

The Occult Word.

With Charity For All;



With Malice Towards None.

Vol. III.

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EVOLUTION OF MAN.

How shall I be able to make myself plain to you, while speaking on this stupendous subject? You must always bear in mind that you are in a relative world and knowledge must also be relative. The sun you perceive is but the reflection of the real sun, else your eyes would become blinded. The knowledge I shall give you is but the reflection of the real.

There are former lives. You have heard many theories concerning reincarnation; all of them are true and not true. Still true to your relative understanding and not true to individual experiences. In looking over the world you find individuals in all stages of progression. The history of each one differs from the other, and were they each truly given we should find every theory concerning re-incarnation explained. A very great difficulty meets us here, because of the relativity of your knowledge, your ability to understand. Your childish conception of the solar system, and even of your earth, cause narrow boundries to our abilities to teach; but we will begin by the use of your imagination, for you can be taught of the reality through no other channel. Let us then imagine that all humanity have not come up through the animal kingdom. Some are closely allied to the stars, born of and guided by them, while others may have passed through every grade of animal and vegetable life, again others came from the garden, say through Eden.

Then let us imagine that we have three races or grades of humanity. This creates the tower of Babel and the unknown tongues, for it is utterly impossible for one to comprehend the other. The starry men and women are constantly calling "come up higher," but their language is understood in a slight degree only by those who are looking upward. These starry souls are not twice born on this earth, for these, many re-incarnations is not true.

The next higher or Edenic grade tell us they have never been animals, and that our theory, that man passes up through all other forms of existence is not true.

Then the third class, whose faces, forms and habits resemble the different types of the animal kingdom, tell us that the stars are but lamps in the sky, and that when man dies that is the end of him. For him reincarnation as a superior man may not be true. May it not be possible that he expresses in this life all the lives he has lived before? 'Tis believed by many very wise and learned people that some men return to animals. It was taught by Dayanand Saraswati, Swami, a learned pundit of India, that in some cases men became trees. If this be true he is making a circle and may eventual-

ly be enabled to make it a spiral. This would be a long and painful journey and quite unnecessary, for it is perfectly possible for this class to call every shade of their elemental lives to account to their present manhood. Of course every low order of life through which they have passed are their ancestors, and at times attempt to gain the supremacy, and will succeed in a measure. While these are really the component parts of the man himself, he can, with a determined will, pass them through the crucible of his higher nature, and extract the living gold from the dross and become thoroughly human. These are the great souls we are trying to emulate. Theirs is a task not achieved in a day.

We have spoken of three divisions of humanity, of which you have some idea. There are many more of which you have no idea, although you may meet many of them daily; for even a relative knowledge of these you must wait. There is no especial benefit in trying to develop your mentality in this direction. You will require only that wisdom which will strengthen the soul and thus enable you to escape further incarnations on this earth and to assist others to do the same. Or, if you wish to become a teacher or shepherd to others less fortunate, you may return healthy, pure, strong and wise, and able to accomplish your work according to your heart's desire.

We believe it quite possible for any being who has made himself truly human to be born on any planet he chooses, but he must wish to be born for others and not for himself. When the soul is sufficiently developed to become strictly human; its only life and joy is in working for others, and he can claim a place in any sphere where he can accomplish the greatest good. Such a person must not expect a life of ease and pleasure, for where his higher self demands of him emancipation from the strifes of human experiences, then all the Karma of his past lives falls upon him, and must be paid at once. He is tried by every dreadful experience and many times his best friends are tried with him, all become disturbed and changed, and a selfhood arises and confronts him, which he cannot recognize as himself, and fills him with apprehensions and dread. A voice arises often within, saying "Curse God and die." Much might be said about this peculiar position which many souls are passing through to-day, who are crying, "Oh, Lord, how long!" We will only admonish them and bid them struggle on, for time will not prevent or remove the trial, for the experience must be met sooner or later, and as often as the atonement is made a star appears in the sky and the weary mariner knows that he is in the right path. He will grow stronger and stronger, and he will

eventually pay but little attention to himself and his sufferings, and he will not return evil for evil. If he fails, his experience will act as a monitor to show him he is on the wrong track, and he will make haste to return, stronger because wiser, always hopeful, always helpful, tender and forbearing to others, keeping his eye on the beacon light, and though it is sometimes entirely obscured, let him never doubt but that it still shines brightly, and will surely appear to him in his darkest hour as bright as the morning sunlight. He will have many failures and successes on his journey upward.

You have asked, how are we to know these undeveloped propensities, and how shall we destroy them? We have seen human beings struggling hard to appropriate to themselves that which belongs to another, with the cunning of an animal and with the blindness of inanimate matter, not seeming that justice weighs all with an even balance, and for everything thus taken he must lose from himself something that will leave him poorer and weaker than he was before. We have seen these same people becoming suddenly aware of their condition, arise and shake off the habit and become perfectly free from even temptation in that direction, throughout the rest of their lives. We have also known many persons who were possessed with a violent temper to come to themselves and grow sick at seeing themselves as they really were. These persons are now living examples of patience and sweetness. These are examples of the subjection of the elementals in one's own kingdom.

ROSICRUCIAN LETTERS.

"Love," From the Standpoint of Occultism.

If we desire to enter into a scientific or philosophic examination of things that belong to a deeper realm than the mere surface of nature, and to know the Real instead of the superficial appearances which it produces by manifesting itself on the outward plane we must, above all, keep in mind the *Unity of the All*. There is only One Universal God, and Nature is His manifestation. God is Unity; but Nature is a multiplicity of symbols in which the thoughts of the Eternal Spirit are expressed. If we, therefore, speak of "Love," "Will," "Light," "Power," "Spirit," etc., we do not wish to be understood that we were speaking of a variety of powers or things that are essentially different from each other; but by using these various terms we merely employ them to designate the various aspects of the Eternal One, which has no name, but which in one of its aspects may be called "Love,"

in another one "Will," in another "Light," etc. "God" in the Absolute is incomprehensible; but in one of His aspects God is Love, and as such universal. The more we love the more do we become divine.

This world in which we live, looked upon from the standpoint of the Eternal and Unchangeable, is an Illusion; although it appears to be real to us as long as we have ourselves a merely illusive being. As long as we have no perfect self-knowledge, things which are illusive are mistaken for realities; that which is usually called "Love" is, therefore, not Love itself, but rather the product of Love, or its reaction, and ought to be properly called "Attraction."

Love is Action; Attraction is the Reaction. Love is self-existent and independent of the attraction it causes. Attraction has no self-existence; it ceases when Love ceases to produce it.

Love has no desire to receive, it always gives, and infinite love gives itself to all without stint or reserve; it gives itself to all who are capable to receive it. Attraction seeks to receive. It speculates about what it can obtain for its own selfish purpose. Love is active, Attraction passive; Love is positive, Attraction negative; one is the cause, the other one the effect. God in His aspect as a Universal Spirit is universal Love, Light, Life, Will and Wisdom. In His aspect as "Love" and acting upon the lower plane He causes gravitation, holding the worlds in space and producing the harmony of the spheres; acting in being, endowed with sensations, he produces the sexual attractions which are often mistaken for true Love; acting in self-conscious souls, that is to say, in beings who have attained the self-knowledge of the divinity within themselves, He manifests Himself as divine, self-conscious love; divine wisdom, such as is unknown to the mortal part of man.

In His aspect as "Will" He is the fundamental primal power from which, like the branches of a tree, all the secondary natural and "supernatural" powers spring. He causes Motion in all the spheres of existence; He makes the worlds through space move with a velocity inconceivable to the intellect; He causes what is called "Life" in all beings; He is the cause of heat, electricity, light, sound and magnetism; acting without self-consciousness in the organism of man; He causes the heart to beat and the lungs to breathe, and all the organs of the body to perform their natural functions. Acting consciously in the organism of animals and men; He causes them to be able to walk and to act, to think and to control their emotions, and acting self-consciously in and through the organism of regenerated man, the Adept, He may cause conscious action at a distance, and the apparently miraculous phenomena of which we occasionally read, and which, perhaps, some of our readers have witnessed themselves.

In His aspect as "Light" He illuminates the external world and the world of Mind. He endows men with Reason and enables conscious beings to think, to see and to know, and in the illuminated seer, the adept, He manifests Himself as a self-conscious spiritual light, a sun of Divine wisdom.

God—Love—is the Light "that shineth into the darkness; but the darkness comprehendeth it not." Matter is "Light" in a state of darkness—i. e., in a state of unconsciousness of its being the Light. Let the divine Light of Wisdom not only illuminate the top part of your brain, but let it

descend deep down into your heart, even down to the soles of your feet. Let your whole body wake up to the consciousness of its being "the Light," and you will have solved the great mystery of the ages; the problem of personal immortality in the flesh.

There are a great many sweet, loving and spiritually minded people in the world; but they are not Adepts. They resemble crystals in which the diffused light of divine love, universally diffused through space, becomes reflected; but they are not like centers of power in which that light has been brought to a focus; they have not themselves gained mastery over the Light. They receive the Light and the Love; but they give it out as fast as they receive it; they do not hold on to the light and consolidate it within themselves by the power of the Will. They are shining ones like the Moon; but they are not self-luminous like the Sun. They believe, but their Faith, lacking knowledge, is not as "firm as a rock;" they are penetrated by Love, but their Love has not yet become in them the Philosopher's Stone, by which they may exercise love, even if they get nothing but hate and contempt in return. They are instruments through which the divine power acts, and feeling that power they imagine themselves to be in possession of it; but when external influences prevent the action of the Light in them they become despondent and sink again into darkness.

There is an immense difference between being the conscious instrument of divine influences and between being in self-conscious possession of divine powers. It is of little use for us to imagine that we are in possession of a power which we do not actually possess; it is useless for one to imagine himself to be God as long as he is not self-conscious of being Godlike himself. Merely imaginary powers can produce merely imaginary results.

Love, true love, is independent of external conditions; it cannot be annihilated by hate acting upon it; it is self-existent, eternal. Those who are full of love shed an atmosphere of love all around those with whom they associate; but those in whom divine love has become substantial and firm and self-conscious can send out rays of love that come from the centre and go to the centre, and as love is life, and will and power they can perform "miracles," heal the sick, cure those that are obsessed by their own evil spirits, which they have permitted to grow in the darkness; they can restore the insane to reason by destroying the elements of darkness which prevent the light of Reason from acting; they can bring those that are morally dead back to life.

Omnipotence is the power of Love if endowed with divine wisdom, for Love is Will and Life, and it was the Love of the Universal Spirit acting within His own substance, the Universal Mind, that caused the world to come into existence. Why, then, should the power of divine love, having attained self-knowledge in the mind of man, not be able to perform similar wonders and to create a new heaven and a new earth for him who is in possession of it, and transform man into a star whose life-giving rays will radiate and communicate life and happiness to all who are receptive for it?

FRANZ HARTMANN.

For books on Christian Science, Theosophy, Occultism, Metaphysics and kindred themes, address Purdy Publishing Co., Chicago, Ills. Send for catalogue.

REAL AND UNREAL.

A Little Lesson in Christian Science.

BY DR. WM. H. HOLCOMBE.

In considering the difficult question of the reality or unreality of Matter, or the material of which our environment is constructed, we may obtain great help from the revelations and spiritual experiences of Swedenborg. To those who accept Swedenborg as a divinely commissioned teacher his statements will come with the special weight of authority.

One of the fundamental doctrines of Swedenborg is that *only spiritual things are living*. Material things, from the sun to the least atom in the world are all dead. They seem to live only from the influent spiritual life, whose forces and properties are manifested in them and through them.

There is a spiritual world, created from a spiritual sun and spiritual atmospheres, full of all the same objects which are visible in the natural world. They are substantial and not material. Matter is the substance of the material world: Substance is the matter of the spiritual world. They are not interchangeable. Substance is clothed with matter in the physical sphere. Matter depends for its consistence, form and uses on the substance flowing into it. In all the phenomena of the natural world, it is really the spiritual world we see concealed under the appearance of physical correspondences. To understand these correspondences is to bring us into a clear knowledge of heaven and hell. The following is very instructive:

"I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world, concerning the existence of seeds and ova, and concerning the productions of these on the earths. The former ascribed the whole to nature, and contended that the power and force for producing such effects by means of the heat of the sun, had been committed to nature by creation. The other maintained that the force is continuous from God, the Creator, in nature. To settle the dispute a beautiful bird was shown to Sir Hans Sloane, and he was asked to look at it carefully, and to notice whether it differed in the smallest particular from a similar bird on earth. He held it in his hand, examined it, and said there was no difference. He knew all the time that this bird was nothing but the affection of a certain angel, represented outside of him as a bird; and that it would vanish or cease with the affection; which also happened. He was convinced by this experience that nature contributes absolutely nothing to the production of vegetables and animals, but that all is done by what flows in from the spiritual world into the natural. He said that if that bird were filled up in its minimal parts with corresponding matters of the earth and so were fixed, it would be a durable birds like the birds on the earth. From this he learned to ascribe to nature no more than that it subserves the spiritual, which is from God, for fixing those things which continually inflow into nature." (D. L. W. 344.)

This paragraph is worth more toward the solution of the mystery of the universe, than all the works of modern scientists collected into one vast library.

Swedenborg assures us from actual experience that all the objects we see in this world, with all their forms, sounds, colors, properties, etc., etc., exist in the spiritual

world more really and livingly than they do here, and yet have no atom of physical matter deposited in their minimal parts or microscopic structures. Attraction, repulsion, gravitation, chemical affinities, weight, sound, color, sensation, anatomical forms and physiological functions, are all spiritual states and forces, which may and do exist without the necessity of an atom of physical material. The sole use or function of the physical or material world is the *fixation* of forms so that spiritual life may manifest its phenomena upon the lowest sphere.

The office or use of matter in the universe is that of fixation. By the fixation of spiritual ideas into material forms, a lower sphere is generated in which conceptions of time and space are possible, and in which creation, evolution, growth and death take place. It does not manifest the immediate plasticity of the interior sphere. Yet it is a real sphere—but the lowest and least living of all, and its phenomena are absolutely spiritual phenomena at bottom—spiritual things in their nascent and evolutionary states. The matter which Swedenborg teaches is not what we touch, taste, see and hear, for all these are spiritual perceptions; but it is something entirely beyond our mental reach, a mere dead wall against which the influent forces of life impinge and from which they rebound or react so that we become conscious of them. Nature is like a musical instrument, dead and soundless in itself, but a form through which the celestial vibrations in the soul of the artist can be made manifest to himself and others.

God is all in all, because He is omnipresent, not only spacially, but He is present in all spiritual states which produce the appearances of time and space. All is life, all is spirit, all is mind, all is good, are not merely empty phrases but they are embodiments of the most transcendent metaphysical truths in the universe. God is essential being; out of Him nothing can be. Everything in Him and from Him is good, and as He is unchangeable, it can never be otherwise. If anything seems to exist and yet be out of harmony with the divine attributes or the divine life in us, it must be an appearance and not a reality.

Can anything be truly unreal which produces upon our minds the impression of reality? Certainly it can. Swedenborg says that for anything to be or exist as a thing or object, it must correspond to something of the divine love and of the divine wisdom. No evil thing, no sin, no falsehood, no mental or physical disorders, no diseases, can correspond to anything of the divine love or wisdom. How then can they obtain their *raison d'être*—their ground of being, their substantial reality? They have no substantial or philosophical reality; but yet they produce upon us an interminable series of sufferings and miseries. How can such things be? Let us see if Swedenborg can help us a little.

The state of the wicked after death, called hell, is a state of lies and falsities, an intensification of the lies and falsities which impose upon us here, and is the product of our false interpretation of phenomena and the resultant false thinking and false living. In that condition many things which seem to all the senses of the inhabitants as absolutely real as our bread and meat is to us, are in fact as absolutely unreal as any phantasm which ever existed. We will illustrate by one of Swedenborg's instructive experiences.

One of the demons took Swedenborg to

witness what he called some of the delights of the region he lived in. He beheld a vast amphitheater crowded with people who had to his eyes a very sinister appearance. Into the arena before them a number of lambs, kids and young calves were driven. Then tigers, wolves and panthers were turned in upon them. The savage creatures tore and devoured the innocent creatures with great fury, to the immense delight of the spectators, who were fascinated with scenes of violence and cruelty. After the performance, sand was sprinkled over the blood in the arena. Nothing more intensely realistic ever occurred in the old Roman amphitheaters. And yet Swedenborg says it was all fantasy—all unreal. There were no little animals there, there was no bloodshed; the whole affair was what our modern scientists would call hallucination. Perhaps the time will come, under a new order of thought, when the horrors of the amphitheater and of the inquisition will be remanded into the limbo of illusions.

Now study this remarkable passage from Swedenborg, here a little condensed:

The sensitive life of spirits is twofold, viz., real and unreal. All that which appears to those in heaven is real; but all that which appears to those who are in hell, is unreal. For whatsoever comes from the Divine is real, for it comes from the very esse of things, and from life itself. But whatever comes from the proprium or selfhood of spirits (and we are all spirits), is not real, because it does not flow from the esse of things nor from life itself. Those who are in the affection of goodness and truth are in the Lord's life, thus in real life, for the Lord is present in those states. But they who love the evil and the false are in life not real, for the Lord is not present in the evil and the false.

The real is distinguished from the non-real by this fact, that the real is actually what it appears to be, and the unreal is actually not what it seems to be. Those who are in hell think their sensations are actual and real, but when they are inspected by angels (or the light of heaven,) the same things then appear as phantasms and vanish. I have conversed with them on the subject. They said that those things must be real, because they saw and touched them, adding that the senses cannot deceive. But I was permitted to answer, that however real those things (their whole sensitive life) appeared to them, still they are not real, because they are in principles contrary or opposite to the divine life. (A. C. 4623.)

There is then, according to Swedenborg, an immense difference between the actuality of the life of the sense in heaven and in hell. The same difference must exist between good and evil things in this world, because this world is really the outbirth or out-come of the spiritual world, its good things being derived through heaven from the Lord, and its evil things from hell through men whose spirits are in infernal conditions. The dead wall of matter which gives external manifestation and temporary fixation to evil things, can in no manner change their causation or their qualities. These depend upon the sphere in which they originated, and not upon the mere physical basis upon which they rest. They are phantasms in their origin, seeming to be what they are not. Does not their apparent reality here depend entirely upon our own evil affections for them and our false opinions concerning them?

These profound subjects must be studied in the light of Swedenborg, with what assistance we may obtain from the Theosophy of the Orient, and the Idealism of modern times. The more deeply they are considered, the less hastily and flippantly will we repudiate the position of Christian Science, that evil, suffering, and sickness are phantasms, shadows, false appearances, which may be spoken away by the word of divine truth, just as the fantasies of evil spirits vanish when a ray of heavenly light is let in upon them.

A French philosopher once said: "He who has never questioned the existence of matter, is incapable of studying metaphysics." It may also be said, that he who can believe that good and evil stand upon the same footing of reality in the universe, and that God is excluded from a part of his creation by an adverse power, has yet to take the first step toward a rational theology. That first step is the true knowledge of God. "The thought concerning God is the first and primary of all thoughts which open heaven to man, for it is the head and sun of all truths and loves celestial and spiritual." "The thought of what God is, is so large that it fills heaven, and constitutes all the wisdom in which the angels are principled." So says Swedenborg. False ideas of God are idolatrous, and are the root-causes of sin, sorrow, sickness and death. The supreme need of the world is to re-construct its ideas of God, "whom to know is life eternal."

ISIS.

Great Isis rules upon the Nile
To-day, as long ago. Her smile
Lights up the shore for many a mile.

And, in her look of calm content,
With confidence and mercy blent,
The highest human joy is meant.

A sort of power with which to wield
The spear, if needful be, or shield,
And make the destiny that kneeled

To earthly powers, rise up in might,
And rush well armed to brave the fight,
And conquer by the strength of right.

Ah, sacred knowledge! Wondrous power!
What joy thou givest, hour by hour,
To those who seek thee for a dower!

And through the ages, waning slow,
The same strange secrets, soft and low,
Come from her lips, to those who bow

Their heads in reverence towards her shrine.
And, through her veil uplifted shine
The eyes of Nature, all divine.

Great Nature, who in all things shows
That nothing ever wasted flows
Adown life's stream And still to those

Who rush with eager hands to pluck
Half-opened flowers, and curse their luck
When these ne'er blossom,—tricksey Puck

Is surely with them,—Ah! to such
Great Isis gives her cooling touch,
And says: "Be still." Not over much

May mortals hurry. Works that last
Like these of Egypt, in the past
Were done, with toil, and not done fast.

Then hurry not. All golden gates
On patience swing. Tempt not the Fates,
"For all things come to him who waits."

M. A. B. EVANS.

THE OCCULT WORD.

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BY MRS. JOSEPHINE W. CABLES.

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

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CHRISTIAN THEOSOPHY.

To those who have been accustomed to use the word Theosophy in connection with the doctrines and theories promulgated under the general title of Esoteric Buddhism, or by members of the Theosophical Society of Adyar, will no doubt be somewhat surprised at the headline of this article.

As far as our knowledge extends, the Theosophical Society, as such, never made claim to the exclusive use of the name. Though the unthinking public does not conceive of any theosophy except that which comes to us through that channel. St. Martin, Jacob Böhm and many others during the middle ages have styled themselves theosophers. If we should define this word as *Divine Wisdom*, it would at once be apparent that no society could monopolize it, nor could it be limited in any way. However, if all knowledge is relative we must conclude that but a distorted and imperfect fragment of Divine Wisdom can be obtained by us while circumscribed by physical conditions, and thus if we limit Divine Wisdom it is only because a formalization is necessary to bring the same to our physical consciousness. The same is true of other conceptions, as of space, eternity, omnipresence, etc. Therefore the term *Christian-Theosophy*, would mean the Divine Wisdom that was taught by Christ in his life, his works and his doctrines.

Wherein, then, do those who strive to follow this Christian Theosophy, differ from those that follow after what is called Orthodox Christianity? In reply we would say that they are a Brotherhood *with creeds*, while we are a Brotherhood *without a creed*. Not having any creed, we have no dogmas, but have toleration for all, in the churches or out of them, for followers after Buddha, Mahomet and Zoroaster. "God that made the world and all things therein, seeing He is Lord of heaven and earth, *dwelleth not in temples made with hands*; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; *and hath made of one blood all nations of men for to dwell on all the face of the earth.*" (Acts. 17-26.) "God hath shown me that I shall not call *any man common or unclean.*" (Acts 17-26.) The true teachings of Buddha and of Christ are the same, differing only in degree, and it is not impossible that Jesus of Nazareth was Gautama Buddha, re-incarnated, coming again to teach His people the true path of unselfish love for all mankind, clothing His doctrine in language better suited to convey His meaning to the nations of the West. It would seem that the Christian (?) nations had wandered far away from the teachings of the Master who said: "All they that take the sword shall perish with the sword." (Mat. 26-52.) When armies, navies and war are the chief objects of their care. It would seem that they were not strictly following the Master's commands, when millions upon millions of money are put into buildings and temples in which *God dwelleth not*, while His children, who are the temples of the Living God, are left to starve and suffer, often under the shadow of the sanctuary.

Christ said: "If thou bring thy gift to the altar, and there rememberest *that thy brother has ought against thee*, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. The bringing of the gift to the altar was the ancient form of worship, and would correspond to church going at the present day. The poor, the oppressed, the weary, the sick, the suffering and the unfortunate continually do cry out for help, for mercy, for pity, for love. Let us first answer the call, and then return and offer our gifts at the altar. The most acceptable offering will be the gratitude of loving hearts.

W. F. ALDRICH.

OUR BOOK TABLE.

Ursula N. Gesterfeld's *Statement of Christian Science* is comprised in twelve little pamphlets, (or-sections), containing eighteen lessons, published by her at Central Music Hall, Chicago, 1888. The opening lessons are a little dry, and have their clearness occasionally obscured by an attempt at precision of statement, but as the course progresses it grows in interest. The evidence of the senses, personality and individuality, the unreality of matter, evil and its origin, regeneration and atonement, are among the subjects discussed.

This "Statement" seems to inculcate that man must grow, and by *doing* work out his own salvation. It is thoroughly aggressive. To those who cannot obtain a teacher to help them in their search for mental healing we recommend these pamphlets as containing much that is valuable.

From a large number of extracts made we cull the following:—

SEC. V. p. 7. "Were he [man] absolutely without beliefs, he would be absolutely unconscious of matter; for material forms are but formulated beliefs; and he will never cease to see them till he has overcome his beliefs.

SEC. VIII. p. 10. "Man's complete perception and full realization of himself then, will be a complete perception and realization of all God's creations.

p. 28. "The ability to classify what we see or are conscious of includes also the ability to set in motion the overcoming or destroying process, which eventually removes from our consciousness its painful quality.

SEC. IX. p. 16. "As a man's body shows the beliefs he holds about himself, it will in turn show the truth when he holds that. The decision which man pronounces upon himself is always made manifest in course of time.

SEC. X. p. 10. "Whoever discerns, even so dimly, the truth about himself, and regulates his thinking in accordance with it, has set in motion that regenerating action whose consequence is victory over Sin, Sickness and Death.

SEC. X. p. 32. The scientific healer is never worn out or worked out in the service of those who need him. It is no tax upon the glass for the light to shine through it; it is the inevitable consequence of its nature.

SEC. XII. p. 6. "Treat a person for fear always. Fear is a prominent factor in his condition, and must be attacked and destroyed in every case of sickness. Show him what it is that he is afraid of; how it is a thing of his own making, like the scarecrow that is put up in corn-fields to scare crows.

p. 32. "Every hour's struggle which you make against that which would pain and well nigh overwhelm you had you not your remedy at hand, but increases your ability to demonstrate the law which Jesus taught."

We are in receipt of *The Gnostic* for July. It appears in a new dress, greatly improved, but at the same time cheapened in price. The subscription is now one dollar per year. It is published monthly by the Gnostic Publishing Company at Room 17, Flood Building, Market street, San Francisco, Cal., and devoted to "Spiritual Science and Universal Theosophy." George Chainey, Anna Kimball Chainey, J. W. Colville, W. L. Harris, Freeman B. Dowd, and other well known writers are contributors.

SONG OF THE MYSTIC.

I walked in the Valley of Silence,
Down the dim voiceless valley alone,
And I heard not the sound of a footstep
Around me, but God's and my own:
And the hush of my heart is as holy
As hovers where angels have flown.

Long ago I was weary of voices
Whose music my soul could not win,
Long ago was I weary of noises
That fretted my soul with their din,
Long ago was I weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave,
And I said, in the world each ideal
That shines like a star on life's wave,
Is thrown on the shores of the real
And sleeps like a dream in the grave.

And still did I pine for the perfect,
And still found the false with the true;
I sought 'mid the Human for Heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the Mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human,
And groaned 'mid the masses of men,
Till I knelt long ago at the altar,
And heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond human ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the Divine,
And I fell at the feet of the Holy,
And around me a voice said: "Be mine."
And then rose from the depths of my soul
An echo, "My heart shall be Thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray,
But my tears are as sweet as the dewdrops
That fall on the roses of May;
And my prayer like a perfume from censer,
Ascendeth to God night and day:

In the hush of the Valley of Silence
I hear all the songs that I sing,
And the music floats down the dim Valley,
Till each finds a word for a wing;
That to men like the doves of the deluge
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach,
And I have heard songs in the silence
That never shall float into speech,
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley,
Ah, me! How my spirit was stirred!
They wear holy veils on their faces,
Their footsteps can scarcely be heard:
They pass down the Valley like Virgins,
Too pure for the touch of a word.

Do you ask me the place of this Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and his angels are there;
And one is the dark mountain of sorrow
And one the bright mountain of prayer.

FATHER RYAN.

INZIZ AND HIS PUPIL.

No. II.

Inziz. We may converse for a short time if you desire.

Pupil. I have thought much since our interview, and wished to relate some experiences and ask some questions. First, then, I have seen sickness and suffering, and am not satisfied with my power to relieve.

I. I must try to speak to you as to a child who is blind. Were it possible for you to see you would be better satisfied. You would know you had stayed the weary soul in its flight, and given new life by your own determined will to bodies which had become untenable.

P. Yes, I am aware of this, but it was done with great labor, and I suffered deeply with the patients myself.

I. This was because you yielded to the sin of fear.

P. How may I overcome this fear?

I. A blind man left alone in a strange place moves slowly and carefully and finds his way by objects, which become landmarks to him. He moves on and on, becoming more confident, fearing less and less, until he feels that he knows the way. You must begin your journey like the blind man, your labor must become your landmarks, your trials and your successes become your strength; and fear will die out of your heart.

P. Yes, this is clear to me, but I am impatient to hasten onward.

I. This is because of your poor conception of time. A physician gives years of his life to prepare himself for his work, and does not consider his work has begun until this preparatory period is past. Have you done the same with his perseverance and patience?

P. No. My experience has been brief and my preparation almost nothing.

I. And yet you succeeded where physicians had no power to save.

P. Why was I not conscious of my power?

I. Because you were blind. This made you afraid and your landmarks were few in this important department.

P. How can I then receive my proper sight?

I. You would ask: "How shall I bring the vision of the soul to my consciousness?" Not by bringing the soul down, surely, but by arising into the sphere of the soul. Every unselfish deed and thought brings you nearer the soul world and renders your body, which is a reflection of the soul, more transparent to its own faculties. Then "be not weary in well doing," for know that no man can truly help himself save by helping others, and he who would heal the eyes of the blind shall see clearly.

P. Would it not be well if mankind could appreciate little things?

I. What do you call little things?

P. A kind word to a child, a beggar, a stranger or an animal, or a timely approving smile, or the reverse of these.

I. Do you, with the blessings you have received, call these little things? 'Tis well you cannot see until your soul has become strong and fearless, for in its present development it would become weak with joy with the sight of the glories which sprang into life, and appalled at the darkness and

death caused by what you called little things.

P. Yes, I have known of instances where unkind words have immediately killed unborn babes.

I. You have been fortunate to have observed this important fact, for the dreadful thing occurs daily on this earth; and what is worse the child does not always die, but the sweet soul which stood ready to breathe into the body of the new-born babe is displaced by one who becomes an avenger.

P. From whence came the sweet soul and the avenger?

I. It has been said that evil, short lived souls, have been created by the evil deeds of man. Let us believe this, and believe also that pure and sweet souls spring into life through the sunlight created by pure unselfish love.

"When I arrived at my spirit home I found that I was made up of things said and done."—[*Ghostland*.]

P. I feel in my soul this is true, and being so is it not very important that we make ourselves acquainted with the greatness of little things?

I. Yes. Try to become like little children remembering always that there is no dignity like that of a little child.

P. What is the most expedient method of giving this knowledge to the world?

I. Well, you are enabled by your present effort to reach many souls, and you will observe these souls are scattered in opposite directions and in important centers. You have earned during your present life, the blessing to be able to impart to others, and you have no conception of the magnitude of this blessing.

P. How did I earn the right or privilege?

I. By giving a kind word to children, beggars, strangers and animals, and by giving aid to the distressed in whatever sphere of life you found them. In short, *through many little things*.

"To him that hath shall be given."

P. How came I possessed with a disposition to do these things?

I. This question would take us back into former lives, of which you have no knowledge, and of which I do not care to speak at this time.

P. Then reincarnation is a fact and there are former lives?

I. Of this we will speak in another place.

THEOSOPHICAL SOCIETY, AM. SECTION,
GEN'L SECY'S OFFICE, P. O. Box 2,659,
NEW YORK, July 6, 1888.

To the "Occult Word."

In a late issue of the OCCULT WORD is a letter stating that "Theosophical Society branches in the United States are nearly all either disbanded entirely or become inactive, and that the history of the United States Branches is one of failure."

Whoever stated this had no knowledge of the facts. But one Branch has reached the condition claimed for all, and there has been an increase of Branches to the number of twenty-two. All of these, save the one referred to, are active, and new branches are being formed.

Will you please give this the same prominence that you accorded to the inaccurate

and unjust statements made in the letter above referred to.

Yours truly,

WILLIAM Q. JUDGE,
Gen'l Sec'y Theosophical Society in U. S.

The following is the extract referred to by Mr. Judge in the above communication:

"There seems to be a strange fatality following the Theosophical movement in its public aspect, and that an occult influence promptly appears to crush out every new branch that is formed or nullify its power for good. From the date of the organization of the first society in New York up to the time I left the United States in November last, the history of the American branches, as far as I knew, had been of failure. Every branch began with the brightest prospects of an increase in power and membership, and everything looked promising for a time, but ultimately all, I think, either disbanded entirely or became inactive through the indifference of the membership. *Perhaps my conclusion is wrong—I hope it is, for I would like nothing better than to see one or more branches of a true Theosophical Society in every city and town in the United States.*"

ONE VIEW OF VIBRATION.

When the present Solar System was formed there existed two things. The first was chaos, which was the primordial matter out of which all things that now exist, having existed or in the future will exist, were, are, or will be formed. The other thing was what is termed spirit, "And the Spirit of God moved on the face of the waters." What, then, is spirit and what is matter, and where did they come from?

In the beginning, before any part of the Universe was formed, there existed nothing [no thing] but God, The unmanifested. The creative energy or the WILL OF GOD, desiring to produce forms, polarized a part of Himself and became manifested as spirit and matter. The positive pole is spirit, force, energy, life, VIBRATION; the negative pole is chaos, radiant fire mist, primordial material, MATTER. Matter is, then, but the opposite pole to spirit, and is, in fact, nothing but another aspect of the same thing. Both spirit and matter come from God and are a part of Him. "In God we live and move and have our being."

Matter, then, is spirit in its lowest possible vibrations, and spirit is matter in its highest possible state of vibration.

Let us imagine that the Unmanifested becomes manifest in a form, a substance and a force, that is space, matter, and life or energy. Let us imagine a center of activity—a positive pole of a portion of the creative force establishing itself in space, or being established by the eternally existing, omnipresent and all powerful source of all.

This center is constantly sending out by a centrifugal movement impulses which warm into life the cold, quiet particles or atoms, the undifferentiated material filling the form, space.

Comparing the positive pole to a sun, then these influences are like the sunlight reaching far out from its central source and bringing into activity the latent possibilities or potentialities stored in the atoms by reason of their birth from the Unmanifested.

Let us imagine that at the center the activity, vibration or life is very intense;

then like as the sun's heat and power decreases according to the distance from its source, so, also, do the vibrations, the life, decrease in activity as the distance from the positive pole increases, until at last we reach the limit of its influence, which would constitute the negative pole, beyond which their remains the unaffected, the undisturbed primordial matter.

Beyond the limits of the manifested is the "wall of the unmanifested."

The negative pole has a receptive capacity and a certain activity peculiar to itself, which we term the centripetal force.

An idea of the resultant effect of a center of activity thus formed would be a spherically bounded mass of vibrating matter, having a central point like a cell with its wall, its protoplasmic filling, and its central nucleus. The space from center to circumference is divided into seven concentric zones. These divisions are made in accordance with the degree of manifested activity. Surrounding the absolute center there is one of these zones, which we will term the seventh, the home of the seventh principle.

The absolute center would correspond to the nucleolus of the cell, and the seventh zone or principle to the nucleus as was above stated.

These zones are not of the same width, but increase in width and consequently in area, as the vibrations decrease; the outside one, or first, being the largest and life in it being at its lowest possible stage.

As there is a progressive increase from circumference to the center, so there is a relative increase in each of these zones. Take No. 2 for example. Its activity or rate of vibration at its outer edge would be the same as at the inner edge of No. 1, while its activity at its inner edge would be equal to that of the outer edge of No. 3. This gives a chance for improvement in each zone—in fact, one merges into the other. When life has reached its highest development in any particular zone, it has already reached the boundary line of the next higher and the transition is gentle, because it is gradual. In order to get another view of the manner in which this vibration manifests itself, from zone to zone, or plane to plane, would be to conceive that this vibration is light. [Of course the opposite is the truth, that in lieu of vibration being light light is vibration, yet it will serve the purpose of an illustration if we take the first view of it.]

The seventh plane or principle is the source of the light. It reflects itself out upon its surrounding area which is the sixth principle, plane or zone, by whichever term we care to use. In the sixth, then, we do not get the true light, but the true light ONCE REFLECTED. This reflected light constitutes the source of light for the fifth, and again reflects itself in that zone, and so it continues until the circumference is reached, that is to the distance from the center where the light is completely exhausted. This reflection being on material which becomes more and more dense from plane to plane, naturally produces three effects: The first is to absorb some of the light, the second is to transmit outwardly a portion of it, and thirdly to reflect back (*i. e.*, inwardly,) the remainder. The three-fold action is then to receive, to transmit and to return. The transmission is what is termed the centripetal force, the returning is called the centripetal force, and that which remains con-

stitutes the life of the plane and has the double force contending with it—that is, the force that would impel it forward, and the force that would bring it back to its original home.

It follows as the light of No. 2 is relatively the true light of No. 1, but it receives its light from No. 3, which is relatively its true light, and so from plane to plane ALL IS RELATIVE, AND TO THAT EXTENT A DELUSION, UNTIL THE CENTER IS REACHED, WHERE ALONE THE TRUE RESIDES.

However, as the inner edge of all the planes receives the light first and then transmits it outwardly with decreasing force, it follows that if we divide the planes or zones themselves into seven parts we would have relatively the same arrangement as the whole system presents. This subdivision could of course be continued indefinitely and still be relatively perfect. B. W.

EXTRACT FROM LETTERS.

* * * * *

An Ellipse has two centers, or foci. I do not understand how it is possible for a force coming from one of these centers alone, to produce an elliptical motion. Take the case of the earth with its elliptical orbit, with as is generally believed the sole source of power producing this motion situated in the sun, which occupies one of the foci, how is it possible for this force or power to so regulate itself that from the perihelion the forces change their relative quantities, *i. e.* the attractive power gradually lessens, while the repulsive power gradually increases until in aphelion the earth gets to be, say three millions of miles further from the center than it was when it started. Then the reverse of this ratio must be effected in order to bring the earth back to perihelion again. Nor does it seem likely that there can be a force situated in the direction of the aphelion, outside of the orbits of all of the planets that belong to the solar system, [and the force would of necessity have to be outside, else the outer planets would fall into it] that was strong enough to pull the earth three millions of miles out of her natural circular orbit, and then let her go again. This motion could be produced if the sun moved forward from one of the foci to the other one, then rest awhile and return to the place of original departure. [I do not in this connection consider the fact or the possibility of the sun's motion in an orbit around some central sun, for it certainly does not change the relative positions of the several planets to it, no more than the movement of a wheel changes the relative position of the tire to the hub.] Although this backward and forward motion of the sun would produce the required motion in the earth yet, when we consider that the different planets have different periods of revolution, it becomes very clear that the backward and forward motion cannot exist. The movement to satisfy the requirements of Mercury would have to be within 88 days; for Venus, within 224 days; for the Earth, within 365 days; for Mars, within 687 days; for Jupiter, within 4,332 days; for Saturn, within 29 years; for Uranus, within 84 years, and for Neptune within 164 years. How is it possible to accomplish a single back and forward motion in so many different periods of time? A statement of the requirements at once shows its impossibility. Let us look for some other

reason that will explain the motion. As it is possible to mechanically produce an ellipse by the use of two centers, so I would suggest that it may be possible to produce the elliptical orbits by the use of *two suns*.

The esoteric doctrine teaches, that there are seven planets in an evolutionary chain. Of these the earth is the middle of the series, and is the most dense, therefore the planet that is ahead and also the one that is behind are both less dense; the other four are still less dense, so much so that they are invisible to physical eyes. Let us imagine that Venus is the planet from whence we came and that Mars is the one to which we are to go when the wave passes forward; then it follows that neither Jupiter, Saturn, Uranus nor Neptune can belong to our chain, *because they are visible*.

As the sun is called and considered the heart of the system and the positive pole is it not possible that there is a sun No. 2 that forms the negative pole?

Are there not many double suns or "twin stars" in the universe?

If there are invisible planets can there not be an invisible sun also? Why can not the Sun have an astral body, a soul that overshadows it like that of man? Could the so-called sun spots be the effect of the attraction of the Twin? The fact that we do not see it is of itself no argument that it does not exist. The question is at least worth an investigation if it deserves nothing better.

MY DEAR MRS. CABLES:

In the copy of the "OCCULT WORLD," which you were so kind as to send me, I notice the re-publication of an article from L'Aurore. I read it with much interest, especially that portion in which the "law" of the Lord's return to this planet is spoken of. At the same time I am much interested to ascertain what may be the general Theosophic view of the "Coming of Christ." Over the earth there is a wonderful quickening of thought upon this most vital subject—a surety of a coming event. Would it not be of untold interest and profit to start controversy upon this thought. Whatever I may recover I shall be glad to express.

I believe I sent you one of my pamphlets. It is a thought recovered upon the law of the "Resurrected Body," and the preparation of visible matter in view of the Coming.

We are about forming a class for the discussion of this subject.

[We would be pleased to receive thoughts from every quarter on the subjects mentioned in the above letter. Much has been written on the question of the *Second Coming*, but we must not forget to be ready, "for the Son of Man cometh at an hour when ye think not." Ed.]

A BAPTISM OF SILENCE.

"Be still, and know that I am God." As we advance in holiness, we come to a point where we drop not only secular, but religious, gossip and inquisitiveness, arguing, debate, theological hair-splitting and excessive talkativeness, just as trees put out less foliage when fullest of fruit. "Be still and know." Self-noise hinders us from the true, deep knowing of God. The chatter of our intellectual machinery deafens our spiritual ears from hearing the all-explaining and satisfying voice of the Holy Spirit.

G. D. WATSON.

CONCERNING THE NATURE OF SIN

As is the Outer so is the Inner: He that worketh is One.

2. As the small is, so is the great: there is one Law.

3. Nothing is small and nothing is great in the Divine Economy.

4. If thou wouldst understand the method of the world's corruption, and the condition to which Sin has reduced the work of God,

5. Meditate upon the aspect of a Corpse; and consider the method of the putrefaction of its tissues and humours.

6. For the secret of Death is the same, whether of the Outer or the Inner.

7. The Body dieth when the Central Will of its system no longer bindeth in obedience the elements of its Substance.

8. Every Cell is a living Entity, whether of vegetable or of animal potency.

9. In the healthy body every Cell is polarised in subjection to the Central Will, the Adonai of the physical system.

10. Health, therefore, is Order, Obedience and Government.

11. But wherever Disease is, there is Disunion, Rebellion and Insubordination.

12. And the deeper the seat of the confusion, the more dangerous the malady, and the harder to quell it.

13. That which is superficial may be more easily healed; or, if need be, the disorderly elements may be rooted out, and the body shall be whole and at unity again.

14. But if the disobedient molecules corrupt each other continually, and the perversity spread, and the rebellious tracts multiply their elements; the whole body shall fall into Dissolution, which is Death.

15. For the Central Will that should dominate all the kingdom of the body, is no longer obeyed; and every element is become its own ruler, and hath a divergent will of its own.

16. So that the poles of the cells incline in divers directions; and the binding power, which is the life of the body, is dissolved and destroyed.

17. And when Dissolution is complete, then follow Corruption and Putrefaction.

18. Now, that which is true of the Physical, is true likewise of its prototype.

19. The whole world is full of Revolt; and every element hath a will divergent from God.

20. Whereas there ought to be but one Will, attracting and ruling the whole Man.

21. But their is no longer Brotherhood among you; nor Order, nor Mutual Sustenance.

22. Every Cell is its own Arbiter; and every member is become a Sect.

23. Ye are not bound one to another: you have confounded your offices, and abandoned your functions.

24. Ye have reversed the direction of your magnetic currents: ye are fallen into confusion, and have given place to the Spirit of Misrule.

25. Your Wills are many and diverse; and every one of you is an Anarchy.

26. A house that is divided against itself falleth.

27. O wretched Man; who shall deliver you from this body of death?—[*The Perfect Way.*]

THE HIGHER ALCHEMY.

All things in Heaven and in Earth are of God; both the Invisible and the Visible.

2. Such as is the Invisible is the Visible also; for there is no impassable bound between Spirit and Matter.

3. Matter is Spirit made exteriorly cognisable by the force of the Divine Word.

4. And when God shall resume all things by Love, the Material shall be resolved into the Spiritual; and there shall be a new Heaven and a new Earth.

5. Not that Matter shall be destroyed; for it came forth from God and is of God, indestructible and eternal.

6. But it shall be indrawn, and resolved into its true Self.

7. It shall put off corruption, and remain incorruptible.

8. It shall put off morality, and remain immortal.

9. So that nothing be lost of the Divine Substance.

10. It was material Entity; it shall be Spiritual Entity.

11. For there is nothing which can go out from the Presence of God.

12. This is the doctrine of the Resurrection of the Dead; that is, the Transfiguration of the Body.

13. For the Body, which is Matter, is but the Manifestation of Spirit; and the word of God shall transmute it into its inner being.

14. The will of God is the alchemic Crucible; and the Dross which is cast therein is Matter.

15. And the Dross shall become pure Gold, seven times refined; even perfect Spirit.

16. It shall leave behind it nothing; but shall be transformed into the Divine Image.

17. For it is not a new Substance; but its alchemic polarity is changed, and it is converted.

18. But except it were Gold in its true nature, it could not be resumed into the aspect of Gold.

19. And except Matter were Spirit, it could not revert to Spirit.

20. To make Gold the Alchemist must have Gold.

21. But he knows that to be Gold which others take to be Dross.

25. Cast thyself into the will of God, and thou shalt become as God.

23. For thou art God if thy will be the Divine Will.

24. This is the Great Secret; it is the Mystery of Redemption.—[*The Perfect Way.*]

WILL.

There is no chance, no destiny, no fate

Can circumvent, or hinder, or control

The firm resolve of a determined soul.

Gifts count for nothing; will alone is great;

All things give way before it, soon or late.

What obstacle can stay the mighty force

Of the sea-seeking river in its course,

Or cause the ascending orb of day to wait?

Each well-born soul must win what it deserves.

Let the fool prate of luck. The fortunate

Is he whose earnest purpose never swerves,

Whose slightest action or inaction serves

The one great aim.

Why, even death stands still,

And waits an hour sometimes for such a will.

—ELLA WHEELER WILCOX.

A VISION.

I saw a spirit standing erect in a chariot, to which horses seemed to be harnessed. He was holding the reins in one hand, and in the other brandishing a javelin. He was driving through the darkness of space. The chariot and horses were of a silver color, set out by the dark background. He was moving swiftly through space, and leaving a train of light behind him. He was followed by a great number of spirits not quite as bright as he was. They, too, passed along with great velocity, apparently very intent on some object in the distance. Ere long I saw them arrive at the object of their pursuit.

It was a wonderful sight, and opened to me new views of the spirits' power. A vast nucleus of a new world had been formed, evolved out into the regions of space, and it had been set in motion in its appropriate orbit. It had moved in that orbit long enough to have a portion of its matter condensed in the center, but a vast amount of it still remained uncondensed.

It had been attended in its course by those spirits, whose duty it was to see to its proper development, and all had gone on well for ages, while a new world was thus being formed out of the disjointed matter scattered through space; but now it had met with some disturbing cause. The spirits attending it had tried to counteract the tendencies of that disturbance. They had occasionally succeeded in checking it, but had not been able entirely to overcome it. In spite of all their efforts it had gone on increasing its inharmonious action, so that when I approached it, it presented the wonderful spectacle of a world raging, as it were, in a furious passion, tearing itself to pieces, and it bid fair to be scattered in broken fragments in all directions, for its parts were moving with immense velocity but with great irregularity.

The spirits attendant upon that world were very active. I saw them moving from place to place seeking to overcome that discord, but seeing it increase upon them all the time.

The spirit whom I saw in the chariot, with his long train of attendants, had come to their aid. He stopped, and paused to look upon the confusion before him. Two or three of the spirits belonging to that world came out to converse with him, apparently making a report to him. They seemed very much excited, and well might they be! Large masses, vast as our earth and our moon, were hurled back and forth; some were dense and black, others luminous and lighted up by the burning mass. The whole were revolving with frightful velocity, and every now and then some vast mass would fly off from the center, thrown off by the centrifugal power into the nebulous matter which was more or less dense, which in like manner was disturbed by their passing through it, and thus the confusion was constantly augmented. But the attractive power of the dense center drew those masses back again, and they fell back into the burning revolving center with a tremendous crash.

This was frequently occurring with vast masses of the dense matter, varying in size, in density, and in conditions of ignition. The frightful velocity of the revolving motion threw them off, and then their power of motion was resisted by the density of the nebulous matter through which they were passing, and was finally overcome by the

attractive power of the mass remaining in the center, thus again forming a part of that center to be again thrown off, disturbing and deranging all the nebulous matter by their erratic wanderings, and bidding fair to resolve that forming world back into its original condition of disjointed matter wandering through space.

The spirits in attendance on that world were engaged in all parts of it, endeavoring to overcome these outbreaks and reduce its matter to an orderly obeisance to the laws which were developing it. Some, more venturesome, were far down among the burning masses; and as I observed them, I saw one spot in the center unlike the burning masses which I had seen thus thrown off. It was of a red, flame like color, and was continually moving up and down, like the pieces of dirt which a swiftly moving carriage-wheel will throw off from its rim. But the center was a bright white light, and did not partake of the confusion which pervaded the outer masses, though it was revolving on its axis with inconceivable velocity. That was the center of the nucleus, and its light was produced by the ignition caused by its velocity. The attendant masses of matter had not yet acquired the same velocity of revolution, though they revolved around the same center, and the consequence was, that though sometimes they were absorbed into the center and acquired its motion, at other times they were instantly thrown off, again to return to the center, drawn by its attractive power. The whole world thus revolving before me, and thus disturbed and deranged, was tens of thousands of miles in diameter, and thus was I permitted to see man's position as a ministering spirit of the Great First Cause, executing his laws amid the boundless realms of space, and performing his will in developing from disjointed matter new worlds, in their turn to be peopled by sentient and immortal beings.

I saw each spirit acting in his sphere, having a portion of the task to perform, some daringly penetrating even to that burning center, seeking there, at the very seat of the disorder, to overcome its destructive action; others at the extremity of the nebulous matter seeking there to prevent its being thrown beyond the redeeming power of the central attraction; and others, in great numbers, in various intermediate positions, essaying to enforce the law which aimed at the final amalgamation of this vast mass into a well organized world, in its turn to roll on its course amid the countless worlds His almighty hand has fashioned. Each acting in his appropriate sphere had something to do.

I saw the directing spirit first order the spirits who were in and near the nucleus to withdraw to the outer edge of the nebulous matter. I saw them coming out in all directions, and as they became conscious of his presence and of the aid at hand, their excitement subsided. They felt that an adequate intelligence was with them, guiding all things.

He next directed the vast concourse that had accompanied him to join with and assist the others, and I saw them proceeding in all directions, far and near, to execute his bidding. They surrounded that immense mass of nebulous matter in vast numbers, and, at an appointed signal, with one accord pressed in toward the center. And I soon saw that it was rapidly decreasing in size, and its material was becoming condensed. This outward pressure I saw began to produce an

effect on the center. One piece after another of the broken fragments which had been hurled off and were revolving irregularly around the common center, fell back upon and darkened its brightness; as they fell, some rebounded, but others were again forced down upon them, until they again became united to the mass of which they were once a part. And all this under the influence of the united pressure of that host of disembodied spirits, who had once tenanted mortal forms as we do.

What imagination could have conceived that this was a part of the destiny of man?

When that nebulous matter shall become a world, peopled as is this earth, and its inhabitants shall penetrate its interior, they will wonder at the disarrangement of its strata which they will discover, and speculate as to its causes. Yet how simple, how natural the laws which have caused it!

I perceived that the outer parts of the nucleus had a more rapid motion than the center, and the consequence was, that the darker masses, which had at length adhered together, become also ignited, and burned with a brighter light, their rapidity of motion causing the intense ignition, and I saw that at length order was issuing out of the chaos I had witnessed, and that all was coming to be well again.

While I was gazing on this scene, so full of sublimity, so novel, so grand, so instructive as to man's destiny hereafter, the directing spirit said to me, "The same law whose action you have seen here, pervades the whole created universe—man as well as matter, and matter in its smallest atom as in its vast aggregation in the largest world that rolls through space.

"To the intelligent mind there is no mystery in this. You, in your primary existence, at times see the elements breaking away from the domination of the laws established for their government. You, in a limited mode, with your feeble powers, can sometimes bring them back, and you do so often with rock, and earth, and water, and this which you have now witnessed is only a manifestation of the same law on a broader field. Know that every law governing the universe operates as much in an atom as in a world, or a system of worlds, as much in your earth as in the countless multitudes of worlds that people the immensity of space. You here behold what is your duty and your destiny hereafter. You perceive what knowledge is necessary to enable you to perform your part hereafter. You now know that the knowledge of these laws, so necessary for you, can be attained by you in your primary existence. Their great principles can be evolved by you from the earth you inhabit; and in your primary existence, by studying the laws of the nature which surrounds you, you can fit yourselves to be of His ministering spirits who wield this vast power throughout all space and to eternity. And recollect, those laws apply to man as well as matter, and that when you pass from one stage of existence to another you will find no law which you might not have learned in your primary condition. For the Great Creator governs the universe by immutable laws and has given to man the capacity to understand them.

"The means we have now used have been to give proper action and play to the primary law of creation, that which, when applied to matter you call attraction, and when applied to man you call love. That is the great principle which pervades the whole universe.

Its action is sometimes disturbed in man as well as matter. Then the power of His ministering servants is employed to restore the due operation of the law.

"So it is now with man on the earth. The action of this law has been disturbed with him. Mankind, instead of being one harmonious whole, revolving duly and orderly in their eternal course, are disjointed and thrown from their proper position in broken fragments. The power of the spirit-world is brought to bear to remove the disturbing cause with you, and that power is to be exerted, not merely by the bright spirits who come from far-distant realms, but by you, too, who inhabit its broken and burning center. The spirits whose province it has been to attend upon your earth, and see to the due operation of its laws, have long struggled in vain against the disturbing causes which have made mankind a black, and burning, and disjointed mass."

J. W. EDMONDS.

THE TEMPLE OF THE ROSY CROSS

THE SOUL;

Its Powers, Migrations and Transmigrations.

SECOND EDITION, REVISED AND ENLARGED,

BY F. B. DOWD,

Hempstead, Tex.

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EXTRACT FROM THE PREFACE.

To provoke thought, and thus lift the world out of the rut into which it has fallen, the following pages have been written. The soul is no common or vulgar thing; and all approximation thereto in thought, must be transcendental. This work claims to contain the fundamental *principles of all religions*—the PHILOSOPHY OF MANHOOD, and the road leading to a TRUE LIFE AND IMMORTALITY, HERE, on this poor, much abused earth. I came, and found this beautiful earth fanned by the breath of deadly poison, which men, in the very agony of breathing, call life. I go, but in going I would leave it a little purer for having been here. Reader, study these pages; the great ideas are merely shadowed, and are left crude and bare of detail, for you to clothe as the mind shall open to the grasping. Do not deny what I have written, *without a full, clear comprehension of the ideas.*

It is not claimed that this work is *wholly* Rosicrucian. The sublime principles of this fraternity are not conveyed in this manner; but enough is given to enable the thoughtful and earnest searcher after truth to get a glimpse of the glory hidden, even now, as in the past.

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