

The Occult Word.

With Charity For All;



With Malice Towards None.

Vol. IV.—Nos. 1 & 2.

ROCHESTER, N. Y., 1889.

For Free Circulation.

CHRISTIAN SCIENCE.

I wrote to a friend asking if she could tell me how to advertise a "mental healer." She said: "I cannot help you as I advertise only 'Christian scientists' but get misled sometimes." This reply set in motion the following thoughts: What is the difference between the mental healers, faith healers, and Christian scientists? Perhaps I do not really understand, but I shall state it as I do understand, and would like corrections if I do not state truly.

I have known for years that one person had the power to heal another, and have practiced it myself. I did not at that time believe in Christ at all. On relating the fact to a Christian scientist she said: "If it was not done through the teachings of Mrs. Eddy, it was of the devil." Others say: "There must not be the slightest sympathy with the patient;" yet all the good I was ever able to do was through sympathy, deep and earnest, and by making the sufferers know that I did sincerely pity them.

I will give my own opinions only—which are based on experience—and not the beliefs of others. The first system that was ever made public, to my knowledge, was called the Christian Science. I do not give the faith of the original teachers of this school. I have known many of its pupils, and nearly all of them have revised and enlarged upon their first instructions; and consequently have become cruelly anathematized and excommunicated from the parent school. Many have turned away in bitterness and have denied the truth of the teachings and some have become mental healers. The first treatise I ever saw on the subject of healing was called Christian Science, but as the first pages were filled with bitter denunciations of some person or persons who had fallen under the displeasure of the author, I wondered if it could be possible that any one could reach the light of Christ, and make use of the same, and still be vindictive and avaricious.

Dr. Holcombe has been very generous to all schools of healing, as I understand him, although he is a practicing physician. I have lately seen some very pertinent remarks of his, conveying the idea in a convincing way, that there was something lacking in the various new systems, and that greater possibilities might be attained if there were greater harmony, forbearance, unselfishness and sweetness shown towards each other and toward mankind. It seems that Christian scientists have

learned a peculiar philosophy, but some of them seemed to have overlooked the immensely important work to be done on self. I do not mean to say that some Christian scientists do not live true Christian lives. There are some who enter daily and even hourly into their inner lives and judge themselves most severely. Others, who have learned this "science" at great cost and inconvenience, yet give all the time they can possibly spare from their many home duties to freely treat sufferers. I find them regretting that they cannot do more and greater things, and they also complain that there is something lacking. I truly believe that all that is lacking to secure perfect success to such as these, is a little time. When the atoms of their bodies are all changed by the mind in the desired direction, then the molecular condition of their own atmosphere will harmonize with both mind and body, and the desired end will be attained if the faith continues. You may rest assured that this cannot be achieved without great suffering because it is really entering upon the path of enfoldment in the best and highest manner known to those who go that way.

Those who believe in Christ and try to follow His example, their truth is Christ and they do their "miracles" through him. Others may wish to emulate Buddha and carry the wounded lamb in their arms, to such; Buddha is their truth. There is nothing higher than truth which each perceives and lives up to. Wisdom seems to come through suffering, and the suffering comes as fast as they are ready for it.

If one really set out on a journey of this kind to prepare themselves to enter the path of a divine master, they have thereby thrown all else behind them, will be taken at their word and will be tried accordingly. Are any of the workers in the field ready to follow even to the cross? If so, they will see at once the necessity of the greatest toleration to all, even to saying: "Father forgive them, they know not what they do." Under such circumstances bitterness and sarcasm are almost fatal to the soul. One who has fallen into this sin, if they are really in earnest and wish to progress in spite of all, will find themselves purged by fire and great tribulations. They may rejoice that such is the case and bow themselves in great meekness and humility, remembering the words: "I love thee, I love thee, pass under the rod."

When one has been persecuted by

those they love best, until soul and body are strained to the point where another straw would be the fatal one too many, then go to a judicious, trusted friend, who can pity and not blame, and there pour out your sorrows and be healed. As we can help through love to heal the body, so may we help to heal the soul and be stronger thereby; but sarcasm is "the weapon of the fool," and scars both body and soul. It is the viper in the nest of the neophyte whose face is turned towards Christ and whose hand is on the plow.

When speaking to Mrs. Tabor about her powers as a healer, I said: "Shall I call you a Christian Scientist? You live a pure, Christian life and fully believe in Christ." She said: "I prefer to be a mental healer because I desire to make it my vocation, for I have those whom I must help in a pecuniary way. I have two children to care for, and others have burdens I wish to lighten. While I shall never turn a needy person away without help, still I need money. As a mental healer, I can work conscientiously as physicians do and, as I understand them, they work in the same way. I think drugs would do more harm and less good than they do, if it were not for the earnest wish and the good will of the doctor who prescribes and administers them to his patients. I must leave religion out of my business save as a monitor to guide me aright. My business is as any other. A merchant gives his time and attention and receives pay in his profits. I give my time, good will and sympathy, and they give me in return, or exchange, that which I need. I pray for strength, help and trust in all I do, and when the time is right and I am right, even as my Father is perfect, I shall be able to give all my time to the needy. Now I am in the world as my sisters and brothers are; when I have risen into the real light of life all things will be added and I shall have no need to earn money. Now I work for the world; when I work for the Christ He will pay me; I cannot work for him other than as the man-Christ, until I become white as snow; then I will be fitted to receive the divine fire; be married to the Sophia. Then I shall know all things and shall be able to trust and be fed by the ravens. I am now in my probation. I can heal the sick through my humanity, or human soul, which I think I have nourished into life and strength by the knowledge of its existence and through sympathy with others and with an innate desire to do good, not evil.

I am thankful when I look over the world and see the cruel deeds committed everywhere, that I can feel a human soul in or about me, and I trust it will not be my Kanna to fall into darkness again in this life. I know nothing of my divine soul as a self evident fact, neither do I believe it possible for a finite being to know the Infinite. While the man in me lives I shall never see God. I know of humanity and the animal worlds; among these and for these I shall work until something higher is given me to do." I said: "Tell me your formula of treatment." She replied: "I really cannot, for I treat different people differently. Sometimes I find a disease located in the body caused not by the mind of the patient, but through the injuries of others or environments. Again, there are many pains in the nerve centers caused through the animal or physical mind which would soon produce decay and disintegrate the body. In the former case, I give, with the force of my will, the conditions causing the disease, a few treatments. Then I ask the human or intelligent mind of the patient to help me, and the trouble is soon removed. In the case of falls, burns and other injuries, the patient understands the cause of his trouble and it is quite useless for me to tell him that the injuries do not exist; they are real to him; I talk to his human mind, asking him to help me heal the trouble, telling him that all things are possible to a determined will. I have had great success with these cases. The most difficult cases, I find, are those who are sick through sorrow; and there are far more of these than the world knows of. The bodies of these people seem to me like a deserted work-shop, and I seem to enter into it and set the machinery working. The poor sick soul, who had lost its interest in the body comes, through its natural kindness, and helps me do its neglected work, and soon again feels encouraged, because another soul has taken its extended hand. I want no reward from patients like these except that they will, through this experience, go and do likewise to others. I have given you an outline of the way I work, and yet it is only on idea, not an established system, for, as I have stated, every one is different and requires different management. I use the treatment that comes to me at the time. I have not the slightest word of disparagement for these that feel that they have found Christ through this philosophy, for I have feared this dreadful wave of Egoism and Materialism, with the philosophy that one cannot help another either in soul or body without material means; coupled with the dethronement of Christ as a Divine Being. 'Tis well, no doubt, that the name of the Master—whose real name is, in my opinion, the "lost word," though we have only a substitute—should be held up to the world in this manner; for many, through the desire for power and gain, have owned the name which they had heretofore denied, and through the knowledge derived from this investigation, will know something of the powers of the soul. I fear it will not be as well for those who believe that healing is done through the

Christ spirit to take gold for their work; at least it would not be well for me to do so. I am a mental and faith healer because I know of no power beyond the human soul, that I can manipulate at will. My will is positive to suffering of all kinds, and evil doing—so far as I, a finite mortal in this mortal sphere, can develop it. Yet it is my aim and desire to lay my will at the feet of the Divine Master, without reserve, because he is greater than I, and because I wish to do His will. I feel that I can get nearer to Him by loving and serving mankind than in any other way."

Mrs. Tabor has worked for years, doing all the good she could, without price, living a conscientious life. She has been employed as a book-keeper, but I felt that she should enter the class of healers, as in that way she could do so much more to help others than in her confined sphere. I have given her ideas as faithfully as possible, as there have been so many letters addressed to me on the subject I felt it best to publish her remarks and add some of my own thoughts.

I have dear friends in all the schools of healing. While sick with typhoid fever in Boston last summer, I was treated by a kind and tender lady, whose patience was perfect, and by a medical doctor of the old school, whose sweetness of character I have never seen excelled. In his heart of hearts he believed medicine necessary, so he provided and gave them to me with all possible care, free of charge. It was one of the peculiarities of my condition to fear the least drop of medicine would kill me, yet this noble gentleman urged me to take his prescriptions, feeling sure, from his experiences, that they would heal me, as they had healed others. I fully believed then that his remedies, accompanied by his earnest wish for good results, did good work, and I now believe his kind attention and care for me acted favorably upon me. Through the combined efforts of friends in Boston and elsewhere my life was saved.

I believe the power of mind for good or evil is not fully known. I believe, through the efforts of Christian scientists, mental and faith healers, combined with other occult studies, a straight path towards the light is being mapped out. What I have written has been hastily written and covers but a small portion of the ground touched upon, leaving vast territories entirely unexplored.

It has not been my intention to injure the feelings of any class or school. I hope no one will feel hurt at what I have said, but consider me faithfully for the Truth.

JOSEPHINE W. CABLES.

PERSONAL.

We take pleasure in recommending Mrs. Allie Tabor, whose card appears in another column, to those desiring treatment for mental or physical ills. This lady has been for many years a pupil and companion of Mrs. J. W. Cables, and has developed extraordinary powers of healing. She is attentive, kind and conscientious, and will give free treatments to those unable to pay her reasonable charges.

ROSICRUCIAN LETTERS.

III.

The Numbers of Nature.

I. INTRODUCTORY REMARKS.

Everything in the Universe—as far as our experience teaches—is constructed according to certain fixed laws, and all things stand in certain relations to each other in regard to *weight, number and measure*. If we know the numbers of nature, we may find out the harmony of all things, that is to say, the relations which all things in nature bear to each other. We may then know the relations which exist between the spiritual and the material, the intellectual and corporeal, between causes and effects, between internal powers and their external manifestations. According to *Pythagoras*, the numbers of things are the substratum of the Divine intellect; the cause, why things are what they are and not otherwise; to express it figuratively: they are the rules after which the universe was constructed. To form a correct conception of the numbers of nature, it is necessary that we should regard them—not as arithmetical magnitudes, but as certain determinations, which cause a thing to be what it is. These numbers form the link between the sensual and the intellectual realm, they are the medium between spiritual and physical science. The knowledge of these numbers enables us to intellectually perceive the harmony of the whole and the principles upon which that harmony is based. They are the *beginnings* of those things which are merely objects of intellectual research and of the perceptive faculty of the mind.

In making occult calculations, we must continually keep in mind the distinction between numbers and the numerable; for numbers are determinations and refer to only intellectual magnitudes, but the numerable has corporeal things for objects, and represents expressions of the invisible in visible forms. To each numerable thing is hidden a number which causes the numerable (objectively considered) to be numerable. "Happy is he," says *Plato*, who understands the intellectual value of numbers, and who knows the great influence which their evenness or oddness has upon the generation and powers of things." He who knows how to calculate with the numbers of nature can know all things; because to calculate with these numbers, means to know the exact position which each thing occupies in nature, and knowing the causes and the conditions under which they act, it will not be difficult to determine exactly their effects.

2. NUMBERS AND THE NUMERABLE.

Numbers are abstractions; the numerable is objective. The numbers occupy in nature the same position in regard to numerals, as power, action and effect, regarded as a progression before they become numerable. The beginning of all things is the *One*; all things exist through the *One*, and all are ultimately again lost in the *One*. From the progression or radiation of the Unity the infinite numerable is produced. Each number is either even or odd. Even numbers are finite, odd numbers are infinite; even is imperfect, odd is perfect; even is female, odd is male.

The science of mathematics is the only science by which we may arrive at a knowledge of the truth, the principles of mathe-

matics are not material or visible, but they are the laws upon which the existence of material and visible things is based. If we draw conclusions from the external appearance of things, to decide about their internal principles, we must necessarily err; but if we know the internal principles and the numerical laws, we are then on a safe foundation. Mathematics are based upon *Faith*. Nothing can be demonstrated as true in mathematics, unless a certain axiom, which cannot be intellectually explained, is accepted as true. If we cannot perceive or refuse to recognize the truth that *one is one*, it will be useless to proceed further. But the reason why such axioms are true, is because they do not belong to the material realm, they are intellectual conceptions, belonging to the realm of the intellect, where man is a creator. If I call the number which represents unity "one," it will be a one for me, as long as I choose to consider it so. Spiritual truths are true, because they are self-evident. They cannot be logically demonstrated, they must be spiritually recognized. If they can be logically proved, they then are not absolute or spiritual, but relative and intellectual truths, and not self-evident. Thus even in the realm of pure mathematics, and exact science *Faith*, that is to say the power to recognize spiritual (self-evident) truths, is the power upon which all other powers are based, and from which they take their origin.

If we wish to calculate with the numbers of nature, we must put them down in the same order in which alone they could possibly exist (potentially) before the corporeal world came into existence, namely 1 and 0.

An examination of this proposition teaches the following sixteen elementary rules:

1. There is no progression of numbers without a unit.
2. All numbers are generated out of the unit.
3. No number can exist without a unit.
4. The unit may exist without a number.
5. From the unit spring the laws of numbers and their order.
6. The laws of numbers and order (harmony) are caused by a certain progressive evolution of numbers from the unit.
7. If the numbers are put according to this progressive evolution, they will be in their natural order.
8. Whenever they are in that order, they will indicate the relations which they bear to the unit and the relation which the unit bears to them.
9. The order of numbers is their harmony.
10. That which leaves its order, loses its number and its true relation to the unit. That which returns to its order regains its relation to the unit; that which does not return to it remains removed from its true relations to it.
11. All numbers having been caused by the unit, are necessarily connected with the latter.
12. All numbers are subordinate to the unit.
13. The unit existed before the numbers came into existence.
14. The unit is indivisible, eternal; numbers are divisible and temporal.
15. Before the progression of the unit took place there was no time, because time like numbers was carried by progression.
16. The unity acts from the first unto the last possible number.

There is only one Unit or Unity in Na-

ture. The progression of this unit generates all numbers, and while it remains unchanged itself, it impresses its own type upon every number. The Unit is therefore the generator or producer, the numbers are that which is generated or produced.

2. Represents therefore the eternal and temporal, the spiritual and material, the indestructible and destructible, the active and passive. In the unity is power; progression is action; number is the result. There are consequently three different conceptions contained in the One, or in other words the *Unity* is a *Trinity* of three entities which are eternally contained in the unity of cause, action and effect, consequently an eternal, immaterial 3 in eternity and before time existed, distinct, self-evident and One, 1. 1. 1, or Δ , always 3 and yet only 1.

The spiritual progression of this Unit cannot be conceived otherwise, except as an intellectual line. This line extended even infinitely, cannot be imagined or represented otherwise than as having three points, beginning, middle and end, Δ .

The progressions of the unity are emanations (radiations,) that is to say unit radii, proceeding from a centre. There are only two possibilities of such progression, the infinite and the finite one. The former may be represented \vdots ; the latter, in which the progression of the unit returns again to its original state can be represented as a circular line. There are consequently only two natural lines, the straight one and the circular line. A circle cannot exist without a centre, radius and periphery. The radii are infinite, if they are not limited by a periphery. The circle or periphery is therefore the symbol of the sensual, material, of limitation and time; the straight line is the symbol of the spiritual, infinite and eternal. Each power or principle is = 1; action and reaction = 2; product = 3. Three is therefore the number of form and result.

3. LOGICAL CONCLUSIONS TO BE DRAWN FROM THE ABOVE PROPOSITIONS:

The Cause of the manifested All is superior to its manifestation.

A product cannot be equal to its producer. At the moment of production the thing produced is contained in the producer.

The producing principle is necessarily differing from the produced form.

"Matter" or "Form" has magnitude, extension, divisibility and depends on the conditions generated by time and space; the generative principle has different attributes. It is a unity and indivisible and not subject to change. It is independent of corporeal existences, it existed before the latter and will exist after they are destroyed.

There is one rudimental power, from which all other powers originate. It is a power acting in all individual forms, and without that power no form can continue to exist; but this power is very different from the corporeal forms.

Everything in nature is built upon certain harmonious laws; the All is Unity and this unity is noticeable everywhere. Those who forget that nature is a unity and seek for fundamental truths in the multiplicity of forms, fall into error.

The spiritual realm and the material realm are both one and cannot be divided; the latter is the external manifestation of the former, the former the internal energy of the latter.

FRANZ HARTMANN.

(To be Continued.)

A REVERIE.

Who has not sat in the twilight
And thought, with a reverent heart,
Of all the blessings they receive,
-And of all that they hope to impart?
When we sit thus in silent thanksgiving
The Angel of Peace hovers near,
And into our souls He poureth
A love which casteth out fear.
In each human heart there abideth
A yearning to Be and to Do,
Then why should we faint and grow weary
When, in yielding Obedience true,
An infinite rest dwells within us
And God becomes manifest too.

MARY E. ROBBINS.

COUNT TOLSTOI'S VIEWS ON LOVE,

"I wish," said Count Tolstoi one night, "to write a novel, a romance, exposing the conventional illusion of romantic love. I have already written it, but it must be turned upside down and rewritten. It is too much of a treatise as it stands, and there is not enough of action in it. My object is to fill the reader with horror at the result of taking romantic love *au sérieux*. The end to which the whole story will lead up will be the murder of a wife by her husband. It will exhibit the depravation of married life by the substitution of romantic love, a fever born of carnal passion for Christian love, which is born of identity of sentiment, similarity of ideal, the friendship of the soul. Upon that love, Christian love, the love of brother and sister, if the carnal love can be grafted it is well, but the former, not the latter, is the first condition of happy married life. Herein the peasants teach us a lesson. They regard what we regard as romantic love as a disease, temporary and painful, and dangerous. With them no marriage is made under its influence. Anything is better than that. The Herrstaten, who marry by the drawing of lots, are wiser than we. Our system is the worst possible, and the whole of our wedding ceremonial, and the honeymoon, the feasting, and the excitement to carnality are directly calculated to result in the depravation of matrimony. Not in one case out of a hundred does romantic love result in a life-long happy union. The young people whose lives lie in different orbits are drawn together by this evanescent passion. They marry. For a month they are happy—perhaps even for a year, or two years. Then they hate each other for the rest of their lives, spending their time in paying homage to the respectabilities by concealing the truth from their neighbors. It must be so. If Anna Karenina had married Levin she must have abandoned him likewise. Romantic love is like opium or hashish. The sensation is overpowering and delightful. But it passes. It is not in human nature not to wish to renew the experience. For this novelty is indispensable. So the wife betrays her husband, and the husband is false to his wife, and the world becomes one wide brothel. I wish to open the eyes of all to the real nature and the tragic consequences of this substitution of romantic for Christian love. I see it clearly, oh! so clearly; and when you see a thing that no one else seems to see, you feel you must gather all your forces, and devote yourself to setting forth the truth as you see it. This depravation of marriage is all because Christianity has all been a word and not a thing. It will, however, be a reality again soon."—*Exchange*.

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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THE VITAL SEA.

In Occult literature we frequently meet the statement that man is a microcosm—or little world—a copy in miniature of the macrocosm or visible universe. This has always been difficult for me to understand fully, still in some respects a close analogy can be traced. Each world appears to us to be a sphere—and so man must be. The man we see is not all of man. The finer strata and forces which are founded on physical man are unseen by physical sense. As there is an atmosphere surrounding the earth—the only world we are familiar with—then if the proposition we start with be true, there must be an atmosphere or aura around each and every man that completes, fills out each to a spherical form. Again the earth floats on an ethereal sea. So must man. We can picture to our minds the great earth globe floating in a sea in company with many other similar ships, though of different size. Let us then imagine man as floating in a similar sea in company with numberless others.

Let us also remember that the physical atmosphere has always clouds in it which according to their density obscure the light and heat of the sun, the source of all physical life. We can easily see how if these clouds were thicker and spread entirely around the earth, so that darkness would reign undisturbed, all life would soon be destroyed. So we may say the health and vitality on the earth is in reverse proportion to the amount of clouds or veils between it and the source of life and light. The greater the obscuration the lesser the vitality. The greater the vitality the lesser the veils.

We read that: God is a spirit and in Him we live, move and have our being. Let us imagine that this Spirit is a bright sea filling the universe, and in it all things float. This sea is love, strength, beauty, vitality, life, wisdom, power, happiness and all that is good.

The aura that surrounds man forming his atmosphere differs from the air, the atmosphere of the earth, for it is more subtle and higher, being beyond the senses. It belongs to MIND. Now as certain physical causes produce clouds in the earth's atmosphere, so certain mental actions produce clouds in man's aura or mind. In the one case obscuring the physical source of life and in the other veiling ourselves from the spirit.

Let us imagine the two extremes. Man a globe of pitch into which no light or love can penetrate. And the other of the clearest glass which offers no obstruction to the free passage of the perfect spiritual light. The one a hell and the other a heaven—both possible while floating in the same glorious sea. We are not shut off from the Good except by our own false states or beliefs which darken our sphere. Clear away

the false, drive out the clouds and the sun of truth shines in from *all sides*.

God, the good, is omnipresent, in hell and in heaven—states of our own making—but He is not *fully* present in all His creatures. The lower orders receive into their individual spheres as much of life and light as they can use. When we reach man's estate—self-consciousness—then he has free agency or choice. He can cling to his clouds or he can let them go. I said the good was not *fully* present. I cannot describe or imagine a condition where the spirit is entirely wanting. If we take away all life and power, we have utter death and stagnation, so that even two atoms could not hold together. We would have absolute negation. No-thing comprehensible. Between the blackness of the lowest, whom we may call devils and the brightness of the highest or the arch-angels, there are millions of grades or degrees of unfoldment. The greater the darkness the less of power. The greater the light the greater the power. So it would follow the blacker the devil the less power he would have. An outcast walking in his own darkness, with no ray of light and hope because, *he will not believe in the light*.

So we can imagine an arch-angel whose sphere is so bright and clear, a perfect crystal, into which the Divine Love and Wisdom flows constantly without obstruction—a state of at-one-ment with the All-Father. The peace that passeth understanding. The Nirvana of the Hindoos; a condition hardly conceivable of being one with the all, but still retaining the individuality. A perfect drop in the perfect sea.

W. F. ALDRICH.

THE GOLDEN RULE.

Much has been said and written about this rule, the foundation of brotherly love. The command: "Whatsoever ye would that man should do to you, do ye even so to them," has become, by long familiarity, trite. We fail to appreciate the truth and wisdom contained therein. From the occult standpoint, no greater truth has been revealed. The known laws of electricity give us an idea how all force operates. We are not able to send messages or signals over a telegraphic system, even if the instruments are most perfect, unless there is a circuit; a going and a coming, so to speak. So it is with thought. We cannot think of a person unless that person thinks of us. The return impulse may be of such short duration, however, that no impression is made on the physical memory. If any one will sit quietly, thoughts on many subjects, and of many persons will succeed each other with no regularity or order in your mind. It often happens that friends unthought of, may be for months, will seem to come before us vividly. If you will notice these occurrences, you will often find that those friends were thinking of you then; a letter or message afterwards received will prove this to your satisfaction. If then, it is a law of force that a circuit is always made, then it follows; as we think and do unto others, the return will also be made to complete the circle—an emblem of unending law—in kind. If we think evil, it will return to curse us—if good, it will hasten on white wings to call us blessed. Thought is swifter than physical force—but we must not for a moment dream that the same law which causes the return of thoughts will not return physical injuries as well. Time nor

age does not exist in mind or spirit. A sculptor may suddenly conceive of a perfect figure, but it may take months before the slow but careful hands can work from a marble block the ideal conceived. So it is with the mills of the gods that grind slow but exceedingly fine. Physical injuries to another come back as surely as wheat becomes flour in the mill. It may take more time to work out the result than effects on the higher, mental or spiritual planes; still the result is sure and certain; as ye do to others, so shall it be done to you.

The creative effects of modern life, with its intense mental struggles, in all departments, directed mostly to selfish ends, is producing and accumulating force—and force has no morals; dynamite would destroy a library or school as quickly as a saloon or sewer—in the earth's mental strata, which must in time return to earth as physical disorders. May not earthquakes, volcanoes, tidal waves, tornadoes, pestilence and famine be but the evil that men have done, that lives after them? May not all the brightness, happiness and prosperity we enjoy be due to the brotherly thoughts of many now dead, who lived not for themselves alone? Nay, as there is no time in mind, our blessings and curses may be all our own making. If this circular action be a law, it must follow that each one is responsible to all others for what they *think, do or say*.

It is as if we all were in a huge ship and an evil person makes a hole through its bottom. One small hole does not endanger our safety, but suppose there were thousands made, no one would be safe. There is a point where the strength of the timbers will be exhausted by the multitude of wounds, and if the timbers give away, all will be lost. An evil thought harms the framework of our world; a loving thought repairs the damage. Our duty is plain; let us repair and build up our home. At any rate, let us all strive to undo the damage we have ignorantly done, and in no way can we accomplish more in our reformative work than by following the "Golden Rule." B. W.

BOOK NOTICES.

Christian Science is published by Ida D. Nichols, McVicker's Theatre building, Chicago, Ill. The price is \$1 per year, single copies, 10c. This magazine is exclusively devoted to the Science of the same name. It claims that **Christian Science** is the scientific explanation of the doctrines and miracles of Christ and his apostles. These doctrines are found to be practical, and the miracles possible of accomplishment by every human being, provided he will strictly follow the teachings of the Science. The words of it will be uttered every month upon the pages of this little book. When you read them they will heal you; when you speak them they will heal others. For healing of all manner of sickness is part of the mission of Christian Science to humanity.

Miss Adelaide Johnson has favored us with a pamphlet, the first of a series which will embrace her philosophy. It is named **Harmony or Vegetarianism from Principle**. A careful study of her ideas would result in good. She is not a visionary enthusiast, but puts into practical operations her beliefs. We wish her every success. Those interested may address her directly, at 1603 S. St., Washington, D. C.

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

INZIZ AND HIS PUPIL.

No. III.

PUPIL. When the soul of man comes up through the lower orders of creation, how does it receive its growth and development?

INZIZ. Through its experiences.

P. By whom are its experiences ordered?

I. By no one. To the soul germ is added vitalized thoughts, suited to its capacity at the time. Each thought is a soul in embryo, either light or dark.

P. But how can this low order of life make use of human thoughts, when they do not think?

I. Every creature and thing is susceptible to human thought. How do you know that the trees and the stones do not think? Yet, as we do not realize when we receive thoughts from divine beings, neither do they realize when they receive thoughts from humanity. Many of the brightest and sweetest flowers are but a thought of the human soul, their fragrance and beauty returns to the soul from whence they came. Every embryonic being is but a germ of human thought, and receives its baptism as a human soul, when first born of woman. It is its first initiation, so to speak, and its passage through the dark period of gestation is painful in the extreme. It is a period of many years to the new soul growing to be born.

P. How does it find its legitimate parent?

I. Through the law of attraction.

P. Is there degrees of development in these embryonic beings when they are fitted to be conceived in a human body?

I. There is a difference as there is between the rose and the thistle.

P. How can we avoid giving birth to the thistle, and bring forth only the rose?

I. By your lives and environments.

P. What should our lives be for the best results?

I. When you desire a child to be born, you should not only live pure and blameless lives, but you should be intensely earnest, supremely kind to everything above and below you, acting constantly for the good of others. The mother should be surrounded by things of beauty and harmony. If she be in straitened circumstances, then the beauty of her environments should consist of the greatest tenderness and devotion, wise and dignified examples of her friends; such a condition would attract a being harmonious with it.

P. But sometimes we have known the most profligate children born of gentle parents and they seemed to belong to former generations. Why is this?

I. This takes us back to whence we started. The mother or father is surrounded by the thoughts of the former generations and often give them birth again through their own organisms, and the child becomes obsessed by them, and will act them out.

P. This is dreadful. How can it be avoided?

I. By educating people to deny evil thoughts an audience; as they should evil companions.

P. According to that, like attracts like?

I. Yes, it not only attracts, but does more.

P. How more? I did not know thoughts which are not our own, and which we do not intend to act upon, could do us any harm.

I. In the beginning we concluded that thoughts received by us, were vitalized by

us, and thereby become our own. When they are dropped into the matrix of the human brain, they are conceived and born of humanity. He who receives them becomes the parent and they bear his image and are his children and become a part of his soul.

P. Then the repeating of evil things both by the press and by individuals is wrong and unhealthy?

I. Yes, as recapitulated by the press for daily use, it is wrong and obscene and sows many evil deeds which bear fraud in abundance.

P. When will profligate children cease to be born, or the thistle rather than the rose?

I. When man shall stamp ignorance under his feet as the great criminal of the age, and shall, with a determined will, gather the tares from the wheat field and burn them; and when he overcomes his perverted taste, which is apparent every day when we see the trapeze and many other dangerous things to humanity enjoyed by the multitude; and when the daily press ceases to send forth loathsome tales of murder and crime, which beget themselves in the brains of sensitive people. Your prison pens and gallows destroy your own children whom all of you have helped to create with more or less unripe thoughts. These will all pass away when the torch of wisdom, which is always lighted and burning, is seen by benighted humanity.

P. How shall I help to bring this about quickly?

I. By living up to your highest conception of truth; thus setting an example that others may follow; next, try to teach those within your reach, the importance of giving their children a proper birth. You are ready to admit that your country is the most enlightened of any on the globe, and yet some of the "heathen" countries attach much more importance to the environments of the mother during the period of gestation, than you. This most essential point is so little thought of with regard to humanity, in your country, that it seems dark for the race to come. Let it be one of the aims of your life to show to the world the necessity of treating criminal children scientifically. Your race is to be indeed pitied, for you create your criminals through your customs: and kill them to avenge yourselves. For yourself, flee as far from these dreadful things as possible, by protesting against them.

P. I wish a greater number of people could hear our talks and know our philosophy.

I. That would be well; there are many golden thoughts dropped from the lips of many persons in other homes than this, which never reach the toiler, and you should try to put them in his way, which you are doing, by making your paper free, yet you must find means to send them down as well as up. In regard to "our philosophy," we have no philosophy. Philosophy is the poverty of your language; you have been crammed with it, and starved. Love is not philosophy. In this age of arrogance and ignorance, philosophy is the sounding brass. Let love beam through every thought and every deed, then your logic will be but the quartz to the precious jewel.

P. We have been speaking of the dark thoughts; please tell me from whence came the brighter thoughts that are to be born into the human soul.

I. They are dropped from more spiritual beings. They are the daughters of the gods

come down to be born of men. Pure human thought when earnest, and sent out with energy, create the embryonic souls, and nourishes and enlarges the human soul. When it is sufficiently developed to receive the divine life, then it can assimilate thoughts from divine beings, and thereby receives spiritual understanding and peace. This shows the life of man to be very important.

P. Then it is true that he can create worlds when sitting alone irrespective of the condition of life in which he is placed?

I. Yes, he may become a ruler over many things by first being faithful over the few. Hence the importance of the admonition "Be ye wise as serpents and harmless as doves." Nor is this all. The good and evil thoughts of man are often caught up by invisible beings in other spheres, and acted out upon the denizens of earth. If this was generally known, then every man would feel the importance of his existence to himself and others.

EXTRACT FROM LETTERS.

DEAR MRS. CABLES:

Please let me know if the Theosophical Society is still active in your city and is the Brotherhood antagonistic to it? I have received your little paper, the OCCULT WORD, free, for the past year, and I must thank you for the many helpful words I have found therein. I belong to the church and do not wish to leave it. Would a membership in the Brotherhood clash with the church? Do all Theosophists follow after the Christ? I am emboldened to ask those questions, for I truly desire information.

* * *

We publish Mrs. Cables' reply to the above, for many have asked us concerning the statements made in the convention's report.

AN ANSWER TO THE ABOVE.

DEAR FRIEND:

That I may answer you satisfactorily, it will be necessary to relate some facts. I regret that I shall not be able to go into the subject fully at present. A little band of my personal friends used to meet at my rooms to investigate spiritual matters long before the Theosophical Society was known. When the movement first took place in India—previous to this, however, a society was formed in New York while Mme. Blavatsky was there, but ceased to be active after her departure—a number of my friends, after reading *Isis Unveiled*, thought we had better become organized under the name of Theosophy. We had a charter from the Liberal League, but did not continue long under it. So after a good deal of correspondence with India we finally got a charter from headquarters under date of March 24, 1882. We were duly initiated by Mr. A. L. Rawson, of New York. There were a number of changes in the Theosophical Society's rules and regulations, but all subsequent to our charter. They appointed a "Board of Control," which existed a while; then it was succeeded by a new arrangement called the American Section. Some of us came to the conclusion that Jesus of Nazareth was the example we wished to follow, and as the Theosophical Society professed to be free to all without regard to creed or country, we did not give up our charter, but assumed the descriptive name of THE ROCHESTER BROTHERHOOD,

and gave each of our members a certificate under that name. In the report of the convention of the American Section, held in Chicago in April, 1888, the following language appears: "The organization called *'The Rochester Brotherhood'* is not a branch of the society as many seem to think that it is; it may be well to say that it is a body organized and managed by Mr. W. F. Aldrich and Mrs. Cables and has nothing to do with us." The Rochester Brotherhood is a large body and has members in many countries. It is a mistake to say that "it is a body organized and managed by Mr. Aldrich and Mrs. Cables," for there is no organization which requires management. We have no fees, dues nor initiations. Every one is perfectly free and all are workers and capable of managing themselves. There are among our members the heads of several Theosophical Branches and surely they are not "managed" as stated.

Many of our members still belong to the Theosophical Society. The work to be done for humanity is so grand and the workers are so few, that there is room for all and we should strive to see who can best work and best agree. Membership in our Brotherhood does not interfere with the social life or religious convictions of any one joining it. We are thankful for light and we welcome it from every source.

Please bear in mind that my reply only embraces the ideas of one section of our Brotherhood, which may be termed the Christian. There are many beliefs among us, but all strive to be workers, knowing that the truth is many sided. We are independent of other organizations, but are working in harmony with several, and antagonistic to none.

THE SPIRIT OF THE TIMES.

It is a helpful sign of the times that, with the increasing facilities for evil, and the actual increase of evil, that abreast with this fact, societies are being formed to mitigate, as far as is possible, the causes and results of licensed and unlicensed evils in our midst. It is quite apparent, that in no age of the world's history has so much been done, as is being done, to make life easier and happier for the afflicted and the oppressed. Notwithstanding certain individual cases seem to point to facts which do not justify this statement. We are living in a miraculous age, and are the most energetically kind and humane people on the globe. There is not a denomination in our land but what has its charitable institution of some kind.

The vast amount of money freely and generously given to instruct our people in right living and helpful kindness, is enormous. I do not know the exact figures, but millions are raised every year to publish literature in behalf of suffering and abuse, whether it be among our children, the aged and infirm, or among our animals and plants. No sooner does an abuse begin than some one raised up to advocate a plan for its removal or amelioration.

In our hospitals the most refined young ladies are going through the severe training in the class of nurses, in order to administer to suffering humanity. Many may say that this is only a matter of business livelihood; but truly, many do this hard work from pure

love of being useful, and helpful, and relieving suffering in a trained, intelligent manner.

The love of our people for justice and truth, make them a formidable antagonist to the wrong-doer. The merciful teaching of our Lord, has found such deep root in the hearts of the majority of our people—though it seems sometimes as if the balance was on the other side—that the work of a Bergh in any department for the prevention of cruelty, will find a hundred champions, and will be sustained by our courts at law. Yet there are still hundreds of evils, dire and terrible, that no courts nor societies can reach. Against these no one is ever heard to preach nor are they publicly denounced. Why? Because, they say, these matters are private; these bold, ugly facts must be covered up with tinsel and bric-a-brac of our modern fastidiousness. You must be very quiet and proper; these things must be concealed as a bad odor is covered by a sweet perfume.

How long must these things be? How long must we be bound by ropes of sand? When will we have outspoken, positive teachings against the terrible sins that threaten to exterminate us as a distinct nation?

What is at the bottom of the unnamed evils? It is concentrated selfishness. It is a selfishness that shows itself to the world as the affable, polished and generous person, but to those in their power as the embodiment of cruelty, meanness and vice.

No one but the Infinite knows the amount of secret sorrow and pain that many bright, pure and lovely persons endure, without a remedy and without a friend to champion their cause, or sympathize with them, till the evil works its own dire consequences, disease, suicide or death.

Sufferers, there is a friend who can help us, to whom we can go, who will not reveal our secret or betray our trust. A friend who is tried and sure, and is more powerful to heal and save than any other. Who can turn sorrow into joy, and turn darkness into light. I mean our Divine Human Friend, Jesus of Nazareth. He bore sorrows, was acquainted with grief. He tasted of death and is now alive a risen and glorified Savior, a true friend and helper in all hours of trial and disappointment. He is a real friend, who is present. We do not see Him with our mortal eyes but He is as present as our life and breath, which we do not see. We can as well deny the one as the other. It is this dear, good, personal friend of ours, our brother, Jesus of Nazareth, who has made all these humanitarian interests possible. He first taught mercy. He it is who told us not to put that frozen bit in our horse's mouth without first warming it or covering it with leather. He said be merciful to that poor beast. How would we like to have a frozen piece of steel thrust into our mouth? He says be merciful if you expect mercy. This beautiful and holy teacher has said these things and on them our societies against cruelty have been established. He has said, do as you would be done by. Which means don't go out into the woods and simply, for the pleasure of sporting, shoot birds and squirrels, and frogs and deer, or any other creatures. He says these are mine, and you have no right to destroy my creatures wantonly.

A minister shot so many deer in the Adirondacs for mere sport, a few years ago, and left them to die and decompose, that the guides threatened to shoot him if he did not leave at once.

We see the sentiment of arbitration between nations growing. We see the value placed on human life by the increased facilities for obtaining knowledge of how to care for it. We see the growth of more humane treatment of criminals and of the insane. We see the progress in the sciences and arts which tells of prosperity and peace. But we also see the refined methods of torture. Let us each see what can be done to put an end to this unnamed misery. Let us commence with ourselves. Are we guilty before God of doing anything that makes life a burden, or less sweet and satisfying, by gratifying some sensual passion or taste at the expense and health of some one else? If we are let us be brave and look the matter square in the face and say: This evil habit of mine is injuring my loved ones and I will stop it.

A gentleman had a sweet little girl who was apparently dying, from no known cause. The doctor in attendance advised a change; the little one was taken away to the country and soon recovered. But when brought home seemed shortly to wilt down and to show all symptoms of returning weakness and disease. It was discovered that when the child's father was away, the child got better and when he was home she was worse. Then it was found that the poison from the tobacco smoke of the father's pipe was killing his pet. He was not slow to put away this evil. It should be put away from all homes where young children are.

It will be found as a matter of the wisest choice to avoid evils, for an ounce of prevention is better than a pound of cure. Let us follow our Master's command: Do unto others as ye would that others should do unto you. Then our homes will be full of love, joy and peace, and crime and disease will be unknown in our beloved land.

W. F. ARNOLD.

THE ROBIN.

My old Welsh neighbor over the way
Crept slowly out in the sun of spring,
Pushing from her ears the locks of gray,
And listened to hear the robin sing.

Her grandson, playing at marbles, stopped,
And, cruel in sport as boys will be,
Tossed a stone at the bird, who hopped
From bough to bough in the apple-tree.

"Nay!" said the grandmother; "have you not heard,
My poor, had boy! of the fiery pit,
And how, drop by drop, this merciful bird
Carries the water that quenches it?"

"He brings cool dew in his little bill,
And lets it fall on the souls of sin:
You can see the mark on his red breast still
Of fires that scorch as he drops it in."

"My poor Bron rhuddyn! my breast-burned bird,
Singing so sweetly from limb to limb,
Very dear to the heart of our Lord
Is he who pities the lost like Him?"

"Amen!" I said to the beautiful myth;
Sing, bird of God, in my heart as well:
Each good thought is a drop wherewith
To cool and lessen the fires of hell.

Prayers of love like rain drops fall,
Tears of pity are cooling dew,
And dear to the heart of the Lord are all
Who suffer like Him in the good they do.

J. G. WHITTIER.

THE TREATMENT OF CRIMINALS.

Col. Robert G. Ingersoll's views on the treatment of convicts are worthy the attention of all humanitarians. If this noted writer has given expression to views that are considered as aggressive and destructive to dogmas held sacred by many, still his views on other subjects are none the less worthy of attention. An objection might be urged against his general line of attack, that it is simply aimed at the existing order of things, and does not replace the "fallen idols" by any other more worthy object, toward which to direct the love and devotional part of our natures. The following views are condensed from an interview published last summer in the *New York World*. Society has, I suppose, the right of self defense. The principal object of all government should be to protect those in the right from those in the wrong. As a rule, failure in some honest direction, or at least, in some useful employment, is the dawn of crime. People who are prosperous, people who, by reasonable labor, can make a reasonable living, who, having a little leisure, can lay in a little for the winter, that comes to all, are honest. Reasonable prosperity is virtuous. I don't say great prosperity, because it is very hard for the average man to withstand extremes. When people fail under this law, or rather this fact, of the survival of the fittest, they endeavor to do, by some illegal way, that which they failed to do in accordance with law. Persons driven from the highway take to the fields and endeavor to reach their end or object in some shorter way, by some quicker path regardless of its being right or wrong.

I have said this much to show that I regard criminals as unfortunates. Most people regard those who violate the law with hatred. They do not take into consideration the circumstances. They do not believe that man is perpetually acted upon. They throw out of consideration the effect of poverty, of necessity and, above all, of opportunity. For these reasons they regard criminals with feelings of revenge. They wish to see them punished. They want them imprisoned or hanged. They do not think the law has been vindicated unless somebody has been outraged. I look at these things from an entirely different point of view. I regard these people who are in the clutches of the law not only as unfortunates but, for the most part, as victims. You may call them victims of nature, or of nations, or of governments; it makes no difference, they are victims. Under the same circumstances the very persons who punish them would be punished. But whether the criminal is a victim or not, the honest man, the industrious man, has the right to defend the product of his labor.

Society has no right to take revenge; no right to torture a convict; no right to do wrong because some individual has done wrong. I am opposed to all corporeal punishment in penitentiaries. I am opposed to anything that degrades a criminal or leaves upon him an unnecessary stain, or puts upon him any stain that he did not put upon himself.

Most people defend capital punishment on the ground that the man ought to be killed because he killed another. The only real ground for killing him, even if that be good, is not that he has killed, but that he may kill. What he has done simply gives evidence of what he may do, and to prevent

what he may do, instead of to revenge what he has done, should be the reason given.

Now, there is another view. To what extent does it harden the community for the government to take life? Don't people reason in this way: That man ought to be killed; the government, under the same circumstances, would kill him, therefore I will kill him? Does not the government feed the mob spirit—the lynch spirit? Does not the mob follow the example set by the government? The government certainly cannot say that it hangs a man for the purpose of reforming him. Its feelings toward that man are only feelings of revenge and hatred. These are the same feelings that animate the lowest and basest mob.

The probability is that the society raises its own criminals. It plows the land, sows the seed, and harvests the crop. I believe that the shadow of the gibbet will not always fall upon the earth. I believe the time will come when we will know too much to raise criminals—know too much to crowd those who labor into the dens and dungeons that we call tenements, while the idle live in palaces. The time will come when men will know that real progress means the enfranchisement of the whole human race, and that our interests are so united, so interwoven that the few cannot be happy while the many suffer; so that the many cannot be happy while the few suffer; so that none can be happy while one suffers. In other words, it will be found that the human race is interested in each individual.

Only the best of men should be in charge of penitentiaries; only the noblest minds and the tenderest hearts should have the care of criminals. Criminals should see from the first moment that they enter a penitentiary that it is filled with the air of kindness, full of the light of hope. The object should be to convince every criminal that he has taken the wrong way; that the right way is the easy way, and that the path of crime never did and never can lead to happiness; that that idea is a mistake, and that the government wishes to convince him that he has made a mistake; wishes to open his intellectual eyes; wishes to so educate him, to so elevate him, that he will look back upon what he has done only with horror. This is reformation.

I have read that out of fifty criminals who had been executed it was found, I believe, in nearly all the cases that the shape of the skull was abnormal. Whether this is true or not, I don't know; but that some men have a tendency toward what we call crime, I believe. Where this has been ascertained, then, it seems to me, such men should be placed where they cannot multiply their kind. Women who have a criminal tendency should be placed where they cannot increase their kind. For hardened criminals—that is to say, for the people who make crime a business—it would probably be better to separate the sexes, to send the men to one island, the women to another. Let them be kept apart, to the end that people with criminal tendencies may fade from the earth. This is not prompted by revenge. This would not be done for the purpose of punishing these people, but for the protection of society—for the peace and happiness of the future.

Solitary confinement is a species of torture. I am opposed to all torture. I think the criminal should not be punished. He should be reformed, if he is capable of reformation. But, whatever is done, it

should not be done as a punishment. Society should be too noble, too generous, to harbor a thought of revenge. Society should not punish, it should protect itself only. It should endeavor to reform the individual. Now, solitary confinement does not, I imagine, tend to the reformation of the individual. Neither can the person in that position do good to any human being. The prisoner will be altogether happier when his mind is engaged, when his hands are busy, when he has something to do. This keeps alive what we call cheerfulness. And let me say a word on this point.

I don't believe the state ought to steal the labor of a convict. Here is a man who has a family. He is sent to the penitentiary. He works from morning till night. Now, in my judgment, he ought to be paid for that labor over and above what it costs to keep him. That money should be sent to his family. That money should be subject, at least, to his direction. If he is a single man, when he comes out of the penitentiary he should be given his earnings, and all his earnings, so that he would not have the feeling that he had been robbed. A statement should be given to him to show what it had cost to keep him and how much his labor had brought and the balance remaining in his favor. With this little balance he could go out into the world with something like independence. This little balance would be a foundation for a resolution on his part to be a man. But now each one goes out with the feeling that he has not only been punished for the crime which he committed, but that he has been robbed of the results of his labor while there.

There is one little thing to which I wish to call the attention of all who happen to read this interview, and that is this: Undoubtedly you think of all criminals with horror, and when you hear about them you are, in all probability, filled with virtuous indignation. But, first of all, I want you to think of what you have in fact done. Secondly, I want you to think of what you have wanted to do. Thirdly, I want you to reflect whether you were prevented from doing what you wanted to do by fear or by lack of opportunity. Then perhaps you will have more charity.

THE SERPENT OF BRASS.

A Little Lesson in Christian Science.

In the book of Numbers, Chap. xxi, verses 5-9, is found a remarkable story, which contains not only the full germ of the essential doctrine of Christian Science, but which shows also how fully that doctrine is in accord with the more universal doctrine of the Divine Humanity of the Lord Jesus Christ as taught by Swedenborg.

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents from us. And Moses prayed for the people.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Egypt is representative of our material and sensuous life and of the scientific thought which is generated by the evidences of sense. This is a bondage from which we must be delivered, before any truly spiritual life or thought is possible to us. "Out of Egypt have I called my son." The terrors of the wilderness represent the struggles and sufferings we bring upon ourselves, when we cling to the sensuous life as the only life, and to our external thought as the only truth. The spiritual life to which we are called seems to us a veritable wilderness, where there is neither bread nor water. We yearn for the pleasant scenes, the sensuous joys, the learning and the glory of Egypt: and our soul loathes the light manna which is given us from heaven.

Manna is the intuitive knowledge—the spiritual truth which flows from the innocence and good desires which we derive day by day and moment by moment from the influx of the divine humanity. This is the food of regeneration, which creates the life within, and incorporates us into the divine body of the Lord. When we look outward, or toward Egypt, and repudiate the intuitive thought which flows in from heaven as a light and foolish thing, we suffer the consequences; we are bitten by serpents and die.

The ideas involved in being bitten by serpents are numerous and complicated. Cleopatra, "the cunning serpent of old Nile," is a type or one terrible sensuality which stings the race from childhood to the grave. Another sensuality is that which looks at the wine when it is red, not heeding that at the last "it biteth like a serpent and stingeth like an adder." The bite of the serpent, however, is not confined to the gross appetites, indulgences and violations of physical law, which are the most apparent causes of disease. Pride, envy, ambition, the love of self, the love of dominion, the love of riches, fame and power, are all serpents of the most venomous character, whose poison is the less apparent but more potent and persistent cause of sin, suffering, sickness and death.

In fact, every man is already bitten by serpents and is suffering or will suffer the consequences, who rules out of his calculations the spiritual things of a divine life, and bases all his estimates and solves the whole problem of life by the evidences of the senses, the conclusions of his own reason, and the aspirations and desires of his natural life, separated from its spiritual sources. The natural life when governed by spiritual motives and spiritual truths is good, wise, pure and beautiful. It is the staff of Moses held in his hand. It only becomes a serpent when it is separated from the man and thrown upon the ground, to have its own will and work its own way.

How is the serpent to be taken up so that it shall become a staff again? We, whom the serpents have stung, how are we to be cured of our bites, so that we may live? There is no evolution from natural causes which is going to help us. No sanitation, or scientific discoveries, or agnosticism, or ethical culture is going to aid us in the least. All the causes of sin, suffering, disease and death are the most rampant in the most blazing centers of our civilization. It is vain to suppose that the natural mind of man, full of evils and falsities as it is, will ever pursue any different course, or with any

better results. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

That which we could not do for ourselves has been done for us. The power of evil has been broken; the head of the serpent has been bruised; the illusions of the serpent-life—the life of Egypt—have been dissipated; the old serpent has been bound in the bottomless pit; the works of the devil have been destroyed, yea, even the devil himself (Heb. ii. 14); the curse has been removed from woman and from man; death and hell have been conquered; and all God's creatures have been redeemed!

Stupendous work of redemption! invincible power of the resurrection! "And I, if I be lifted up, will draw all men unto me!" "Look unto me, all ye ends of the earth, and be saved." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

How little has the divine humanity of Jesus Christ been understood in the Christian world. "The world was made by him, and the world knew him not. He came unto his own, and his own received him not." "The light shineth in darkness, and the darkness comprehendeth it not." The pitiful legal scheme of propitiation and redemption, invented by men in their ignorance and perpetuated mainly by their fears, has falsified the Word of God and dwarfed the spiritual growth of the race for many centuries. Its judgment is accomplished; its end approaches; the reign of the dragon and of the scarlet woman is over; and the truth which will set us free and make us clean forever, has been newly revealed from heaven.

The end of the divine incarnation was to uplift the entire natural plane of the body of humanity from its fallen and evil conditions: to transform our vile aggregate or composite body into the likeness of his own glorious body. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have eternal life."

His work was universal and perfect: without limitations and without conditions. He destroyed the works of the devil. He saved us from our sins. Every human being is already saved, already incorporated into the body of the divine humanity, already fed with the flesh and the blood of the divine man. However much his feet may need washing, or his exterior life may need to be cleansed, his interior life is "clean every whit." None is lost but "the son of perdition," which does not mean Judas or any man individually, for the personal life of Judas was entirely independent of his representative character. The "son of perdition," who is also said to be "a devil," represents all the states and qualities of falsehood and evil, which deny and betray the divine life in our souls, and which are to be cast out and destroyed.

This very devil, this Judas, this son of perdition in our own souls, this carnal man, this old Adam, this old proprium, prevents us from seeing, knowing, believing and realizing our real, interior, spiritual condition. Just in proportion as it is broken down, weakened, exposed, condemned and cast out—just in that proportion will we be able to see the truth, to know God, "whom to know is life eternal;" and to manifest his power in glory in our lives, knowing and feel-

ing that we are one with Him and with the human race. We will come to our true selves, and no longer feed upon the husks of the external and animal life. We will sit clothed in our right mind, which was latent amid all the follies of our wrong mind, and no longer stumble upon the mountains of delusion, or cut ourselves with knives and stones in the tombs of the old false religions.

The brazen serpent elevated upon a pole, or as the word really means, on a flag-staff or standard, represents the sensuous life of humanity, elevated and purified, protected and controlled by the power of divine goodness and truth in their natural degrees. Can there be any divine truth in the lowest, natural and sensual degree of our nature? Proceeding from the essential Divine, by successive, discrete degrees of unfoldment there is the Divine celestial, the Divine spiritual and the Divine natural, of which last the Divine sensual is the outermost, last and lowest manifestation; for He is the first and the last, the Alpha and the Omega, the beginning and the end. Therefore He is omnipresent and All in all.

Unless there is a Divine Sensual, the life, death and resurrection of Christ are in vain. There is no salvation for us; no cure for the bite of the serpent. But Christ took our whole physical nature upon him, suffered and was tempted as we are; was bitten by serpents; became himself the brazen serpent, or made the sensual degree Divine; put nature under his feet, triumphed over death and the grave, but never, even in disappearing from our sight as a God, did He cease in the least iota of His manifestation to be a man.

He did not even become a spirit, in the sense of one who has left the natural sphere behind him, and entered into a higher or exclusively spiritual life. He left nothing behind or below him. "Behold my hands and my feet," said He, "that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Whatever, philosophically speaking, our natural human life may be, real or ideal, Jesus Christ assumed it, glorified it, and retains it, clasping our redeemed humanity to His divinity now and forever. For again He says, "Lo! I am with you always, even unto the end of the world." The divine human nature of Christ, even in its natural and sensual degree, is omnipresent throughout the universe, and immanent in every created being. Having all power in heaven and earth. He is the sole fountain of life, health, strength, peace, hope and joy to all His creatures. "For we are members of his body, of his flesh and of his bones."

Nothing but these truths in relation to the divine humanity and our spiritual incorporation into its body, can rationally explain the redemption of mankind, and incidentally the cure of disease and the renovation of character.

WM. H. HOLCOMBE, M. D.

To be continued.

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