evident to every thoughtful person that the object of these manifestations is the elevation of the race. And wherein can this be effected, save in the power to enjoy? Where does this power reside, save in health? In vain did Jesus heal the sick if he did not teach the way to *continued* health! In vain did he raise the dead if he did not show the way to *remain* alive! If they die not in the spirit-world, what need of death here? All the revelations heretofore given have been of an immortal life in some other state of existence. *But I tell you of an immortality of this life.* I believe JESUS taught the way of its attainment, but it was not understood. I may not be able to point the whole road, but what I have said already must contain the principles of it in part. Man creates himself and all the essentials of his being—

his health, happiness, heavens and hells. But hell comes from misdirected effort; and heaven from *well directed* effort. Things superior descend as a revelation in answer to a demand, which revelation is an *idea—this is enlightenment*. No matter how, or in what manner an idea comes, if it is of a superior character, it is of the light. Hence it is enlightening, and leads upwards. Man must first have an idea of what he wants before he can create conditions *superior* to things that now are.

The demand always precedes the supply. Is there a demand for a continuous and happy life here on this globe? Is there a demand for power to create forms of matter for use by effort of will, without the toil and demoniac scramble after the necessities of life? *There will be a demand when man is satisfied of its possibility.* The spirit world is drawing near. Soon, spiritual beings will walk among us as men—will heal the sick, cast out devils, multiply bread for the hungry and gold for the greedy till it shall lose its value and man turn his attention to the attainment of spiritual powers and gifts. The demand for self government and peace has already gone up to the GODS, and the answer is coming. The bomb which carried ALEXANDER of Russia into hell, or out of it, was God-sent in answer to the prayer of many an earnest soul. A full and complete answer is at hand when the world shall be *free* and every man shall be his own king, priest, bishop, pope and GOD? All hail to Spiritual gifts of all grades and kinds! For here is freedom. Let gifts be no longer prostituted by individual ambition, or to the building of THRONES or national GLORY! Let the universal anthem be "PEACE ON EARTH, GOOD WILL TO MEN!"

Let us work mentally and spiritually so that the new temple shall not be made with hands of material substance but a temple in these bodies—a divine body wherein God shall be conscious to each one of us. Let us rear altars in our hearts—altars of love-worship, needing no typical sacrifices of the blood of animals or of men. Let us light the fires of the spirit thereon, which are unquenchable and eternal.

Man's desires for immortality have been misdirected inasmuch as his revelations have been of a *future* life and not of this. *The time has come when revelations must be made of this life and its possibilities—*of the present and not of the future. The perfect life of to-day admits of no doubt nor fear of to-morrow. A perfect life here is as fully and completely immortal as any life in any world. The idea of living for the future is a false light; it is a material light of "Lucifer, Son of the morning." Happiness is not of to-morrow, nor of any future time or world. It is to-day or not at all. All life is of to-day and the present. The future never comes. Salvation is from disease. Heaven is in no particular place. It is within you if you want it there, with all its angels and powers—aye! and its immortal life. also. "In union there is strength." "Again, I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." (Matthew XVIII., 9.)

This agreement spoken of here is not merely of the mind—it is a union or oneness of spirit, wherein power is multiplied in an unknown ratio. The spirit of one is not as another—they differ in quality, hence there is no agreement; even where minds agree, the spirits do not. Hence the possibility of the truth of the above is in the agreement.

Agreement is the kingdom of power. The union of two is of higher quality than one alone; and the more spirits there are in the union the greater is the power. But the difficulty deepens when it is made known that *two male spirits CANNOT agree*. Agreement is of the male and female. Herein Divinity appears, and power to accomplish all things is manifest. But union of spirit is preceded by mental agreement. Now, the demand for immortal power and life on this earth must first be a mental agreement, which, in its perfection and harmony, will give birth to union or agreement of *spirit* touching that thing. But look you! WOMAN is NOT FREE! Alas for the dawn of light! Woman a slave! Prostituted by man's selfishness and lust! How can the prayers of such a monster be answered? "Verily I say unto you," "the prayers of the wicked availeth nothing."

Little can be effected without freedom. But let us do what we can in the union of minds. Spirit works by methods beyond the mind; hence its laws cannot be comprehended by the mind. "The kingdom of heaven cometh not by observation," *i. e.*, not through laws of mentality. Spirits are unable to explain it. I believe material is evolved from the medium and combined with subtle elements in the atmosphere by the effort of will of some powerful spirit, or by the union of several, into flowers, apparitions, spirit-forms, clothing, etc., etc., and that it will yet be demonstrated that materialized spirits *are evolved from the medium*. But no matter how it is done, the power that can make a flower, or a piece of cloth, can make gold, fruit, bread, or anything else desired. All that is requisite are conditions and knowledge, or faith, or will, or whatever you feel like calling the power. These manifestations are in their infancy as yet, for although as old as man, they have probably never been properly understood, or so universally understood by spirits of a high and intelligent order as now. They are experimenting, and they understand fully the value of co-operation or harmony. The much-talked-of *conditions* of spiritual manifestations are nothing more nor less. JESUS, in view of this principle, selected twelve Apostles, who were as harmonious with him as men can well be. But the Scriptures are mostly silent in reference to the important part the women who followed him took in the work he did. It is doubtful if he ever explained this idea to them; probably this is the esoteric part of the Gospel which was never written. It is reasonable to infer as much, for the Christians strove to destroy *distinctions* and to perfect a union that should enable them to carry out the intuitions and work of JESUS. (See Acts IV., 32.) "And the multitude of them that believed were of *one heart and one soul*:" neither said any of them that aught of the things which he possessed was his own; but they had *all things common*:" that is, the writer *thought* they were of "one heart and soul" because they *tried* to be so. Why they gradually lost the gifts of the Spirit must be evident to every reasonable, thoughtful mind. The agreement or union was lost through the gradual growth of *distinctions* and differences:—first, of mind; second, of spirit; and third, of material substances (property). Had they *perfected the union*, instead of proselyting, they would have established the church upon a "rock," and afterwards the growth would have been a steady, healthy, upward growth; neither would they have wanted for anything, for the kingdom of harmony contains all things.