

THE
NARROW WAY OF ATTAINMENT.

BEING

A SERIES OF EIGHT LECTURES DELIVERED BEFORE
THE BOSTON SOCIETY ESOTERIC,

BY

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Etc., Etc.

WITH INTRODUCTORY PAPER TRANSLATED FROM
THE GERMAN BY PROF. WIELAND.

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Special Notice.

An excuse for the appearance of this book in its present form.

The following lectures were delivered to a mixed audience of infidel and christian thinkers, and when our stenographer brought in the manuscript, it was found that the reporting was very poor. The editorial work was done while we were out of town, therefore there are many errors and word formations that make the meaning obscure in some places, which, to correct properly, would require the resetting of the entire work. As we are not prepared to do this at the present time, we have reprinted this work with a few corrections, where the plates can be mortised and the words set in, so as to brighten up the meanings a little.

There was a portion of some of the lectures left out entirely, and of other lectures only a portion was published, but upon the whole, we feel that there is enough important thought to make the work valuable. Therefore we reprint it with its imperfections, rather than withhold it from going upon its mission to humanity, knowing that the honest seeker after useful truths, will accept them, even though they may appear in a very crude form.

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PREFACE.

Our subject is fitly introduced by the words of the Master and Prophet Isaiah (Chap. xxxv.):—

8. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.

9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

10. And the ransomed of the LORD (or Yahveh) shall return, and come to Zion (i. e., a monument raised up) with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

It will be thought by some of the Occultists that these teachings are of the modern Church order; not so, however, it is the true Christian, which is really the highest cult of the Egyptian (where it was gathered, and embodied the experience of prior cycles) with the good and true of all, presented in the simplicity of a child, so that all can read and understand and determine the wisest course for them to pursue. We quote whatever words are most applicable without regard to their source. We disregard authority in everything except words of truth concerning the facts of natural, and therefore, Divine law, which, if carefully studied and practiced, will lead to the highest attainments possible for man to make in this the incoming age. We recommend the study of the Christian Bible, and all other sacred books, and Oriental and occult literature generally, but recommend that care should be used, reading as you feel like reading, not anxiously, but calmly, so that the interior and intuitive part of your nature may appropriate such, and only such, thought as you need to aid you in the maturing of your own highest ideal, seeking first to find out what you really want, and then appropriate only such thoughts as will aid you to ultimate your own selfhood.

Respectfully submitted by your fellow laborer and sojourner in this veil of Gray Earth.

H. E. BUTLER.

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THE
Narrow Way of Attainment.

INTRODUCTORY.

PRESIDENT LATHAM of The Society Esoteric introduced the Lecturer with the following remarks :

You have recently listened to a course of instruction in the methods of making mental, spiritual and other high attainments, from the standpoint of the Orient, the Illuminati, the Societies Egypt and D'Luxor. We are assembled this evening to hear the opening lecture of a course of instruction from the standpoint of the Occident or Society Esoteric ; with this mention further comment would be superfluous for I perceive that your expectations are at a sufficiently high tension. The Society Esoteric, though among the youngest of illustrious societies, is already, as you all realize, a promising child. I, therefore, give place to the "Oracle" of the evening.

Prof. Butler then arose and said that he should preface his lecture by calling on Prof. Wieland to read a translation that he had recently made from the German.

"The paper I am going to read," said Prof. Wieland, "is a fragment I translated from the book entitled *Key to the Spirit Realm ; or, The Science of Life*, by J. Kerning, a German Freemason and Mystic, who lived in the first half of this century.

"Of the two characters that appear in this narrative, the

younger, Linn, is a professor of philosophy who lectured at a German university in the seventeenth century. The other, Herdtmann, is an advanced student of occult science, who lived on his estate in the country. Now the latter happened to attend one of Linn's celebrated lectures, where he made the remark so loud that the speaker heard it: "I pity the lecturer for wasting his talents in illusion, instead of working for truth." Linn was so irritated by this unusual incident, that he sought out the address of Herdtmann and called at his country house for an explanation. Herdtmann not only received him very politely, but asked him to remain with him for a time that they might arrive at a satisfactory and thorough understanding. Linn accepted the invitation, and the two soon became friends. We take up the story at the point where Linn declares his wish to become the disciple of Herdtmann:

LINN AS A DISCIPLE OF THE SCIENCE OF LIFE.

"AFTER four days, full of changing emotions, Linn appeared before his new found friend, Herdtmann, and said: 'The pupil comes and requests his master to give him instruction in the Science of Life.'

H. "You are right; it is time. Every day lost is like a debt that cannot be paid. Therefore, listen: If everything else dies, the Creator cannot die, neither can the creature in whom the Creator is manifest. To find the Creator and realize His manifestation in ourselves, is the task. Means to do that are many, but they act diversely. Some work slowly, others more quickly. He who has courage and power, can choose the latter method. To the weak mild remedies are to be given. To which of these two classes would you assign yourself?"

L. "Courage I do not lack, but that I have sufficient power I am not so sure, being ignorant of the work to be accomplished ; therefore treat me according to your own judgment."

H. "Well, then, listen! Allow the man within yourself to think, then the desired end will be attained."

L. "I perceive what you mean. Pure human nature! Shall I ever be able to find it in myself?"

Herdtmann took his hand, looked firmly into his eyes and said: "To him, who has courage and perseverance, no aim is too difficult or distant." With these words he passed into an adjoining room in order to leave Linn to his own thoughts.

"Allow the man within myself to think," Linn repeated several times, when he found himself alone. "And what am I? Am I not a man? Does not my knowledge belong to the nature of man,—or, is it rather the fruits of conditions foreign to nature, false education and other conventionalities of the world? And, if so, are they less my own for that? I am getting into new perplexities. Where can I ever find pure human nature?"

Then, suddenly, as the light came into his mind, he exclaimed: "I know where to find it! Yonder on that wood-covered hill, a pure and natural one dwells, who has thrown off the false garments and stands in the splendor of the native dignity of a man. To him, to him I will go! In his atmosphere I shall be free from foreign influences."

He went out to the wooded hill where Professor Wandorf, an already advanced disciple of Herdtmann's, lived, and expressed the doubts that were in his mind. Wandorf exhorted him to persevere and to give at least a few months to the effort. Acting upon his advice, he

rented an apartment in a village near by, where he could live and devote himself to quiet meditation. Two months expired before he returned to Herdtmann, "I have not wasted any time during my absence;" he said, "The sure signs of true manhood have become visible to me, and I realize that I have two selves, one that is artificial and acquired, the other that Nature gave me."

Herdtmann looked at him kindly and replied: "When a man has found and understands himself in both of his natures, the first and most difficult step is taken. Go on courageously, that I may soon give you more definite instructions."

Linn had not expected such a response, but he contented himself and asked, "When may I come again?"

"In four months," was the answer.

So Linn returned to the village and persevered. Once only, when he could not master his impatience he called on the professor, to get renewed strength from him. Wandorf gave it with a joyful heart and directed his attention to the high goal to be reached.

At the expiration of four months he appeared again before Herdtmann. "The term has expired," he said, "but I am not sure that I have made much progress, though I behold things in a different light, and have become more calm and reasonable; I begin to realize that Creation is not a finality for man, but that he can build the foundation for a higher existence in it."

Herdtmann heard these words with great pleasure and said, "You have perfectly satisfied my expectation. This obliges me to do what I can, to lead you still further on in the new path. Hear what I am going to say, but do not interrupt me, for I speak what I know and cannot engage in argument. You will reach the knowl-

edge of the Spirit, if you endeavor to cognize its qualities which are also the constituents of its nature. We may possess them either by theory or by practice. Theory is contented to know and name them; but by practice we penetrate their essence and working. This, then, is our task, and we obtain thereby the entrance to the realm of Spirit."

"Thou shalt not make many words, says the Bible. When you want to pray, you shall pray thus: 'Our Father which art in heaven, etc.' This means you need not pray anything else but this; repeat it thus, so silently and so often, that not only your mouth but also your heart, your whole nature, from the cuticle and finger nails to the innermost centre of your body, shall know it by heart. Then, when the effect is realized,—when your hair is electrified and you feel your very bones thrill—then you will know that you have received the baptism. Now, go or stay with me as you please,—practice will bring the solution. It seems but little, yet the work requires the highest power of man."

Herdtmann went away and left his astonished disciple in a chaos of thought and the most painful uncertainty. "To learn by heart!" said Linn, "Is this a task to be given by a man to a man? What shall I do? Obey, blindly? For the first time in my life I am called to an obedience that forbids me even to think. I seem to stand at cross-roads that lead two ways. Which of them shall I take?—but, am I free? Did I not give myself to him as a disciple? Can I still choose? No! I am pledged, and must execute the order obediently."

He walked slowly up and down the garden. Finally he stopped, and asked himself, "Shall I stay here, or go? If I stay, I am under his eyes and feel the presence of the

master. If I go, I am free in some degree, although I obey blindly."

He found Herdtmann, took leave of him and asked, "When shall I come again?"

"When you have received the baptism," was the answer.

Linn went to the village and commenced his exercises, not from conviction, but to be obedient and make the trial. He persevered for several months, many hours daily, and returned to Herdtmann at the end of the fifth month, saying, "I have received the baptism."

Herdtmann examined him and found his claim to be true. "Remain with me for a while," he said, "until an opportunity arrives for giving you further instruction."

On the third day he came to Linn and had him relate all he had experienced. Linn gave an account of everything in detail, and Herdtmann said, "I see you are called, and also, I hope, chosen. We are Christians and Christ must be our teacher; his baptism you have realized. Now *have your feet washed by Him*. Don't hesitate, but do what I say. As surely as the first was realized, the second will come. I have nothing further to tell you now."

Linn retired to the village and worked hard to solve the riddle. He searched in vain for a long time, and when he thought he had discovered something, his reason would rebel against it.

"The brain," he said, "is the seat of thought, and I am directed to the feet. I cannot grasp it, and I lose hope of reaching the goal. Yet was not the previous instruction as incomprehensible to me? Still, it proved true. Will not this also, if I do not stand in my own way?—It is from the ground the plant grows; to the ground everything that looks for security is fastened. Stability is to

be found in solid matter; and what is more solid than earth that unceasingly moves in its proper circle and furnishes a foundation for every growing plant or living creature? It is on the feet that man stands and supports himself; when they are not firm, he is lost. I must make the attainment, should I risk everything!"

For six months he struggled; in the seventh he came to Herdtmann and said, "My feet are clean." Herdtmann submitted him to some examinations to see whether everything was correct. He found it to be so and promised Linn to give him further instruction.

Several days passed before he again entered into a conversation with Linn; he even seemed to shun an interview concerning these subjects. But Linn insisted that he should not try his patience any further but should take the veil from his eyes, Herdtmann said "What do you want me to do?"

"Give me certainty."

"Can you not yet perceive it?" said Herdtmann.

"It is still remote from my sight," replied Linn.

"Then it will be difficult to get you there quickly."

"I am not afraid of trouble, nor of suffering," said Linn; "even pain cannot deter me. Therefore, I entreat you to comply with my wish."

"Be it so! With *clean hands* only can we approach the sanctuary. Are your hands clean?"

"I have never done violence to anybody, nor taken another's property? Is a different kind of cleanliness required?" asked Linn.

H. "You have solved the problem of the feet; now seek also that of the other parts of your body. Your hands have to be vivified. When they are so, then come again."

Herdtmann turned away and Linn looked after him

with astonishment. "He gives me one key after another," said he; "I see in the distance a new world, yet cannot enter it." He returned patiently to the village and thought: "As I have succeeded twice, I shall not fail the third time. The journey is slow indeed, but I see that, by and by, it leads to the goal."

After three months, he returned to his friend and thus addressed him: "I cannot yet lay my hands, as our master did, on the sick and say, 'Be thou whole!' but life is in them."

Herdtmann tested the truth of his statement, and on the following day gave him this instruction:—

"From the day of the washing of the feet to the death on the cross, all that is necessary has been written for us. When we believe like children, and practice obediently, we shall also be resurrected. All that happened to the great Master in those three days, is an example to us. We have to feel the blows upon the cheeks, the scourging; the burden of the cross must weigh us down, and to make room for the new man, a prostration has to pervade our whole body. Let reason, our senses, our whole nature, rebel against it; we must not falter, but suffer on to transform the crown of thorns into a crown of life. He who does not talk much, but employs the few words he speaks wisely, thereby lifts his whole nature to the realm of thought, he walks the path of victory and will be glorified on the cross of life."

"I have spoken a great deal; perhaps less might have been better, but I shall trust in you. But if you should not accomplish it all, if you stop midway, then I shall have to condemn myself, for having left cautiousness out of sight. With a heavy heart I part with you this time, for you may expect many troubles yet."

THE NARROW WAY.

FIRST LECTURE.

THE object of this introductory reading, as well as of other statements that I propose to make this evening, is, that I have in the past years of my experience found many of the most advanced minds of our age who have broken away from the bands that have been laid upon them through the imperfect knowledge of our mother church. And as they have seen that there were errors there, they have gone to the other extreme of thought, turned their backs not only upon their mother church, but upon its Bible, its teachings, and the source of its teachings. They have gone out from the church and away from the Bible. They have gathered up the books of Buddha and of all the mystics of the ancient times and in them they find knowledge that appears to be the thing that they need. One fact is becoming very well understood among the thinkers of to-day, namely, that all persons of every age, of every nationality, of every climate, who separate themselves from the physical world and its interests, giving their thought, their soul's aspiration, and desire to their own highest ideal, God or good: all with one accord obtain the same general line of instruction; knowledge through which the mind becomes informed regarding the laws and methods of the universe. So remarkably has this been the case even from the most remote period of the world's history, that many large

volumes have been written to prove that the Christian religion was no new thing, and to try and show that it is merely a copy of the religions that existed long before the time of Christ.

I have a volume in my hand entitled "Bible Myths and Parallels in other Religions." This book contains nearly six hundred pages wherein are found exact parallels in all the religions which are the result of the examination of the literature of all languages, and have been carefully sought out and compared with our Bible. In the thirty-sixth chapter and the three hundred and eighty-fourth page of this book I will read an extract from the author who is evidently well satisfied with his work and conclusions.

"Our assertion that that which is called Christianity is nothing more than the religion of Paganism, we consider to have been fully verified. We have found among the heathen, centuries before the time of Christ Jesus, the belief in an incarnate God born of a virgin; his previous existence in heaven; the celestial signs at the time of his birth; the rejoicing in heaven; the adoration by the Magi and shepherds; the offerings of precious substances to the divine child; the slaughter of the innocents; the presentation at the temple; the temptation by the devil; the performing of miracles; the crucifixion by enemies; and the death, resurrection, and ascension into heaven. We have also found the belief that this incarnate God was from all eternity; that he was the Creator of the world, and that he is to be Judge of the dead at the last day. We have also seen the practice of Baptism, and the sacrament of the Lord's Supper or Eucharist, added to the belief in a Triune God, consisting of the Father, Son, and Holy Ghost. Let us now compare

the Christian creed with ancient Pagan belief."

Now, it is unnecessary here to read both of these creeds because they are placed side by side and are identical with the exception of but a very few words. In looking it over I find but one variation where it says in the fourth verse of the Apostles' Creed, "Suffered under Pontius Pilate, was crucified, dead and buried." In the other versions a different name occurs in place of Pontius Pilate.

There is another large book which no doubt many of you have read that is called the "Sixteen Crucified Saviours." We know that many, very many volumes have been written and that their authors with all honesty of purpose, are earnest in the belief that they have set forth and made plain that the Christian religion is all a copied religion and that the Christ of Nazareth was a myth and a fable. To my mind those learned in words and in books have succeeded only in proving that truth is always the same no matter where it is found.

Now for this evening's subject I propose to begin our line of thought just where all the ancient mystics began theirs; namely, with the feet. In the translation, that has been read, from the Rosicrucians, who are well known as Christian mystics, you observed therein that special reference is made to the feet. In a Mysterious way the student was directed to go and think about them, and meditate upon them until he obtained the solution and lesson therein contained. What does this convey? What law is there involved in it? We will see. First, if I should tell you, without explanation, that it was necessary for you to know the mental phenomena produced in and through the feet, and you had great confidence in me, and believed that I had of a certainty something in that

direction that you had not, — being convinced, — if you had the proper persistence, — you would go away and your thought would be turned to the feet, and as you kept thinking about the feet the thoughts concerning those organs of the body would begin to concentrate the life in those functions and the life in the feet would begin to respond to the senses of the body until you came by that process to a consciousness of what mental quality the feet supply to the brain.

Now, I know that some will smile at the idea that our feet supply a mental power to the brain or that they have in them a spiritual power that assists the intellect. In my isolation and studies during many years, I have come to the same conclusion with all my predecessors who have followed similar lines of thought.

It would be well here to give you a more complete idea of that experience, namely, during the fourteen years or thereabouts, of my seclusion from the business world, during which time my one desire was to know and be conscious of the mind of God that I might understand His great truth concerning the sons of men, so that if possible I might become an instrument to help, and lead them out of sorrow, misery and final death. During this period I discovered a system of creative energy or creative law, a system of seven sevens; and drew it out in diagrams, giving the principles, names and numbers in their order.

During this time I read no books; studied no man's thought; I confined myself alone to the thought that pervaded and operated the affairs of all nature, until I ultimated a system beyond which and even up to which I cannot talk to you during this course, but shall go up the ladder as far and as fast as the master wills that I shall go. But in my conclusions I thought, as all others have,

that I had discovered something new and original not before known, but to my surprise when I began to take hold of the literature of the east I became conscious that the same thought was entertained by the masters of the Orient.

When I began to read the teachings of the occult and gather up the ancient books I found therein much that I have in my charts and I find it just as I have it. *

We know there are errors in all books, but all will find who take that method to develop the inner powers,—to become conscious of the Divine law, that they will be led by the Spirit of Truth into the same truth that all their predecessors have found. I say this so that those of our friends, who have been led away from our Bible, away from its teachings, may stop and think before rejecting what I have to say in the balance of these lessons.

In the first place, in the course of my investigation during my isolation from the world, I came into possession of a science that is now beginning to be pretty well known, the science of Solar Biology. I want to say right here, in the way of parenthesis, that, during the time of my studies, I have never found a volume containing records by one who has obtained anything like the mastery over himself, and who is a qualified teacher of the laws of God to humanity, but what has obtained, in connection with his research, a knowledge relative to the relations that we bear to the planetary system in some way, either according to astrology or from some system of his own.

Now, if any of you can find a single instance of a man who has become a master of these powers without first having a knowledge of the science of the heavens, then I will give in that it is not a universal law of necessity that

* When I say "just as I have it" I do not wish to be understood that it was connected, or that it was in the same orderly arrangement, for it was not, but there was sufficient evidence to prove beyond question that many items that they have collected were parts of an orderly system in possession of some, from which they were gathered.

man should understand that law before the knowledge and powers of self-control can be reached.

I said this evening that I would begin with the feet. According to this science of Solar Biology, as well as according to the science of the Hebrew Bible and the Christian Testament, we are all members of one body, and it takes all men to make up one man. This science that I refer to sets this forth as a truth and all who wish to prove it can do so. While each of us are members of the one grand body, yet our particular function is only the leading or controlling function of our nature, we have in us epitomized the whole man of the heavens. That is to say, we have in us all the functions of the grand man of the heavens, but all other functions but the one into which we were born are servants to that one. Those born into these different natures, as we were told in the course of lectures that we have had the pleasure of listening to recently, in which the lecturer impressed upon your minds the necessity for each one of us finding the dominant key of our nature, and when we find that, to go right to work on it, and mature and perfect ourselves through that dominant. Now we have the keys to this dominant as set forth in the twelve Genii of the Esoteric, beginning with Volume II.

Now, a few words more in regard to this parallel between the Christian religion and the religion of the Orient. I intended to have had a copy of an article, which I saw some time ago, of a gentleman who was a student of the Oriental religion. In his travels in Germany he heard of a mystic society there, who were poor people as far as money was concerned, though many of them were very intelligent men and women who all worked in a factory and had offers of superior situations, but preferred

to remain there together. When he came to them he found that there was a certain password that had been in his heart from his childhood, that he had refused to give, and dare not give, to any. When he came to this society he found that this password admitted him into their mysteries; he found that they taught the same universal idea, namely, to develop superior powers we must begin with the feet and develop upwards. So we have begun this course of lectures with the feet and with the dominant of all persons born between February 19, and March 21. The dominant of all said persons is, first, desire to know, to get, to understand; my feet are that which stands under me, on which I rely. If I place my feet uncertainly in the walks of life I fall; the rest of my body is thrown into confusion. My feet must be kept sure in their methods of service. The feet then truly give us the key to the language which is so mystic and scientific and yet, so common.

Do we *understand*? What do we understand? Mark, the dominant nature is desire. What is desire? We are told in the Christian Bible that prayer is the sincere desire of the heart. Now the heart, we find, is the centre of love, emotion, zeal, prayer, worship to the loved one. Therefore desire cannot exist without love for something. A man desires life. Why? Because he loves life. He desires happiness. Why? Because he loves happiness; he desires a loved companion because he has a nature with capacity to love; he desires knowledge because he loves knowledge; he desires spiritual consciousness because he loves that spiritual consciousness. He finally desires more; he desires a consciousness of the source from which that spiritual ray descends because he has grown up to the point where he loves that ray so much, that he knows

that the source from which it descends is greater than that which descends from it. Now I want to continue this parallel a little further this evening. I have said that all these desires arise in love and devotion. I do not know whether I ought to burden you with the idea of devotion that was taught way back in the time of the ancient Sanscrit, probably many thousand years before the Nazarene appeared on the earth. We have a translation here from the Bagavad Gita, or book of the Law; it says, the Blessed Lord spoke thus :

1. Among those devotees who thus worship thee, with heart ever at rest, and those that worship the unmanifested, exhaustless, who know the knowledge best.

2. Those who, with hearts entered into me, constant in devotion, joined to excellent faith, perfectly worship me, in my sight, supremely illuminated.

3. But those who perfectly worship the exhaustless, incapable of being pointed out, unmanifest, all-pervading, unthinkable, the witness of illusion, unmoving, eternal.

4. Withdrawing the assemblage of sense and organs, they, at all times the same in heart, and enjoying benevolence towards all creatures, find even Me.

5. Greater is the difficulty for those whose hearts are fixed on the unmanifest. Verily, firm devotion to the unmanifest is obtained with great suffering by embodied creatures.

6. On the other hand, who worship Me, committing to Me all actions, regarding Me as the Supreme end, and meditating on Me, to nothing else turning.

7. For them, with hearts entered into Me, I become, O son of Pritha, without delay, the rescuer from the ocean of death-bearing, migratory existence.

8. Fix thy thoughts upon Me alone; in Me let thy faith

dwell, and thou shalt hereafter abide in Me without doubt.

9. If, again, thou art not able to fix thy heart on Me, seek, O Dhananjaya, to obtain Me by devotion through repeated endeavors.

10. If thou art unable even to practice devotion through repeated endeavors, then regard as supreme, special works for Me. Even performing works for Me thou shalt obtain perfection.

11. If thou art unable to do even this, then resting in devotion to Me, and being self-controlled, abandon the fruit of all actions.

It is not necessary for me to read further, because those of you who wish to read, can do so yourselves. Many of you have read the work, therefore it is enough for me to call to your attention that in all the efforts at making occult attainments in all religions, from all standpoints, the one basic principle is loving devotion.

This, then, springs first from the feet which is the desire, — the desire to get, — to know, to understand. I find on examination that the feet are referred to over five hundred times in the the Hebrew Bible and Christian Testament. They are constantly being used as a symbol which you will see in the following quotations.

In Genesis 49: 10, it says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Shiloh means the "one sent." Here you can readily see there is a mystic meaning.

In Deuteronomy 33: 3, we find: "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words."

2 Kings 21: 8, "Neither will I make the feet of Israel

move any more out of the land which I gave their fathers ; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them."

Psalms 40 : 1 and 2, "I waited patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

You remember how strongly you were impressed by the preceding teacher with the necessity of waiting patiently. "All things," said the teacher, "come to him that in silence and patience shall wait." The lesson read by Prof. Wieland in the early part of the evening gave you an example of patiently waiting and working on a single thought for three, five or seven months. Remember this. Again it says in Psalms, "I waited patiently for the Lord (or Yahveh) and he inclined to me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

We find ourselves as soon as we have properly comprehended the conditions we are in, and compared them with the conditions that are attainable by us, that we are then, from the contrast that will be presented to our minds, able to comprehend the fact that we to-day as, to our understanding, our thoughts, and desires, are in a horrible pit of miry clay.

Proverbs 4 : 26, "Ponder the path of thy feet, and let all thy ways be established."

That is just the Rosicrucian lesson that was read to you. Ponder the paths of thy feet. Ponder your desires. What are they? How are they centralized? On what are they polarized? During such ponderings alone can

you come to a reasonable decision whether you desire to make the attainments of the ancient masters or whether you prefer the course of life you are now in.

Proverbs, 19:2: "Also that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth."

It does not do to be in haste about this understanding of the knowledge of God; the decision of your life cannot be made in a moment. Ponder well every decision; think over everything that may lie in your path; consider the way and observe the path that lies between you and where you wish to go.

Isaiah 7:20; "In the same day shall the Lord shave with a razor that is hired, — namely, by them beyond the river, by the king of Assyria, — the head, and the hair of the feet; and it shall also consume the beard."

The hair represents knowledge. Why does it represent knowledge? God never made anything but what he had a use for. What is the use in the hair? You take a frictional electrical battery, and step upon a glass stool, and let them run a current of electricity into the body, and you notice that the hair stands up, and each hair becomes an electric pole, and streams of fire will emanate from them. If you pass your hands over the head, the hair will follow the hands. The hairs of the head are little fine tubes, related to the desires of the heart, wherein is the operation of love in accordance with natural desire. The hairs of the head become attractors, they being hollow tubes that conduct the thoroughly sublimated astral or spiritual aura to the nerves which are connected with the brain power, by which you are aided in obtaining knowledge, understanding; for, remember understanding belongs principally to the workings of the brain, whilst wisdom and knowledge of creative forces and energies,

pertain to the brain matter that governs the stomach and the solar plexus or grey spot in the rear of the stomach, wherein is the consciousness of the inner man, referred to in the article that Prof. Wieland read. By the shaving of the hair, as in the case of Samson ; according to that mystic story, he became as weak as other men ; his power to attract the forces was gone. Since modern spiritualism has made its advent it has become proverbial, "A long-haired spiritualist." Why? Because as soon as they begin to inspire from the spheres, they feel like letting their hair grow long, not knowing why. But they have inspired in accordance with their hearts' desires. If it was knowledge, they inspired it ; if it was history, they inspired it ; if it was occult phenomenon, they received it ; and so on, from whatever realm or source their desires were polarized toward.

Just as soon as a man begins to inspire this light and knowledge from the worlds above, he begins to have the feeling that he does not want to have his hair cut. It is a soul impulse. This explains Judges xvi., 17-19 : "That he told her all his heart, and said unto her, There hath not come a razor upon mine head ; for I have been a Nazarite unto God from my mother's womb. If I be shaven, then my strength will go out from me, and I shall become weak, and be like any other man. "And she made him sleep upon her knees ; and she called for a man, and she caused him to shave off the seven locks of his head ; and she began to afflict him, and his strength went from him." (Read carefully the whole chapter.)

There are other lines of thought that I wish to take up in this direction, but I shall omit them this evening.

Take into consideration that we have two feet. The understanding is also dual, positive, and negative. The

right foot is the positive, or male foot; the left negative, or female. The right hand positive, or male; the left the negative, or female. This was well known in ancient masonry, and nearly all their symbols depend upon the knowledge of this fact for explanation.

I shall be necessitated, in the coming lessons, to speak to both the positive and negative, or both man and woman, for, in the beginnings of the ways considered, the decisions must be the same, and the general work alike. Each mind will think and apply the work according to its peculiar structure. The negative or feminine mind, being more intuitive and devotional, will naturally use the instructions harmonious with its nature. For instance, the great center of all thought, is harmony with the will of God. Now the mental conception of what that harmony is on the part of man will be knowledge, wisdom and understanding; on the part of woman, love, beauty (order) and excellence.

Christ, in one of his ordinances, began with washing his disciples' feet, and said to them, "If I wash your feet, then ye are clean altogether." What must we do in this matter, and especially those of you who are skeptical on the validity and truth of the Bible, as means to guide you into the highest possible attainments? then I ask you to compare it with all the other Bibles and systems of antiquity, and I guarantee you will find no difference, except as some of the books divert from the true path and teach Black Magic, or the applying of Divine powers to selfish uses. Those are the only divergencies, save as the Bible is superior and teaches a higher cult than any other book extant, and therefore is more mystic.

Now I shall be necessitated in this course, to take those of you who have wandered from your Father's house right back home again, to the first principles of the Church.

We must return and get the many jewels of gold, silver, and precious stones. You remember that the command was, when Israel went out of Egypt, "to borrow all the jewels, gold, silver, and precious stones." We must do the same; for we need them, and cannot do without them. We are coming out of another Egypt. We must go back to the mother-church and get all the jewels that she has. She will not be any poorer after we have done so. Before we go back there, we want to get our feet,—our understanding—right. The first thing is to find out whether you are satisfied where you are, and if you are not, what it is that will satisfy you. Remember what the Nazarene said in his teachings to his disciples: Luke xiv., 25–33.

25. "And there went great multitudes with him; and he turned and said unto them:

26. If any *man* come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*,

29. Lest haply, after he hath laid the FOUNDATION, and is not able to finish *it*, all that behold *it* begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Do you suppose the Nazarene would say anything that he did not believe? What does he mean then, when he uses the word hate? Did he use it in the sense of malicious, destructive hate? No; he taught you that was evil. The word hate in the ancient language meant merely the opposite of the desire to cling to,—a disregard for that which stands against what you wish to gain. He teaches us all along that we have got to occupy a position so extreme in our own minds, in order to make these attainments, that it will amount to even a hate, a disregard, a putting aside of father, mother, brother, sister, wife and husband; yea, your life, if necessary, in order that you may make this attainment, and no man can make these attainments, until he has made this decision thus absolutely. "For," says the Nazarene, "He that findeth his life shall lose *her* (the Greek in place of it); and he that loseth his life for my sake shall find *her*."

We do not have to go very far to find the above verified. Any man in the ordinary walks of life who begins to study and practice the rules laid down by all the spiritual teachers, masters and mystics, Jesus included, will not go very far before those who are most nearly related to him will begin to worry about his sanity. For, as soon as he, in his life and habits, begins to justify or demonstrate what Paul the disciple of Christ said in his second letter to the Corinthians v. 17th verse, viz.: "Therefore, if *any* man *be* in Christ, *he is* a new creature: old things are passed away; behold all things are become new," how quick the wife will say, "What is the matter? You

are not a bit as you used to be. What is coming over you?" Children will say, "What is the matter with papa? He doesn't tell stories, laugh and enter into our mirth; he seems sad. Oh, those old books or those meetings he is attending are leading him away. I am afraid he will be insane;" and all will unite to draw him back into the frivolities of the former life; and if he continues, they will oppose in every conceivable way, even if they are church members. If he attempts to explain, they will say, "Why! I belong to the church, and you used to, and did not then do like this." And so the combat goes on between those who love you most and yourself; and if such an one attempts to subjugate the animal appetites and passions to the spiritual man within, he is really in danger of being incarcerated in an insane asylum.

We have to weigh well what it will cost to step out of the old into the new, for it necessitates the subjugation of all the appetites, passions and desires that are now the object of your life. It is to die to all the old loves, desires and enjoyments; and when one who loves us in the flesh, and cannot understand what we are doing, sees all that they have loved being crucified, will they not fight to prevent it? But we are glad to live in the end of the nineteenth century. "Men have run to and fro; knowledge has been increased," so that our friends have a better understanding, and our duty is to lead them gently along in these things; but yet we can never know how soon those dearest to us will change and try to change us. Then if we are not decided we may fall back; and no one can start on this road and turn back without losing the confidence of the very ones who work the most devoutly to get us back, they will throw it at us very often, and fully justify the words of Jesus: "That all that pass by will say, this man

began to build, and was not able to finish." Then count well the cost, to see whether you are able to finish it or not. If you do not, those who are your loved ones will be your enemies, even after you have succumbed to their desires. There is something in nature that man does not comprehend in this direction, and it is because of this something that the Egyptians, in the time of their cult, had a saying concerning the Sphynx. The saying was that they propounded the question, "What is man?" and killed all those who attempted to answer and failed. Now the divine "watchers" (see Daniel iv., 13) kill all those who attempt to answer and fail. If you do not attempt it you will have to die any way, so there is no security in seeking to evade the attempt. Without divine love and consciousness, which is stronger than all loves, there is no real life. When you leave the body, God is not an arbitrary monarch who is going to control you contrary to your desires. God gives the desire to the heart of everything that lives, and to your soul, when it leaves this physical temple, he will give the desire of its heart; and if your love is to this earthly state that desire will bind you here, you will find your ultimate, whatever it is, and the words are clear and concise: "The soul that sinneth, it shall die." The soul is the conscious thinking part of man; the spirit animates and lies interior to the soul; the spirit is a part of the infinite, and if separated from the soul, it will go back to the bosom of the infinite from whence it came, but your "ego" will be dissipated, and all that makes you a conscious entity is the soul, the thinking part of self; and if that dies, the conscious ego is no more. Therefore, most true it is that as in Adam all died, or fell away in the red earth condition, for in the earthly blood life condition,

all die. "If ye live after the flesh," says the Scriptures, "ye shall die ; but if ye live after the spirit, ye shall live." . . . "To be carnally-minded is death, but to be spiritually-minded is life."

Q. If we do not succeed in leading a spiritual life, are we going to lose our personality ?

A. There is nothing absolutely lost. While we may lose our higher consciousness by an entire neglect of our opportunities, yet if we do the best we can we will find that, though we have to lay off this body, we will be prepared with another, in due time, to commence the world where we left off ; for I am among those who are thoroughly convinced of the truth of what is known in the Orient as re-incarnation, but there are conditions in which that is not true ; it is not an absolute law. All persons who cannot make these attainments in the present life, if they will study, think, and act, concentrate their loves and thoughts in this direction, while they are living in this body, will be provided with the means of coming into the world under conditions by which they can carry out the higher desire of their heart, and thus attain the supreme and immortal consciousness.

Sequel to Introductory of First Lecture.

HERDTMANN took Linn's hand, and kissed his cheeks with a kind of sadness. He raised his eyes to heaven, full of fervor, as though praying for protection from above for his friend. Linn was deeply affected; he felt as never before in his life. At last he said with solemn enthusiasm: "I will reach the goal, however difficult the road may be. The old has vanished, the new has to be attained. You are much affected, and seem to fear for me; but I am not disheartened; your sympathy gives me strength and courage for any combat; and intense though it may become, I shall remember that there is a friend who cares for me, who rejoices in my happiness and shares my sufferings. Trust in me! I shall not disappoint you; for the love you show me at this moment, fills me with hope and power."

And thus they parted as deeply affected as though it were for a life time.

Linn returned to the village and meditated upon what his friend had spoken. It was an enigma to him, but he was unable to doubt after so many proofs. "Practice makes the master," he said to himself; "what has proved true so many times, what the wisest of men have found to be true, shall also be confirmed by me. By intelligent and incessant practice I will endeavor to pierce through the darkness."

And so he did. For fifteen months he struggled until he had accomplished everything undertaken, and received

light; he was able to dispel the darkness by which all his being was pervaded, and to bring it into order. The time passed rapidly for him, although he was engaged in constant struggle against himself and all the elements of Nature and Life, and on the first day of the sixteenth month he saluted his friend as though they had but separated the day before. Herdtmann saw him approach with gladness. "Be welcome!" he exclaimed, "I see in your face that you have been faithful. Henceforth nothing shall stand between us. You are no longer a disciple, you are my friend, who can command me. Not all battles have yet been fought, it is true, but after such victories, as you have won they will but be the exercises of an experienced warrior. Now remain a while and grant me the satisfaction of a friend, in the presence of whom to give vent to my thoughts and with whom to speak on the sublimest subjects." From that time they were like brothers. Every word they uttered, though it seemed to refer to ordinary things, had a higher meaning to them; because they had risen above the ordinary existence and everything was a lesson and a manifestation from the Spirit, that eternal power that reigns in man as well as in the universe. A month had passed in this way, when Herdtmann made the proposal to call on their friend, the Professor. Linn agreed and after breakfast they set out. When Wandorf saw them he cheerfully exclaimed: "Be welcome here on this height! The mountain is the place for a man who has a triumph to celebrate. I see, a conqueror is coming, therefore I call again: Be welcome here in God's free temple!"

He shook hands with Linn in rapture and said: "He is ours! — I saw from the very start that this one would not stop when once he had found the track."

"He has attained it," Herdtmann said, "and here on this height he shall be exalted and learn to conquer death."

They spoke many other similar things. Linn, although pretty well initiated, could not interpret all their words, and was full of expectation for the light that would be given him. After those words of salutation Herdtmann said: "Here, far from the world, where no breath from ordinary life touches the air, where the noise of the greedy multitude cannot reach us, receive the last teaching. You have received the baptism, and cleansed the body from the crown of the head to the sole of the feet, you have penetrated into your innermost, and realized how difficult is the journey to the Cross. Now listen. The Spirit passes in and out through the body of man. To hold it, is our task. He who promotes the entrance of the Spirit, is doing well; but he who learns how to hold it, does better. The wounds of the Crucified one are now opening, they touch each other in the innermost of man, and form the rays of the Spirit into the Sun of Life, in whose light we can see and understand all. Open these wounds, and you will be astonished at the love of the Eternal One. Linn listened and whilst he was thinking of what he had heard, those entrances had already opened.

"We are formed as a cross," Herdtmann continued. "The head of the plant is in the earth, the head of the animal hangs horizontal, but man is erect and reaches with his roots into the the Spirit-Realm.

But the Cross holds whatever man absorbs in himself: Unveil this; then you will understand the inscription above the head. The cross in all its positions and forms is your banner. It protects and teaches you wherever you go, because it attracts the power of the Spirit and makes it your own. One thing more. The number of the Apos-

ties is twelve; the Sages, or Evangelists, are four; but three is the number of the Eternal. Now you know everything you need if you are diligent; without practice the best instruction is useless."

They remained all that day on the mountain. The professor did his best to entertain them. Herdtmann's heart was expanded with joy; he spoke poems full of sublime thought, and sang songs he had received from the Spirit in hours of ecstasy. Thus the time passed.

When they were departing, Herdtmann said: "This day has been a joyous festival that shall be in our memory forever. Wherever we shall walk on the earth, this small, but divine planet, although large countries may separate us: on this place, on this mountain our innermost thoughts shall meet and fasten the ties of love that now unite us." "Amen!" said the professor, and shook hands with Linn and Herdtmann. "We are one," Herdtmann said "and shall be so for time and eternity!"

They parted. The night had already set in when Herdtmann and Linn reached home. They took a light supper and went to rest, full of the emotions of the day.

Linn remained with Herdtmann for a week. On the ninth day he said: "It is time for me to go to work, for I have many things to accomplish, and many more that I expect to attain."

For five years he remained in the village in steady work. Sometimes he called on his friends, for a day or two at most. At length he realized that, if not perfect, he was at least somewhat matured, and consulted his friends concerning his future course. "Retire to solitude," the Professor said, "there you are safe from all temptation." But Herdtmann replied: "'Thou shalt not put thy light under a bushel.' You and I have retired from the world,

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because we are weak ; but Linn should try the life in the world and experience how a Christian feels among the wolves. It is hard work, but Linn has developed a power that insures safety. Perhaps the world may learn from him that it is possible to win something higher, nobler than they are now in pursuit of ; and though he succeed with but two disciples he will have paid all his debt and attained the certainty of his reward."

GATHERING THE GOOD OF ALL.

SECOND LECTURE.

IN our first lesson of this course we talked to you regarding your "understanding," and of settling the question whether you should make the effort to reach the higher goal of human attainment or otherwise. In the course of that thought we alluded to the necessity of turning to the Mother Church and there gathering the jewels that she possesses, that you may, on entering the new fields, be fully equipped with all the needed qualities that might otherwise have been left behind. The question arises in the mind of some, "What is there that is of use to me that I have not already?" This we will try to answer.

We shall observe, if we look a little into the history of the life, character, and descendance of Jesus of Nazareth, that the Master was accepted as the God-man by all Christian teachers, and equally so by all occult students, although not in exactly the same sense as the Christian world accepts him.

You will find that the ancestors through which he made his appearance were led out from the Egyptian cult by one who was, as we are told by the Hebrew Scriptures, thoroughly educated "in all the knowledge of the Egyptians," in all the occult literature of that day. The Egyptians are admitted to have been the most scientific people especially in the line of metaphysical knowledge, or rather in the line of the knowledges concerning the laws govern-

ing mind and the subtle forces of Nature, and Moses, when he came out of Egypt, being a teacher of that cult and instructor of his people for forty years in the wilderness, undoubtedly carried with him the knowledge that he had obtained and possessed in Egypt. Also the society of the Essenes, and of the Nazarites, which we have record that Jesus belonged to, obtained their cult undoubtedly through the Egyptians. We shall try to bring to light in this course of lectures the metaphysical science embodied in the teachings of Christ, as brought down in the practices of the Christian Church, — without an understanding, however, on their part, as they have cultivated only the emotional principle, which is devotion, and left behind them the intellectual. Although we know that for some years past the Christian Churches have, in a large degree, set aside, and are neglecting, even this vital principle of a Church, that is the devotional. Those teachings of devotion which we called your attention to before, and will again this evening, are only that which runs through all scriptures and all the literature that pertains to the educating of the people in the laws of soul-growth or true magic power.

Now, what is there in the formulæ and methods that have been carried on these many years by the Mother Church, that is scientific? Certainly it must be something from the law that we wish you ever to keep before you, viz., THAT USE DETERMINES ALL QUALITIES, WHETHER GOOD OR EVIL, from the standpoint of creative energy, which allows no created thing to exist one moment after it ceases to be of use in the great economy of Nature. This we give you as a suggestion that we wish you to carry with you and use as a measuring-rod in all your thoughts and private musings. If this be true, — which you alone

should demonstrate in your own mind—then certainly there must have been a use in the perpetuation of the Christian Church in all its branches until this present day.

Now, in the first place, the leading thought that has been held out in the Church has been the principle of devotion to God and devotion to the laws of right, man toward man. In connection with the principle of devotion to right there has been, and is, a ritual by which this principle has been stimulated and cultivated in the thought and habit of the people. First, many here to-night remember, when they became members of the Christian Church, that there was a distinct line marked in their own mind between those who were members of the Church and those who were not. There were certain frivolities and enjoyments, and a freedom in the life and habits of those outside, certain indulgences that were restricted in the Church; and when those of you who have been members came before the Church, and declared their alliance to it,—let it be in the Methodist denomination where the idea of conversion was strong, or in whatever branch,—as soon as you came before the public you felt, from that time, that there were bands laid upon you, bands not merely by the obligations that you had taken to the Church, but before your friends, neighbors and acquaintances; for they would begin to look for a higher and purer life and more devoted habit on your part. Thus you were constantly stimulated in devotion to the principles that were laid down by that Church that you had espoused. Thus there was kept active in your mind a disposition to study, read, and understand the higher and diviner principles that you in your ideal believed to be the true ones;—and whether they were or not is not the question this evening, but it was true what Jesus said: “As a man thinketh so is he.”

We have demonstrated many times, that the children of parents who were devout members of some Church that taught the principle of prayerful devotion to their ideal of God, possessed, by nature, some such occult powers as come to those who have made high attainments. These are the outgrowths of habits that have been taught and practised by our Mother Church, and that are taught by all the teachers of occult philosophy. An example was brought before you by the reading on the first evening, where the master said to the student, he must go and learn for himself, study out the meanings of his words, and the occult philosophy that belonged to the feet. In the musings upon these subjects he developed within himself the intellectual ability to comprehend.

A continued dwelling upon any thought, though that thought may not be comprehended by you, will produce the qualities of the principle that caused that thought to be originally expressed, let it be what it may. Therefore the teachings of the Mother Church that you should control your thoughts and study and meditate and muse upon the teachings of Christ, has done you good.

Further, "what is the use," says one, "of going into the church and kneeling and praying, using words to God?" There is a great deal of use in it. It is this: whilst we are governed by the physical senses, are in a world of chaos and confusion where all men are engaged in the work that belongs entirely to those senses, it is exceedingly difficult for all, no matter what they are or who they are, to centralize their mind upon spirit and go out in aspiration toward that spirit. Anything that you can do that will put the body in an attitude which will express, to your mind, devotion, will put that devotion into the senses, into every department of your physical being,

which is what you are struggling against and trying to bring into the condition of devotion: and by converting the rattle and clamor of the senses to the spirit of devotion, the bodily senses will unite with the soul's aspiration and with the spirit, in taking cognizance of spiritual things, and no person can justly expect to make any attainments in occult life without first of all coming to a consciousness of spirit. No matter what means are applied to bring about that consciousness, whether it be the means that have been adopted by the Methodist Church to get down upon your knees, or the means applied by other societies. If it is the one that expresses to you the idea of soul-devotion to your highest ideal of God, that one serves as an instrument to subdue the senses and to bring the higher consciousness, and, thereby, enables you to come into a spiritual consciousness. The same rule will apply to other formulæ, to every ritual that has been adopted and practised by the different branches of the Christian Church.

It was a matter of Divine wisdom that the Christian Church should be divided into many branches, for by this means it could be brought to serve the needs of different natures. Some years ago, when I began to study phrenology, mainly for experiment, having a knowledge of this law, I made it a public test in my lectures for the truth of the science that I would, from the form of the head only, point out to persons coming forward from the audience, in which I knew no one, what Church they belonged to, and whether their parents were religious or otherwise. This shows that there are many temperaments, each of which has its own ideal that is most harmonious to it; this will develop most effectually in its subject the conscious relation to spirit and the fulfillment of that in-

terior active desire for a devotion to God. Thus each Church has had its own form, its own ritual, which has served the uses of those who have been the members of those Churches ; and these rituals have kept alive, and have been the means of cultivating, the mental faculties and developing the people to what they are to-day. The religion of a nation has decided the quality of that nation in all the ages of the world. Now if you want to know what the religion of a nation has done for it, simply go to that nation and examine its attainments in art, literature, science, its intellectual attainments in all directions, and then you can decide as to the status and value of the religion of that people.

Remember this as the starting point of all, that God is spirit, and is the Creator and source from which all mental power emanates. The more harmonious the mind can be made with the spirit and cause-world, the more expansive and potent will be the faculties of that people. To those of you who have for a long time been away from the Church we want to say : after we have gone a little further in this course of lectures, we wish to ask you then to simply go and visit them, and as you do so, go there with a thoughtful mind, with a "desire to get and to know" all that is worth knowing there. We guarantee that if you go with a right spirit you will pick up many jewels that will help you in the way. "In what way?" some will ask. Does this relate to what we said the other evening, about beginning with the feet? Let us see. The Christian Bible is based and builded from the beginning of Genesis to the end of Revelation, upon the scientific knowledge that was once possessed by the people, of astronomy and astrology. Or perhaps we might say more perfectly, it is based upon a knowledge of solar biology,

which is simply the knowledge of the relatedness that every mental faculty, — and every individual is the expression of some mental faculty — bears to the solar world and to the astral world. I once heard an educated lecturer who, through his studies of ancient literature and the Bible unitedly, had come to the conclusion that all that there was in the Bible was the outgrowth of astrology. He, of course, was educated from the head. There is a great difference between the knowledge of the head and that of the soul. This man had head-knowledge, and the head-knowledge logically led to the conclusion that the Bible was all a myth, and the lecture was intended to show that it was so because it was based on stellar subjects. He declared that there was not a page of the Bible but what there was something on it that referred to our relatedness to the starry world, and therefore, he concluded, it was all a myth. But we have come to where we see otherwise. We see in it the same as every master in all the ages of the past has seen: we can have no adequate knowledge of the laws of our own being in our relatedness to the Spirit without a knowledge of our relatedness to the planetary world.

When the Nazarene came he gathered to himself twelve disciples. True to the symbol of his age, he gathered to himself fishermen, and in all his teachings there is a great deal said about the fish and the eating of fish, etc. Why is this? We go to the great cycle of 25868 years that our sun makes in its passage through all the signs of the great grand zodiac; tracing astronomy back to the time of the Nazarene, we find that he came as the Messiah of the age, or sign, of Pisces, or the Fishes, in that zodiac. You may further trace the history of the Messiahs of the past, and you will find that every time that

the sun with its system passes from one sign to the other of this zodiac — which is composed of twelve departments, making about 2156 years each — every time this period elapses, there was a Messiah born in some part of the world. According to Astrology the Hebrew Messiah represented the sign of Pisces.

When the wise men of the East saw by the astral conditions, according to their science, that the Messiah who was to be the greatest of all Messiahs would come in Israel, they started and went to the land of Palestine. They went to the king expecting that he would know where the child was. They hunted diligently until they found the mother and the child. Why do we say that he was to be the greatest? The sun's zodiac, corresponding in its twelve signs to the twelve functions of the Grand Man of the Heavens, begins with the feet and travels to the head, and when it has passed up through all the twelve signs, it begins a new cycle. Therefore the beginning of the new cycle must of necessity be the beginning on a higher and grander scale than anything that has preceded it. For, remember, if use determines all qualities whether good or evil, there was a use in the successive generations of animal life, and that use can only be found in the now generally accepted theory of evolutionary unfoldment; and if there is such a thing as evolution, then every cycle of the earth's history in every department, instead of being an exact circle — like the fly running around a wheel on to all eternity and nothing gained, — is like a string wound around a ball: you begin at the top and when you come back to where you started, the thickness of the string becomes the stepping stone to a higher sphere. So this Messiah, when you put together all the

scientific knowledge that then represented the development of the world, must of necessity have been the highest manifestation of all that had preceded him.

The Egyptian cult — as I said, and as is accepted to-day, had higher knowledge than all the nations of the world before it, simply because it was the last. The cycle had been made from the feet, where the foundation-thoughts were laid, gone up in its development through all the body, until it had arrived in the intellectual perception, which is the faculty that ultimates the grandeur of manhood. When the intellect has been capable of knowing and understanding the laws and uses of its own physical body and its relatedness to the universal body and the spirit that animates all, then it has for once reached its climax of unfoldment. The Egyptian cult stood at the head of that grand cycle, having carried up to it and ultimated in it all the knowledges of the 25868 previous years of the earth's unfoldment. Then came the Nazarene on another round of the ladder, and he began at the feet, represented by the Fishes, and the laws necessary to lay the "foundation" for the development and maturity of a greater and grander manhood and womanhood than had been in the world before; and we to-day have every reason to believe that there are now in the world truly a greater and grander people than has ever been before; a people that have developed intellectual and organic qualities that through cultivation will enable them to make greater attainments than have ever yet been made upon this planet; and it is to this end that we are laboring that we may secure an understanding of these laws and thereby be prepared to make practical use of them, and thus enter into the higher uses of our age.

* It represented the sign Aries.

Q. What is the use of devotion ?

A. Devotion is a concentration of all one's powers and faculties on the object of one's desire or love. If it is to God it will serve, first, to draw, or polarize the lower elements and forces of the nature toward the spiritual. It is a polarizing process. The natural tendency of animal life in man is downward toward the feet. Devotion is a reaching out, a desiring something above one's self which serves as a polarizer of the processes of the generative life in the man and woman from the lower toward the higher attributes of nature. But it is not only a polarizer toward the spiritual, but also becomes a magnet to draw down spirituality into the body. When I say spirituality it needs explanation which, of course, should be a more elaborate one than I can give you this evening. Whilst in the Hebrew Scriptures it is said, "God is a consuming fire," in the New Testament the "beloved disciple" says "God is love." Now both of these are true: God is fire, and God is love; and love is life in motion; the motion of life is the expression of love. Now the soul's aspiration toward God augments, intensifies the descending currents of involution which is the spirit descending into matter, where it takes on the physical structure through the generative function, and comes forth into animate life as man and woman and animals; for in devotion that function has its office. I have known several instances of persons in the Church that were over-devout in their constant soul-reaching in earnest prayer to God, until their lower nature in the reproductive function became so inflamed by this divine fire through that process of prayer that, not having knowledge of how to utilize it, they became mere wrecks of human creatures, exalted in their own imagination, but debased in their

habits and use of that divine function. Therefore, though earnest devotion is the method of inspiring, drawing down, and incorporating in the body, the spirit,— the life-essence, remember this: — for we shall have occasion to refer to it again, — devotion always affects first the sex-function. It is because of this that so many dangers beset the road to attainment which I wish to talk to you about further on; for there are pit-falls without number, and to practise devotion beyond a certain limit, without an understanding what the result of that devotion is, may lead to swift and certain destruction.

Q. What is the difference between worship and devotion?

A. Devotion is faithful adherence to a principle, an idea, or a person. Devotion to God implies a covenant relation wherein the whole mind is intent on knowing and doing the will of God.

As to worship, that depends on whether the worship is for an image or the Great Spirit of the Universe. Now, if the worship is for an image, let that image be your ideal of God, your ideal of a Messiah, your ideal of the Divine Mother, or your idea of a Spirit. The worship of the image is simply a reciprocal love between you and that personality you have imaged. By worship of an image you invariably create an individual. Now God made man in the likeness and image of Himself. In what does that image consist? In man's capacity to think and image a thought; and as soon as a man has imaged his ideal and gives his loving devotion, or worship, to that image, he begins to impart of his life; for, remember, love is the phenomenon and the active principle of life.

Worship is the action of love, in which action the thing imaged is personified and made materially like your

self. Thus we have on record numerous instances of men who had loved a dear one and were separated from that person. The image of that dear one was ever active in their mind. They, in their soul, worshipped some image until it became a conscious entity and began to talk to them and even to have fore-knowledge of things regarding them that they had no knowledge of at all themselves. They had created a personality.* Now here it is necessary to express a valuable thought. Moses, just after he came out of Egypt, whilst on Sinai, being a man fully versed in all the wisdom of the Egyptians, knew the course by which he could get into direct rapport with the spiritual realm. He came down from the mountain and gave the Ten Commandments, among which there were these words, "Thou shalt not make unto thee any graven image or any likeness of anything that is in the heavens above or that is in the earth beneath or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them." Why this? Because Moses, or the Spirit, knew that a person that would do that, would personify something, would give life to that something which would be simply the highest ideal of their own nature as it then was; and that after they had perfected that image, given it of their own life and it had become their guide and instructor, it would only give back to them the highest ultimate of their own nature, but the man or the woman would never rise above that image and therefore would never become all that they might become.

There is another danger connected with this same law. Men, as soon as they begin to study this occult science and to practise devotion, call down that Divine fire into the

* See "The Image of the Betrothed," September Number, page 91, Vol. II. of THE ESOTERIC.

body, and it creates and intensifies all the thoughts, ideals and desires, and all the powers in the life-forces to that extent that, unless a person is well educated, he is sure to make to himself an image to meet and gratify that ideal thought that will spring up within himself, and that will then create what the Egyptians knew as "Khimenu." First, it will come to you and demand life; it will say: "You have created me, now I want life from you and you must give it to me." And man will find he has no life to spare, and thus through the creation of Khimenu he is injured or destroyed. Mark you, when we begin to enter into God, to take on and develop the son of God in us, we begin to be like God, and to develop the faculties and powers of the God that animates our being; unless we have the wisdom to utilize those powers and faculties, we shall do something that will be the cause of our destruction. There is where the many dangers lie in this path. To think of it: a man, with no more knowledge than the ordinary man has, to have given into his hands the same powers that the Creator had when he spoke worlds into being! Think of it! Suppose you to-day were in a condition so that every word that you uttered was as immortal as the Spirit of God, and, being immortal, would create for itself a body and become a live intelligent entity of which you would be the father. Mark you, the words of the Spirit are God's words, therefore immortal formations of his own quality, and if those formations are made by and out of spirit which is immortal, then you have made an immortal entity, either a good or an evil Spirit. Think of it a great deal! Why? If you meditate upon that, take it home and treasure it, your words will be few and well chosen. Remember, when you begin to open up the inner temple of your being where God the Spirit dwells

and is enthroned as the chief actor — as you do when you begin to study spiritual healing, — the first idea in that work is the recognition of the fact “I am Spirit ;” God is Spirit, God is immortal, cannot be sick and cannot die ; then your thoughts begin to take on Spirit. Are you not trifling then with fire, unless you are mentally instructed how to utilize it, trifling with some of the mightiest things of the universe? You are developing, and calling into action, God’s Spirit that is immortal, and then you trifle with that and create monsters that will be your destroyer and the inverted spirituality of your life is the “monster of the threshold,” the devil of the Bible. Take care then what you build, for that which you sow you shall certainly reap, and more especially so as soon as you begin to develop the thought in yourself, — “I am Spirit.” It is a mighty thought: what does it mean? Stop and think of it: I am spirit! The author of all existence, that unchangeable, that eternal, that insuperable; and yet the former of all things, the perpetuator of all life is Spirit, and you come to a point where you unite the Spirit, the immortalizer, with your soul, your mental faculties, and begin to project thoughts into being ; united with Spirit, you have begun to create immortal entities and people the spheres with them. To such I say: Let your words be few, well weighed, and with a beneficent purpose behind them, before you let them pass your lips. As soon as you confess with your lips and express it with your heart, “I am Spirit and part of Thine own great nature,” you at once step out upon the platform of oneness with the cause-world from which all immortalities come, and from the imaging powers of your thoughtful being see what evils you might do, and what possibilities of good there are before you.

THE SUBJUGATION OF THE BODY.

THIRD LECTURE.

We will read to you a poem by one who for many years has been in isolation, devoting his thought and soul's aspiration toward Divinity, to know the mind of God concerning the sons of men.

“ Now is the Cycle of the world complete,
And I, Humanity, once more behold
My spiritual Eden at my feet.
My fraudulent foes are banished from my fold,
Melted like snow-flakes, vanishing away.
The Spiritual Heaven is bright with day ;
Into my Heaven I've gathered from below
Myriads uncounted. Now shall Earth's last woe
Vanish. The Spiritual World being free,
Evil shall perish from earth utterly.
Wake, blinded World, from out thy ashes start —
From out thy dust arise thou mighty Heart,
Thrill with sweet joy. Humanity was one,
And shall be one again. Our Central Sun,
God Manifest, shall re-unite mankind.
All sons of men shall share one common mind,
Inspired, pervaded by Divinity.
O Earth, sweet child of God, thou'lt shine on high,
Wearing thy coronal of loveliest sheen,
Gemmed with all stars. Soon like a goddess-queen,

Amid a Paradise of nations free,
Thou'lt nurse at thy sweet breasts incarnate Liberty.

O Earth, sad Earth, how desolate thou wert,
With life-blood ebbing from thy fatal hurt ;
With all thy mourning Nations bound in chains,
And smiling Plenty driven from thy plains ;
With Vice and Want and Ignorance and Crime
Dethroning Art, Song, Beauty, Truth divine ;
With festering Vices in thy fated breast,
And War's accursed heel trampling thy snowy vest.

O Earth, sweet Earth, thou, like a maniac child,
Wanderest through sorrow's wilderness ; the wild,
Fierce storm hath wet thy garments, and thy head,
Crowned once with light, is death-like, garlanded
With wreathed contagions, serpents fierce and dire ;
Thou standest 'mid thine own funereal pyre,
Consuming to white ashes. Thou shalt rise,
Reanimate, and thine shall be the prize
Of joy and victory. In Heaven again
The dust that now obscures the minds of men,
Quickened by spirit-fire, transformed, shall glow
Like crystal moon-beams shining on pure snow.
Matter, refined and purified, shall be
The floating garment of the Deity.

O glorious shall that New Humanity,
Gathered from scattered nations far and vast,
Build the wide Temple, where the mighty Past
And the great Future, like the Cherubim
Above the Mercy Seat, shall dwell within,
And the bright Present, where their pinions meet
Receive the Deity, whose utterance sweet,
Mankind inspiring, then and evermore
Shall echo to the skies ; while every shore

By man inhabited with life shall bloom,
And earth no more have slave, king, dungeon-vault or tomb."

This seems to be a prophecy looking forward to a golden time when sorrow, want, pain, sickness, and death shall have passed away, when immortality shall be depicted on every face.

The question seems to be asked and echoed through our land and city: What is this Society Esoteric? What are its objects? What does it mean? It means simply this that we intend to unite all our forces, mental and spiritual, into one definite ultimate, viz.: bringing man up to a higher and grander sphere of existence. To do so we find it becomes necessary to begin with the basic principles of our own physical nature; first, learning the laws of life, the laws that govern our own physical body and its relations to the mental sphere; second, the laws governing the unfoldment of the mind to its highest ultimate, and uniting it to the spiritual and cause-world. In that grand ultimate, when the human mind shall find complete harmony between itself and the spiritual world, then the mind of Divinity will have its perfect expression in the mind of the individual. But for this we must begin with the understanding, carefully following the laws governing the unfoldment and development of our own physical body. We must first, in order to have a healthy mind, have a healthy, harmonious body. The body is not only the house we live in, but it is (in the symbolic language of the Bible), the horse we ride on, it is the instrument that allies us to the physical world and to all the uses relative thereto. Therefore it becomes necessary to put it in order, to have every part and particle of it working together in perfect healthful harmony. To do so in this world of chaos, in this age of distortion, we have a task

on hand, a task more difficult than it was some years ago. It does seem, and we think all will bear us out, that at the present time there is an almost insane appetite for sensual pleasure and gratification. It is surprising, of a Saturday night or a holiday or at any time when the masses of men are at liberty and on the streets, to find so many reeling under the influence of intoxicating liquors. I took a walk last evening, about three squares from the house, for rest, not thinking about the influence that I was going into and therefore not trying to protect myself. I found on my return home that my brain reeled as much as if I had drunk a large amount of liquor. It brought to my mind the words of the prophet Jer. where he says; "Drink ye, and be drunken, and spew, and fall and rise no more."

It seems that there is a drunkenness in the very atmosphere. The earth is corrupted under its influence, society distorted, the world in chaos, worse probably than at any other period of the earth's history. Under these conditions for those who are the most fully and perfectly unfolded and, therefore, most sensitive and most affected by the psychic influences of such minds, — to bring into healthy and harmonious action this body of ours is a task, and a hard one. To do this, necessitates care in our food, that we feed the body properly, and see to it that all the processes of digestion should be in good working order, give the body nothing but that which will nourish it; and as we begin thus to care for our body, we shall find that it reacts upon the mind and will create like tendencies in the mental faculties. As we discriminate between the different articles of food we discover that it affects us favorably in discriminating between the different kinds of thought. Thus we perceive that, as soon as the mind be-

gins to take hold of the body, it will organize itself into proper alliance with the laws and methods of nature. We cannot act upon our physical body without its reacting upon our mind. The more carefully we observe these laws, the more successful will our efforts to understand the great laws of the universe become.

In the most ancient writings from the Semitic side we find the name YAHVEH given as the name of God, the great mystic name to which we have called your attention so frequently before, because it is a centre around which all causation gathers and from which it emanates. It stands for the controller of all things, as is expressed in the words I WILL BE WHAT I WILL TO BE, this being the expression of Divinity in its highest attributes that man can conceive of. Man, if wise, will bend all his efforts toward becoming like that Divinity. We find that the man or the woman that is best capable of willing and doing according to their own good pleasure is the strongest, most successful, and the best citizen, and it is also the man or the woman that is capable of making the highest attainments in all departments of life.

We can have no adequate idea of the influence of the thought of government and control of our body, in its relation to appetites, until it is experimented on. As soon as you begin to think concerning what is proper for the body, and what is improper for it, begin to analyze the qualities of the food taken, and to make positive decisions to take nothing but what is absolutely necessary, and as you sit down to the table and discriminate between what you are going to choose, and what reject, you will find that you must reject the greater portion. As you do this you relieve the system from a great amount of burdensome or poisonous qualities that are constantly being used. If you

were addicted to some habits that were beyond your power to control, or at least you thought them to be, no matter of what nature those habits were, you sit down to the table and begin to reason: "I am in the habit of taking strong coffee, it does not nourish my body, it does not feed, I can do without that," — then decide positively "I will not use it." Again, here is pepper and other spices; of what use are they? None at all. Then the decision is made "I will not use them." Then go on, step by step, trying to find what food is proper for you. You will find that, no matter what habits you have had to overcome, they will be cast off in a very short time.

You will begin to see that the habit of controlling the body begins to promote within you a pleasure in that control, a consciousness of power that you never before possessed, a consciousness of the ability to be, and do, according to your own pleasure. Now, the world thinks that they are seeking pleasure when they are following the appetites and passions of their own physical body. In every effort that is made in that direction to obtain pleasure the direct opposite results. We have a land filled with the moans and cries of the sick and a diseased and poverty-stricken people, for no other reason than that there is no care for the government of the appetites and passions. To control the appetites and passions, ask yourself the question, "What is the use in this appetite?" Everything has its use. What was the original purpose in this appetite? Simply to teach you to discriminate between such articles of food as should be taken by you, and such articles as should be rejected.

We know that unnatural appetites may be created. In order to find out what in our appetite is normal, and what abnormal, we have got to bring ourselves down to the

simplest and purest elements of food. I have brought myself down to live entirely on vegetable food, excluding rigidly everything else but the articles of food that were of pure vegetable production, not allowing myself to touch anything that had the elements of animal life in it. After following that course for a time, I began to find out what my real normal appetite was. It was thus demonstrated to me, how many tastes I had cultivated and created in myself. After that time, any of those unwholesome articles if I attempted to indulge in them were repulsive to me. When the appetite is brought down to pure nature, then we can begin to know what is really necessary for our body.

Remember this : your mind subsists wholly, or nearly so, on the body. Your body must furnish the material for your mind to work upon, and every thought that we think is the product of the senses. Consciousness is a sensation ; and can we think clearly, logically, and reasonably, if the organs of our body are constantly crying out under the distortion of some abnormal habit? Certainly not. Abnormal habits will produce like mental conditions ; and abnormal mental conditions will produce abnormal habits in our body. Thus both must be brought into harmony before the mind can think logically and reasonably. When we can bring our appetites, passions, desires, feelings, and emotions into perfect harmony with pure simple nature, then we are ready to take the second step in the unfoldment of the mental faculties, into the experiment of knowledge of the relation that our mind bears to the universal mind and the mind-governing processes of the solar system, where we shall find prolific fields of research and knowledge. When we have brought our physical senses into perfect harmony with nature then

we shall see how distorted are our present methods of life ; then everything within us will cry out for pure nature. That will lay the foundation for a reorganization of everything in our present age.

If man and woman at the present time will begin with eating and drinking, and bring their appetites and passions up to pure nature we shall wield a power that will ramify through every department of domestic, social, and religious life, and our government will be made a government for the benefit of all the people, and not a government of oppression and repression of the higher faculties. This will lay the foundation to bring in the Divine order in nature, to bring about the answer to the prayer that the Nazarene taught his people to pray : First the recognition of Our Father, source of our being and author of our existence. "Let Thy kingdom come." Not, "let me die and pass to a better world," but "let Thy kingdom come, and Thy will be done in this world among men, as perfectly as it is now done by the perfected souls who live in the realms of light, in the heavens !" What will that amount to ? Think of it. When the dominating will, the mind and purity, and spirituality of the Infinite is obtained upon the earth to that degree that his will has become the will of all living, to that perfect extent that every one of us will obey as implicitly, as perfectly, as the angels of the heaven obey it. Could you conceive of any other heaven ? What is heaven ? Harmony with the laws of our own being, that is heaven ; that will bring happiness, and that is the only method by which happiness can ever be obtained.

Now, suppose a method should be propounded to you whereby you could bring this body into perfect harmony with the laws of its nature ; of course, that would produce

perfect health ; perfect health would be perfect happiness, so far as the body is concerned. Bring the mind into perfect harmony with the Mind of the Universe ! Then all antagonism, all cause of combat, all difficulties, all oppression and suppression will have passed away. And when that is accomplished, disease will become an impossibility, because all disease arises first in the mind, in the mental conditions, and afterwards reacts and disorders the physical body ; thus when we come into harmony with Spirit, which is the God of the universe, sickness, sorrow, pain, and death will disappear.

Death ? Yes. Death will pass away with all the other curses. We are taught that death is a necessity, that death is a friend. Yes, death is a friend to some at a very early age. We find persons who, through distortion of all their nature and mentality, have become so oppressed by reacting nature that death to them is more than welcome, and notwithstanding the fears of what may be in the beyond they take their own lives. Then death is only a friend to such as have distorted and debauched their own divine character, until it is unfit for existence any further. The teachings of Christ, and all the masters of antiquity, were not teachings of death, but of life. At this present time there are people known as occultists who claim that there are men now living that have lived for thousands of years. They go when they wish and return when they wish. This may seem strange, but it is a large subject.

When we have brought our minds and appetites into harmony with universal law, so that we can think intelligently and see Mother Nature in all her processes, we shall find that we, each of us, are the epitome of the universe ; not only the epitome of the physical universe, but the quintessence of all that there is in the universe, the Spirit

of God included ;—the recognition of “Our Father” in the Lord’s Prayer. God is Spirit. Are you ? Question yourself. If you are Spirit what consciousness have you of it. Spirit is inconceivable from the physical sense ; you cannot touch, taste, or smell Spirit ; it is that intangible something that the gross physical senses can never know. Then, can you believe in the existence of such a thing that is intangible to the five senses ? How can you say “Our Father” unless perchance you have made an image of a man, and are recognizing only the physical appearance ; if so, then you have broken the first Commandment where it is said : “Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or on the earth beneath or in the waters under the earth ; thou shalt not bow down thyself to them nor serve them etc.” If you recognize as supreme the material body and bow down to that, you are worshiping only flesh which is constantly passing away into vapor and becoming earth.

The Oriental teachers, way back in the mystic past, have all united in its being a necessity that man, in order to make attainments in spiritual unfoldment, should regard the physical body as something impure, unclean, from the fact that it is constantly dissolving, decaying and belongs to the grosser element of a physical world. It is undoubtedly true that every thought found in the Hebrew Bible and Christian Testament is intended to lead away from flesh, to recognize only Spirit as the real, and it will be just to say that all teachers of spiritual science have united in the effort to lead us to think that the body should only be regarded as the animal, which serves the intellectual and spiritual man, and as an animal that does good service, it should be carefully protected and looked

after in all that is necessary for it, in order to make it a good and useful creature here. We should not love flesh, nor the things of the flesh, but we should love spirit. We should and must, before we can accomplish anything like these attainments, taught by all the teachers of every bible and every doctrine and by the spiritual and cause-world, first recognise that each individual is Spirit.

So all that pertains to the physical body, to the intellectual and spiritual man, in order to make it what it should be, rests upon the one foundation ; harmony with its own nature and with the laws of that nature that projected it into being. When that time shall come, when we can find men and women that will begin to take hold of the first principles, to prepare, develop, unfold and perfect their physical bodies and also their mental faculties, we shall rise like a powerful army of men and women who, having built a foundation of knowledge, understanding and wisdom so far superior to anything that is known in the world to-day, would control the physical forces and govern the nations of the world and by means of this harmony in their own nature, could, at will, turn their attention from this world of phenomena to a world of cause and know with equal accuracy the causes, as well as the effects, and through cause trace out and obtain the knowledge of all that pertains to the uses of this life.

If any person could be brought to believe that there was no hope in ever finding a place of rest, of harmony and happiness, at once there would spring up in that bosom a desire to cease to be. All hope would disappear ; there would be nothing to live for. The whole world is living in a vague hope for divine rest and happiness, or heaven, a heaven of their own ideal, let it be what it may. The world has been governed, for ages past, by the animal

forces and propensities, and is so to-day. The animal passions, inflamed from the hells beneath, rule humanity. Now, the thing for men and women who have the capacity to think, is to let go of everything that binds them to this age and order of things, to go to work on their own body, on their own mind, on their own powers, and see to it that they come into harmony with the universal law; and when this can be accomplished we shall find ourselves drawn together by a common bond of sympathy, as perfectly as one organ of our body is united to another. We shall find that we are as inseparable, as one organ is from another. When we have come into that harmonious unity, then God's will has become the ruling power of our will, and then his kingdom has come, and his will is done in this body and through this body; and the kingdoms of the world will be saved from destruction; and this alone can save this age and our people from the inevitable consequences of a distorted life. We are not working here merely for self-gratification, but for the good of all men. We are working so that, if possible, we may awaken men and women to the work of harmonizing their own natures, within and with the universal will, so that they may become the saviours of the world. When this body is thus brought together, perfected and *organized*, then will be fulfilled that glorious vision that is given in Revelation XXI. and XXII. chapters. The reason why we have never understood that book was that our minds have been in such chaos that we could not perceive any of the objects and purposes of the Creator. When we can realize the fact that there was a definite object in the mind of the Creator and that it was to make man LIKE HIMSELF, and "let them have dominion over the fish of the sea and fowl of the air and over all the earth," then we shall recognize what

ultimate the angel was talking to John about, Rev. VII. chapter, an ultimate wherein a great multitude "of the first fruit of the earth," the pure minds, the perfected souls of men, would be gathered out of every tribe and tongue of the nation, gathered into organic harmony in the world. Then "the kingdoms of THIS WORLD will have become the kingdoms of our Lord and his Christ." Rev. XI. 15.

Q. I would like to ask for a little more light from Prof. Butler. He spoke once before, and he has come to the point again to-day, in regard to God. In one lecture he quoted from Genesis where God created man by the word of his power. That would seem to give us the idea that God created man at a particular day, a particular hour, and it gives us the process of Creation. Then he says man came up from a lower order of being, taking perhaps thousands or millions of years to come up to what he is to-day. There seems to be a contradiction. If it took millions of years how is he going to harmonize these two theories?

Another question concerning God's creating man and, at the same time, the other things: if he regards God as an intellectual being, since he tells us God is in the wind and stone and everywhere,—I want to know: is God simply a force in Nature, or is he an intellectual, active being of intelligence?

A. The last question would necessarily be first; answering the first would answer the second. We believe that God is an infinite being; viz., is all things that are. In all stages of existence elements, principles or qualities, all are part of one infinite whole. God is the great soul of the universe, each world is but a mind-organ of the

Infinite, and the thinking process of the Infinite mind-movement is ever active. Our little planet is the mind-organ that represents the love and sympathy and order of the heart. In company with all the other functions this member of the solar system is constantly in motion around its parent centre, under the control of that centre as the will that governs it; and as each of these worlds moves at different speed, and this movement is but the movement of the brain of the Infinite Mind, these movements like the movements of your brain are forming thoughts and projecting them into the space between these worlds, but which is all interfilled by one dense sea of life. These thought-forms were known in the ages of antiquity, and were called the "aggregers" of worlds and systems which, in turn, react upon these worlds, are drawn in, inspired wherever there are chemical qualities existing, adapted as a receptacle of it; and these chemical qualities are caused to act according to the quality of the thought that is created by the movements of those worlds and drawn into it. Thus, every plant, every animal and every man is a thought-creation of the God of the Universe. And we are not left to a simple belief of it, because we have received from the higher intelligence a knowledge of the law of the universe and have given it to the world in the form of Solar Biology through which anyone can, by knowing the time when the individual came into existence, tell the thoughts that were in the mind-organs of the Creator. Each individual is the expression of a thought in a single form. We have in our own experiences found that when our mind was quickly changed from one method of thought to another, — and we believe others have had similar experiences, — we could feel the convolutions in our brain change position. The pro-

cess of the brain in thinking is a process of motion and the processes of the motions of the heavenly bodies are the processes of the Mind of God.

Those of you who have read our lecture on the "Idea of God" can see that we convey the idea that God is everything. But, lest we err here, we want to remember that what we call the ether is but the finer essence of life, a quality of thought and conscious existence; and that we can inspire, and form out of this life-essence, thoughts and send them forth just as we are told God did in the beginning,—and they become things. Thus, you see, in this thought we may go on further than our solar system which is the brain organs of the God of this system.

Thoughts are formed in each man, woman, and living thing. We stand now as an ultimate intelligence that is able through the brain-power of the Universe to begin to understand this universal law and the source of being, the God of the Universe, and we find we are not the only individuals, but that there are beings who have passed beyond the confines of a physical life and have come into harmony with the one body of the heavens, as members of that body, which is the God of our system. These grand and perfected souls love our earth, they have thrown off all selfishness, all hate, all passion, and as God is love and as they are the expression of that love, these grand souls love to come and guide and instruct and lead each of us into a realization of that love. They will lead us, illuminate our minds, unfold our inner consciousness, and give us an understanding of all great things and bring us into that Divine harmony that they are in. They as one body and we as one body will unite in order to rule all the affairs of the planet earth through reciprocal action of the God of the system. Thus, you see, we believe

in an intelligent, conscious, thinking, active, reasoning God in whose organic and inorganic life are all things that we possess and many millions of other attributes and principles that we cannot yet conceive.

And through conjunction with that Infinite we may unfold without end.

Q. Do you think there are many who can comprehend the Infinite?

A. There is a great difference between comprehending and understanding. We may understand but not comprehend. It is possible to have an understanding of God, and to get the basic principles. When we understand the laws governing this physical body, we will have an understanding of God in his and her relation to us.

Now one more word in regard to the question. If God created the world by a word, it must have been done at a particular time, and time is measured by the movement of worlds. If you give the day of birth of your child we know the exact word he is the expression of, and by knowing what word came into physical structure we know at what time it was spoken. Those who have scientific data (we say scientific, because it proves true always and therefore is a scientific fact), know that the movements of the worlds are the creations of thought. Matter did not have any beginning: Matter and Spirit and God are all the same. Mind had never a beginning, and Mind, God and Spirit are the same in ultimates, but different in conditions, and manifestation. They are constantly changing. Worlds are being born as much as men are being born. There was a word of God, and out of that germinal word of God there will start multifarious thought-forms. Thus God is talking all the time and always will be. In order that we

may know anything there must be the positive and negative, light and dark, cold and heat.

In the beginning, when man was down upon a low plane, he acted out his brute nature and it was necessary that he should learn lesson after lesson, and by virtue of those experiments we have power to think. Otherwise we would be like brutes. They know they live. They act under the impulse of the universal mind, but have no power of reasoning. This is the one condition which has helped to develop you and me. Therefore whilst there was a time when Mercury, Venus, Earth, Mars, etc., were born, yet there is no time taking the aggregate of the First Cause; eternity is the same yesterday, to-day and forever; only matter is constantly changing, thoughts are being formed and so God is constantly renewing himself from the worlds he has made, and again aggregating worlds of the lower elements that are no longer useful in the higher sphere. When you understand the workings of your own bodies you can understand the workings of the Infinite.

We fitly conclude this lecture with another selection from the *Lyric of the Golden Age*.

Rapid as light flashed from the scimeter
Of Dawn, who rides triumphant in his car,
Sun-axled, through the city of the stars,
Came to king Alfred a white messenger,
And the pale dreamer, lifted up, was led
Into that Heaven whence man below is fed
With power and beauty. 'Tis the sanctuary
Of the Creative Spirit, who doth fill
The universe. As clouds that brightening vary
From gray to crimson o'er some eastern hill.

The poet's mind grew bright. This vision there
He saw forth-mirrored in supernal air.
In his own speech, as afterward he told
The vision, let the mystic scene unfold.

I saw in Heaven an orb'd, revolving brain
Teeming with thoughts. "This," said my guide to me,
"Is Nature, whose vast macrocosmic fane
Is the creative shrine of Deity.
Through the great cosmic brain eternally
Worlds are led forth to run their brightening race,
And heavens unfold their white immensity
In its dominions, and material space
This orb's descending sphere doth compass and embrace.

The sun of suns, wherefrom all systems flow,
As thoughts from their deep fountain, thou shalt see."
As thus he spake there came a sudden glow
Of inspiration; then it seemed to me
That I became a wondrous trinity,
A threefold being; thought and will and feeling
Within me grew distinct; I woke to be
Triune, and slowly through my nature stealing,
There came a voice, this mighty truth revealing.

"Nature is an impersonal trinity,
And altogether in the form of man,
Cause, Means and End in threefold unity
Exist, and shape Creation's wondrous plan.
God is the Cause; in Him all things began.
That Cause is Love, Essence and Effluence,
Wisdom and Means, whereby with three-fold span
All things are fashioned. Love and Wisdom blend,
As cause and means; from their full unity descend

Inspiring operation; these are seven
From three and three from one, supreme, divine.

These formed the sun of suns, the heaven of heaven
To be the matrix of all forms ; and time
Began when that great orb began to shine,
And space, which lives in its proceeding sphere.
The macrocosm is a perfect trine,
Threefold in heat, light, substance, atmosphere,
And all in all, through all, God doth to all appear.

Whatever is, was and shall be forever.
All forms are in their atoms destined to
Unfold new atoms from within, whenever
Divine proceeding forces shape a new
Germ form within ; wherever three or two
Atoms are found, God in the midst is there ;
Atoms, no less than spirits, in his view
Are precious, and he maketh each his care ;
Each atom hath its form, stamped with God's impress fair.

Atoms are trinities, no less than men ;
Ones, threes, and sevens, celestial spiralines,
Or globes or curves. God gives to each of them
A separate use ; globe-atoms heat sublimates
And they grow ripe. Each opens its pure shrines,
Gives birth to curves, and these in their connection
Expand, and, from their most interior climes,
The spiral atoms rise in sweet perfection ;
These are the germs of men ; each hath its own affection.

Mind-atoms are all spiralines. The brain
Grows from their aggregation corporate.
Mind-atoms, once conjoined, no stress of pain
From their affinities can segregate,
Being homogeneous, each hath a gate
That opens immostly to God Most High ;
These atoms coalesce, amalgamate
In essence, and co-operate in three
Discrete degrees, and these compose Humanity.

The seminal glands discrete and separate
The different ranks of atoms, and attract
The spiralines ; they blend in perfect state.
When the maternal ovaries co-act
A spiral vortex then is formed, in fact
The embryo of man. It hath its shape
From the creative energy ; compact,
Indissolubly wed, its atoms take

The human form and drink in love and truth, — and wake.

The primates of all substance are divided
In three degrees. The spiralines form souls.
'Th' harmonic waves of ether, many-tided,
Whereof to every orb a volume rolls,
Are freighted with their virtue : from the poles
Evenly spread, o'er sea and land diffused
Through all the pores of earth ; and God controls
Their spiral movement ; they are interfused
Through air and sea and land, and through all minds transfused.

THE THREE WAYS.

FOURTH LECTURE.

"THE NARROW WAY" is the subject that we have been discussing and will more particularly look into this evening. The words "Narrow way" imply that there is another, or other ways besides the narrow one, and it will be therefore wise that we consider first the other ways that are broad and easy, in which the thousands tread daily. Jesus, in referring to this said: "Broad is the way that leadeth to death and many there be that go in thereat, but straight is the gate and narrow the way that leadeth to life and few there be that find it." We find ourselves in the world, possessing in our own natures three distinct spheres of consciousness. Few, however, have found more than two. The multitude has found only one, that is of the sense-life,—the animal life.

As we look out into the world and watch the habits of the people, we find how many there are that are led and governed entirely by the physical senses. The physical senses lead us in a variety of ways. The great object of life seems to be the pursuit of happiness. Therefore, we find a great variety of desires, inclinations and habits of life in the world. They are right and useful for the stage of life wherein mankind now is, from its basic principles. In order to ultimate in the great final of knowledge, the

world passed through a long period of experiment. All that pertains to the sense-life. Life is for experiment, and experience, when we look at it from the side of the Mind who had in it an object, and projected us into being in pursuance of that object.

We look out in the world and we see young men and women full of life, energy and vigor, full of hope and aspiration. We question them : "What are the aspirations of your life? Toward what ultimates are you laboring?" Of course there would be many answers, all according to their peculiar characters. The most of us start without first settling fully in our own minds what our highest use in the world is, merely with the answering of the question, what is my desire? In this course of life we find man in the pursuit of pleasure and enjoyment. Some seek the society life where young men and young women can meet together and have a gay and happy time, returning to the occupations of the day perchance, and thus they go on day after day in the pursuit of the means to gratify their pleasures. The time comes for the young to marry; they seek a companion; they have children; they spend their lives to bring up, care for and educate their offspring, and to gratify in every possible way the senses of the physical body. Others may have as the one great object of their life, the obtaining of wealth. These, if finely organized and possessed of good intuitions, and obedient to that natural guide, are successful in amassing large amounts of wealth. In order to do so the mind must be all absorbed in the pursuit. No man nor woman can expect to make any great attainments, no matter what pursuit they have laid out before them, without giving their entire self to it. All that they are and wish to be, must be bound up and centralized in that one object of their life.

No person can expect—and if they do they will fail—to reach any great ultimate, to make any attainment, unless they throw all the power they possess into the one line. It would be hardly necessary for me to-night to go with you into all the varied scenes of life; but we ask that before you make up your mind as to what road you will travel, that you first stop and carefully scan the horizon, look about the world, weigh well the course that your highest, purest and best judgment would decide upon. When you have thus decided then give all your powers to that one pursuit for this is your portion.

To those who have never tasted the pleasures of a sense-life, where men and women go out into the world and enter into the gratification of the senses in their fulness, we say to you that it is necessary that you should do so. How can you know? How can you decide positively what course you would pursue unless you know all about the circumstances of the life in which you live. There are three roads for man to travel in, as well-defined as the three natures that he possesses. The sense-road that belongs to the physical body is broad and easy, because it relates to this physical world and its conditions. There is no struggle in the travelling of that road, on which men and women go out in the world and float along easily in the impulses of their physical body. There is not much exertion of the brain in that road, but there are many sorrows, disappointments, anxieties, and much worriment, early dissolution of the body, and thus final dissatisfaction results from it. But if there are any who are satisfied with their present condition, with the enjoyments of a sense-life or a society-life, we say; remain there as long as it satisfies you. But it is better, if you wish to remain in that road, to practice the spirit of devotion as held out in common

with our Mother Church ; it will bring to you a satisfaction in the interior, and a quiet of life that nothing else will. That course of devotion to an ideal of God, without any definite or well-defined object as to the ultimate of that road, will allow you to follow the laws that govern the physical body in all its uses and relations to this natural world ; and in that road you may find many pleasures ; you find the great body of the world as it now is in that road ; you find elegant society, elegant homes, and the patronage of the world at your command. They are all with you. There are no tides to stem on that road, comparatively speaking.

As the three currents, as well as conditions of human life, are each to a very great extent adverse one to the other, therefore, we find that none of these roads is free from struggle, but this one, in which you make up your mind to become a good citizen, to pass your life in the way of all the world. If you can see no reason why you should make an effort to be more than you are, either, intellectually or spiritually, then it is well to move forward where you are. There is a use in moving right forward in this present order and condition of things, a use which is under the control of the mind of the Infinite.

The animal world lives in perfect harmony with its own physical nature and because they do, they are governed by the Solar Mind, and therefore, the interior intuitive mind leads them through their life, easy, careless, without anxiety, worryment of thought, or anything of the kind ; they live in perfect harmony with the law of their earthly natures. The earth is so constructed that, if men will cease their struggle, live pure, natural lives, it brings forth all that is necessary ; simply by our applying the ordinary methods we can obtain all that is necessary for

the body. This is an easy way. It is a way, too, that nearly all our fathers have gone.

We look into the families of our acquaintances ; we see them comparatively happy, satisfied with their homes and conditions. We see a husband and wife, with a bright, growing, happy family of children around them. Is that the life you enjoy most ? If so, go that way. It is necessary to scan this carefully and if you have had your experiences in the enjoyments of the physical senses and it satisfies you, that is enough. If, perchance, you have had a pleasant and enjoyable evening with those who are living in the senses ; if after such experience you return to your home and feel perfectly satisfied, we advise you to make no effort to rise above that condition and habit of life. On the contrary, if after these earthly and physical enjoyments, though you may be able to enter into them intensely, but when you return to the quiet solitude there is something within that cries out with pain and disgust at all that has taken place ; then know that there is a power within you that is struggling, and *that is able to lead you* and lift you upon a higher plane of being. The wisdom of the Infinite is so great, so comprehensive, that it has so organized Nature that each and everything that lives can have the desire of its heart. The chief desire can be most easily obtained, and it is that which we should follow without making an effort in any other direction. Why do we say that we should make no effort in any other direction ? Because of this : If you should—because you saw someone that had superior powers and seemed to possess something that you did not, and from curiosity or a strong aspiration, or different causes, make an effort to follow the same road that that one is following, and after a while, though it may be a higher and purer and better way, you feel no

impulse from that higher nature that led you to take that position, you will sooner or later become dissatisfied with it, and turn back, and make the effort to get back to the starting point. Can you do it? No, never, never! There is no such thing in the universe as anything standing still. There is no possibility of the conditions of to-night ever returning again. There is no such thing as going back to the same place and condition as you were in. The effort in itself will lead you down lower and deeper into misery and wrong than the following of your own normal life would have done. Now then, remember this, that it is absolutely necessary that we move very carefully in these important subjects. There are to-day few that are satisfied with the present order of things; the world has outgrown the present condition. Nearly all are anxiously looking for, and thinking about, and desiring some better method of life,—one that is more perfectly in harmony with the laws of their nature, and with the laws of creation.

We know that the methods of our present civilization bring upon us constantly, sickness, sorrow, anxiety and worryment, and every step that we take in our efforts to lay hold of that which seems to be the way of pleasure, brings to us the exact opposite. To find a better way we may look into the animal world and take pattern. Their bodies do not suffer like ours, they are not sick and diseased like man. Why not?

Now, remember, in this course of lessons we want to talk plainly to you as men and women who are prepared to look facts in the face and see them as they are. In order to do so we must go down to the foundation, the source of life, and to the causes of all our disorders and diseases; and the prime cause is found in the abnormal, fevered and diseased sex-relations. You know well that all life is born

through and by the office of the function of sex. That same function is the function that perpetuates this life. The germ from which we came is a part of the life of our parents. Perfect life is perfect happiness ; imperfect life is disease, anxiety, worryment, and dissatisfaction. Let us look at this a little. We take a young lady or a young gentleman, pure and chaste in their habits, conserving all the potencies of life that naturally develop the body ; we find that their bodies are well-filled, faces bright, cheeks rosy, eyes full of fire, every movement seems to produce happiness and pleasure. Why is this ? Because there is abundance of life ; life is enjoyment, and there is no pleasure, no happiness, save that which relates to sense in some degree. Whilst we admit that there are three degrees of life there are no pleasures in one of them but what arises in the senses. The sense of a perfectly healthy and overflowing body is the sense of happiness. But let us look at that young lady whose whole life was the picture of health. She is the sunshine of the circle wherever she moves. Her animation and happiness shine out wherever she goes :—in due time she marries. A young man perchance that has had no proper education as to the uses and abuses of that most sacred function of his nature, but has only such concepts of it as come from the low and vulgar source of sensualism, and has therefore, all his senses stimulated and excited by animal passion. After these two have been bound together for a short time,—oh, how very, very soon the rose goes from the cheeks, the bright eyes become dim, the face gets pale and morbid, unrest and dissatisfaction depicts itself upon the whole person. Where is that beautiful, joyous and happy young woman of a year ago ? Follow her through her life of misery,—one long-drawn sigh. Why is it ? Because the life forces

have constantly been wasted and squandered in the lower and baser habits

Let us look further into this question of the perfect life being happiness, and the imperfect life being misery. Take for an illustration the dyspeptic who has by some injudicious method of eating, or otherwise, brought this disease upon himself. In that condition the food-supply that keeps up the constant demands of the body is obstructed. That man cannot get the necessary food to supply the actual wants of the body, he is morbid in his thought, has vague imaginings of evil, that someone may be plotting against him ; he is cross, irritable, dissatisfied though there is everything around him to make an ordinary man happy. Why is this ? Simply because the life-forces are disturbed. If we want to be happy we must have a perfected life. If we take for example the animal world where use is the determining point of all actions ; they determine their actions according to the law of the Infinite Soul which projected them into being ; they use the generative function in harmony and order. Man, by the false teaching on this all-important question of sex life, has everything inverted. To know how to bring that function into order and harmony, then, we have only to take the beasts for our teacher. They have their times for procreation. When that time has passed they stop.

They are then satisfied to give their time and attention to the care of their offspring, until the offspring is able to care for itself. All the balance of their energies are given in that direction. This is pure Nature. This is a higher order of life than the one in which the average man is living to-day ; because they are living contrary to Nature and therefore the world suffers. But, says one, does all this crime, vice and dishonesty and treachery, grow

out of that? We answer, yes, all of it. It all grows out of this abnormal condition in the sex life.

We have made it our business to examine carefully tramps, outcasts, and villains, and have never yet found a single case where that person's descent did not begin from the abuses of the sex functions. We are satisfied from our own experiments that the worst villain upon this planet, could his will be controlled to put that function into harmony for one year, you would find in him then a man of honor and integrity, a man well worthy of your attention in any sphere of life. Yes, you will find that as soon as the life-forces are disturbed and the body is deprived of the proper amount to supply its demands, there springs up within the individual a consciousness that there is something wrong, or something that they want. They will begin at once to search for that something, and in their ignorance they go from one thing to another, and anything that will excite the senses is the thing for them because they know no better. They have had no instruction to show them that they must begin at the foundation. They go on trying to satisfy that longing desire for something sensational, and every effort they make to gratify it, they find only intensifies it; and they finally throw off all restraint, and are then found in our prisons or insane asylums;—all this misery growing out of that one error.

Then, in order to come into harmony with Nature, we should look into the laws that govern the uses of this life. We have seen that there is purity in the life of the animal; can we not be as pure, as harmonious with the laws of our nature as those on the next lower plane? This takes resolute will, because of our early habits, which have been to follow others, to try and keep up and

go with the "crowd." We have done this until our whole nature is so distorted and out of order, that it is almost impossible to think intelligently. This must pass away. Some of our leading men are waking up to that fact. Not long ago we were talking to a man of a prominent society, whose whole business for years has been to watch this subject. He said to us: "We are coming to a time when there must be a change. There has never been in the history of the world such distortions of the Sex relations as at this time."

Then if we want happiness on the plane of natural life we must begin right, and come into harmony with our physical natures. We want to understand them and throw aside that miserable prejudice that these subjects are vulgar, and that we must say nothing about them. The idea that the source of your being is vulgar! Through its processes you are what you are. Is it not the most sacred of all the uses of our body, when on it depend all the generations that are to come? And not only so, but on it depends all the happiness and misery that we now experience; therefore, the first thing for us to do, is to bring this body into harmony with Nature, and all its laws and methods, and when we have done this, then we shall find that nature has provided periodically, changes that are governed by the movements of the moon and planets in our system. These periodical changes take place every time the moon comes into the Sign of the Zodiac the earth was in at the time of our birth; then a psychic germ is matured in the body, and nature makes her demands for procreation. This is easily proven by the phenomenon that takes place in us, and by comparison with Solar Biology. By that we can know just when these periods will occur and all about

them. It teaches us, of course, that we are not independent actors here upon the earth, but that we are parts of this Universe and only parts, and as such we must come into harmony with the whole Universe or else we will be fighting against all the tides of the universal law, and will be swept out of existence. Now those periodical changes teach every woman when the proper times arrive for procreation. The same divine instinct that teaches the brute, teaches woman, and she must govern that principle entirely; and until woman can rise up as high as the animal and assert her right, she must suffer. She has been dragged down far below the brute, therefore, this misery, suffering, and trouble in every direction. When our life is in harmony with the natural use of our own physical body, then we shall be ready to investigate and know something about our real nature from the intellectual side.

When we begin to think about the laws of our being, the methods of creation and of our life, then, we enter into the soul's dominant; we touch another sphere where the intuitions, which are the real natural language, will unite with the intellect. Then, we shall have a reasoning ability, and power to decide what course of life to pursue.

We do not wish you, however, to understand that the intuitive nature is the highest one; it is higher than the intellectual. The intellect belongs entirely to the physical senses and the sense-world, and is as much distorted as the physical body. The methods of education are as much distorted as the natures that apply them. They have rejected everything but that which belongs to the physical senses, taking them as the causes and reasoning from them as such, and they being in perfect chaos, the intel-

lectual faculties of our people are equally in chaos, so that no two persons can talk together on scientific or religious subjects without misunderstanding each other. We read in the Bible of a confusion of tongues. We could not conceive of a greater confusion in understanding than at this time; it is not only a confusion of words, but of ideas also. How can you expect to understand the laws of God in creation, unless harmony can first be restored in your whole nature? This when accomplished, only places you on the right way, the less broad, but the one of pure nature, wherein you will escape all the troubles and vicissitudes of the present distorted state.

In our next lecture we shall consider what Superior faculties may be attained in this way.

THE SECOND WAY, OR, THE HIGH- WAY OF SUCCESS.

FIFTH LECTURE.

(Zach. xiv. 4.) "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto *Azal*."

THE mount of Olives is the place of anointing, and as soon as the Nazarene, you remember, was baptized and the Holy Spirit descended upon him, he was immediately led into the wilderness where he was tempted of the devil, and dwelt forty days and nights in that seclusion. So it will be with us; as soon as our feet, in our first efforts, shall have reached the mount of anointing, we may expect at once to descend down deep into the valley of darkness, doubt, temptation, and misgivings of every character; but the valley of that mountain reaches unto *Azal*, which means a place of safety. Remember too, that the mount of Olives is before Jerusalem. Jerusalem, is "the dwelling in peace." Before you reach the city of peace where you can settle down into the deep calm of the soul, being conscious of the waves of the Infinite Mind that vibrate through your interior consciousness, like a gentle dew distilling in your life, you have many trials, struggles, labors, anx-

ious scenes, and dark clouds to pass through. This we give in the way of preface.

Now in this present state, where we left you in our last, we are surrounded by these distorted conditions and we want to rise into a higher and better sphere. The road that we were considering in the last lesson led us out of the broad way into another which is the natural way, the true, normal course of life. This course is still short of *the narrow way* that leads to life and immortality, but, being pure and natural it is in harmony with the physical existence, and is the one that is provided with all the necessities, for those who are not prepared to make the solemn dedication of all they are, or hope to be, in this life, for the sake of entering the other. It will aid them in preparing for themselves a better Karma, and future incarnation, under circumstances where they obtain the favorable conditions which they now desire. For, remember, that according to the law of evolution which is carried on only by the reincarnation of the soul in its successive stages of incarnation, we obtain the conditions that we have earned in the previous life ; so that, you can know at the close of your life, what your future conditions will be, when the time shall have arrived for you to return to the earth-life, if you have the power to analyze and determine what conditions you love most. For the law of the Infinite is justice, and there is no such thing as an arbitrary mind beyond that of the law of our own nature, God is the one that actuates your being, and creates in you sympathies, desires, and attractions, and these are the laws governing your future state, let it be what it may. Therefore, to those who do not feel like taking that more sacred covenant, there are many things they can do to prepare for themselves a better Karma and incarnation. Among them we will enumerate a few.

First, let your interest and desire be to understand the laws of the Creator in all its forms, study to know that which has been known by those of the past, make yourself as familiar as possible with all the secret knowledge of the past ages, constantly keep active the desire within yourself to know more of the Divine law of use, and its relation to your sphere of life. Remember always, the one maxim stands out as the sign above all, namely : "Use determines all qualities whether good or evil," and therefore ever seek your highest use in the world. By so doing you do all that you can do. If you seek for it and live for it, you have done your best, and you can do no more than the highest ultimate of your nature has decided, and manifested in you the desire and will to do.

Then there are many spiritual powers that you may possess without entering the narrow way, such as having power to hold and control your own mind. You can by the method of placing your hands together firmly, hold the thumb of the left hand on the right, letting them rest on the center of your body, placing yourself in a positive attitude and centralizing your mind, viz., by looking upon a spot, a diagram, a color or a light in space, or upon the blank wall, and seeing nothing, *i. e.* not allowing your mind to think of anything you are looking at, yet concentrate your mind, not upon an image of a friend ; for as soon as you thus concentrate your mind and form an image in the imagination, you have created a real and tangible thing from the subjective side of consciousness ; and if your love is affected by it, you give it life, — for Love is life in motion, and the effects on the senses is the feelings which the life produces as it passes off through the nerves. This is a method of creation ; in this way many have created images and endowed them with their life, and have been

deceived by their own creations ; and these deceptive influences avail themselves of such opportunities to mislead and get control of you. To avoid this, it is absolutely necessary that you place your mind on THE WILL OF GOD and make no image. God is *pure white light* ; look, alone for that light ; and if images of persons come before your mind, then mentally interrogate them, and if useful information is obtained well, if not, dismiss them. If you wish to create an image, do it without Love, — by cool calculating thought, from the image in your mind, hold it without wavering until you see it before your eyes.

If you wish to communicate with persons at a distance, then concentrate your mind on the person ; and when you can draw the image of that person before you, then you have reached him with your mind and can talk to him with your mind and he to you, by holding the image of the face, and forming your thoughts into words. But it is not necessary to speak the words, only form them clearly in your own mind and remain passive and hold your concentration. You at the same time get his thought ; if he give you attention and form his thoughts into words.

When you have got your mind sufficiently under control and have been among those who walk The Narrow Way far enough, you will have power — power to concentrate your mind and make the image stand out so that the natural eye can see it. At any time you wish to thus throw your thought in any direction ; the more intense the concentration of will, the more perfect the image. But you may be deceived as long as you are under the control of generation, which is creation ; as long as there is active, yes dominant, in your physical body that which has been known to all philosophers as the elementaries. Let us examine them for a moment.

Our physical bodies are the quintessence of all that there is in the physical world beneath us ; being part and parcel of it, all and each, and every function of our body, is to a greater or less extent directly allied to some of those elements in the physical world. These elements when in their cruder but material form when they have passed through the crucible of the chemist, are known as the chemical forces of nature ; but while they are in their sublimated form, active in the solar ether, they are thought-forms that have not yet solidified and are, in quality and nature, like to the animal forces that are actuating the different functions of your body ; and also like to the animal life-essences that are actuating the reptile, and the different forms and animate conditions in the baser foundations of animal existence. So then, the mind may be deceived by these lower elements connected with the memory-bodies of men at any time, through sympathy with some departed one ; because sympathy is the open door through which all influences enter in and possess you. I wish this thought to be emphasized ; I wish you ever to keep this thought in mind, that *sympathy* is the only door through which you may be affected by other minds or influences, but this is not always a conscious sympathy. As long as our physical body is not wholly under the control of the spirit that animates the body, just so long every chemical element of this body through its own affinity to like elements may attract them to us, and thus expose us to many dangers in the physical world and in the solar ether. It may act there independent of your intellect, so that you must guard more carefully your course on this lower plane of life, than they who had made final attainments on the ladder that leads to the ultimate goal.

Therefore, in all your efforts to develop your interior and spiritual powers, one thing must be kept in mind as absolute, and that is, your ultimate object, and your own individuality, with a clear head and positive will. You must first decide on what you wish to attain, as to qualities, nature and tendencies. You must keep your decision carefully in view in every move you make, and after you have weighed well what you want to accomplish, then centralize your mind upon that thing. By so doing, no matter what that one thing may be, it can be accomplished. Thus, by this method of first holding your mind in the positive, concentrating your thought in that attitude, upon your ideal, holding it there unwavering until your consciousness is lost from the physical body and seems to be polarized and all absorbed in that on which you were concentrating your mind, then that thing becomes real, tangible and visible to you. Remember this however: as soon as you begin to experiment upon this, you should try to realize, as you thus centralize your mind, the one thought, the soul's aspiration toward that one ideal; as soon as you come to the condition where a noise around you will not startle or distract your mind, then you have command of yourself, then you are in a condition that you will be able to communicate with your friends, no matter where they are upon this planet, through this method of being able to hold your mind without wavering. You can then, if you have a friend at a distance that you wish to communicate with, hold your mind firmly in the positive attitude, and if you can hold that image there quietly and think in the interior and more passive state, for all you have to do is to think the thoughts that you wish that friend to get, and that friend will get the thoughts clearly and lucidly, and only has to think what he wishes to say

in return, he forming his thoughts into words in his own mind. Thoughts without being formed into words are not individualized thoughts. It is not necessary that they should be spoken, only to form them into words, and those words by that focalization will be known as perfectly as if you were whispering in the ear. Such a method is an attainment that few on this plane of life attain; yet it is attainable, and not injurious. But if one who has made these attainments attempts to use them to the injury of any one, as soon as he does so, the *first attempt* will close the door of spiritual influx, and will open the doors to the hells beneath, and from that time, for the remainder of his life, his happiness and enjoyment of the higher spheres is forever gone. He is left to be one among the demons of earth, to eke out a miserable existence while he remains here. Once you allow your hatred to go in that direction you destroy yourself.

As soon as you have accomplished that one attainment of ability to concentrate the mind, so that you can draw the image of a person and hold it, the person will be conscious of a very peculiar phenomenon. It will form in the atmosphere a hollow tube. There is a mystery in this that we cannot solve although we know it and have experienced it. We know we have seen and talked with persons on the other side of the planet, and the distance between us did not seem so very great. There was a tubular formation made between them and us, apparently in the atmosphere, so that we could see the place and face of the one we were communicating with. Do not confuse this with the power that some have of leaving the body going to see their friends. In this case you remain in your normal, thoughtful, intelligent consciousness and so do they. This is a safe method. In this there is no dan-

ger other than the injudicious use that you may put it to. As soon as you have obtained this power, the next step is to try to take up any line of thought, no matter what, and sit quietly and carry that line of thought without the effort of the will so that it will run easily, and there will nothing distract your mind. That can only be done by the habit of sitting in a thoughtless attitude. You can do that at your leisure. If you sit down at any time just relax the muscles, as you would if you wish to rest. Now in that state your mind begins to run on a certain line; as it does so, let it go. If it is not on the one you wish to follow turn it to that line; then there will thoughts spring up within you without volition; but see to it that they are *orderly* and *useful*. These thoughts that spring up from this method are the thoughts which arise from the intuitional or soul-nature. As soon as you can get in the habit of listening thus to this voice, the will gently guiding its course, you may guide the thoughts that spring up as you please. Thus if you are anxious about a friend, or you wish to impress a friend with a thought, you will sit down in the same attitude and at the same time throw your will into the thought as if you expressed the word, with a will that he *shall* hear it, and you will be surprised to find with what force the thought will travel from you to the other side of the earth if necessary. Thus you create a thought and, as it were, throw the thought as you throw a ball to a person, and he senses it as it comes to him. Remember this: all that is known to occult sciences, all that will ever be found in all the books, can be put in these four words: "WILL THOUGHTS ARE THINGS." Will is the only *power* in the universe. It is the power that actuates, controls, sends, guides, directs all things; the thought

creating process in your own mind is God's method of creating worlds, and all things in them are only the thought-formations of a creative mind.

Communication with spirit friends is a subject that many are familiar with at this time. It is a subject, however, that is fraught with many dangers. As soon as you begin to get control of your mind so that you are enabled to hold it still and control it by your own will, then, whilst centralizing, those of you who are sensitive, will often see the form of some one that you know, perchance. What should be done in such cases? Remember the maxim: "Use determines all things." That answers the question. Interrogate them as you would one in the earth-form. What message have you for me? What is the use for which you are here? Do so as long as you can serve a use to them and they to you and, when that ends, dismiss them. Otherwise, as soon as you begin to trifle and step over the bounds of *use*, just so soon you are exposed to a multitude of varieties of deception and evil.

It is necessary in connection with this that the one thought be kept active, viz., to make this body as pure and clean, and as healthy as possible. At the time that Christian Science made its advent, the same thought undoubtedly swept over this entire planet. It was the beginning of instruction in the occult sciences from the subjective side, that is now so rapidly gaining a foothold. The first awakening was to the fact that the real ego is spirit. Then in connection with that, that the spirit is the cause and creator of all things. "I am spirit; I as such made this body. I, as spirit, made and am constantly engaged in changing the materials of which this body is composed, creating out of it thought." As the

essences of this material body are extracted from the grosser elements, it is formed into thought and sent out by the will; a portion of the old body then becomes useless, and you as a wise workman have provided multitudes of canals where this useless matter is taken and carried off into the waste; and at the same time you are gathering new material from the food and elements, and are building the body, and the fires that are kept burning create the vivacity and life energy that is necessary to enable you to again extract from them their thought elements, and form out of them thought and energy for the use of your body. That being so, then, what is this diseased condition? Can you as spirit be diseased? No; the will is the energy that controls the body! Then when you throw your consciousness into that one state of realization "that I am spirit," hold it there firmly without wavering. That consciousness has in it another consciousness of the Infinite will that formed it. It is the will that rules the universe and all worlds and systems. That will is in you, the active part of your life. By it all things were made, and all things are controlled by it; remember you can change this body. You can say: "No matter what comes upon it, it does not touch me and it must go." And when you have, from the interior of your own nature decided, that that which is afflicting your body is not you, but an intruder, then with the same decision of character, and realization of the power, you command it to go, and it will go. Thus the body will ever be kept in health and vigor, kept in a condition suited to serve the uses of the mind. This power is in your own nature, and the first step before you is to put this body in order and to control the conditions by which this body is environed. In order to do this, it may be

necessary for some to practice for a long time certain restraints in diet, rules that they may adopt from their own reason, at all times being careful lest they go to extremes, that, being the great danger in all this teaching. It is so hard for the mind to stand in the mean between two extremes; but this must be always carefully guarded, so that when you begin to diet yourself, for the purpose of cleansing the body and getting it under control, and making it what you would have it, you must view it with the same common sense as the farmer does in taking care of his horse or cow. That view would change the health-conditions of thousands of men and women.

We find persons who are fleshy, wishing to get rid of it. They say, "It is not eating that makes me fleshy." You ask the farmer if he has a fat horse that is too fat for hard work, what are you going to do for your horse? He will say, I am going to take away some of his feed; and this will cure every man and women of that difficulty. Again, another says: "I am so thin my food does not seem to do me any good, it does not seem to support me. I eat plenty, and what is the matter?" Go to work and clean house. If you look into the physiology of your own structure, you will find all the alimentary canals, especially the stomach, are filled with little leaves and under these are the little porous lacteals through which the nutriment is taken up for the body. People are in the habit of eating soft food until these leaves get pressed down and coated over, and under those leaves the material is decaying. This creates bad breath. No pure, divine thoughts can pass through a mind that is filled with the emanations of such digestive organs. Do not expect it. It cannot be. We have found it necessary for this house-cleaning, to stop eating from two to five

days until the stomach is emptied and rested. Then take some good coarse parched corn, or some coarse food that the movements of the stomach will cause to scrub itself out. If you take roast corn and eat it, it will scrub out the entire interior and cleanse it thoroughly. Then after eating regular food for a while, let the stomach have a rest the second time, for a few days, then try the same process over and you will find that the body will be pure and sweet, and will go on in its natural work and supply all the demand of the body. Those lacteals get clogged, as you would clog a sponge when you are straining dirty water through it. All the pores get filled up. Pour the water through the other way and it will clean it out. This body of ours can be used just the same. We must have a decided will to do the work thoroughly.

After you have fasted for four days, the food having left the stomach, you begin to live upon your own body. The fat material that is mostly external enters into the lacteals, and begins to turn to blood and returns again to the interior, to supply the demands of the stomach, and so the actions of the body are reversed. Every avenue is opened up; new life, vigor and energy are inspired from the atmosphere; the lacteals are opened and all works well. When I was but a little boy, and after and until I came to manhood, my skin was very dark. My body was almost like that of a mulatto, my feelings were dull and logy. When I first made a decision for the higher life, I made up my mind that this body had to succumb to my will. I found I had little or no control over my appetite, and I decided that I would get control. I decided to take no nourishment for a time. I did not decide first for how long a time; and I continued my

fast for nine days. After nine days I began eating again, and I put on as high as half a pound of flesh a day. I happened one day to look at my body; I stopped with astonishment. All that dark sallow color had passed away. My skin was clean and white as a baby's. I had cleansed the temple, and then I was ready to go on with other developments of the mind and try to understand something of the laws of my own being, and the laws of the universe in which I lived.

The one thing above all that is necessary, no matter what attainments you expect to make or what you wish to do, is to decide positively to take control of this body, every part and particle of it, by the strength of your own will. When you have control of it, then you are in no danger whatever of any spirit influence, that you do not wish to harbor or of any psychological influence from any outside force whatever taking control of you. What is more needed than anything else is that this individuality and self-hood be made prominent and conscious to yourself. When you have done this, then the spirit or heavenly powers will come to you as one friend comes to another, and in that way we welcome them as friends, neither do we spurn an enemy, but we do not allow them to control us. Then we begin to use the things around us. Now in the present order of life we are used as passive instruments by everything that comes in contact with us. We struggle because everyone struggles. We are carried on in the tide of many minds, and are helpless; but when we have decided that we will control this body, then we begin to act from ourselves, and begin to be able to know what we are, and want to do; then, and not until then, are we able to know whether our feet are sufficiently grounded to walk that narrow road, or whether we wish to go on in the way we are now going.

In that condition of positiveness then, you can begin your experiments in another line of development, which is commonly known as psychometry, which power any and all can possess. Many persons that are very low down in the scale of intellectuality possess this power. But to possess that power in a negative state, is to be in the condition of a subject, to be controlled by almost anything that comes along, but after you have gained the controlling power of your own body, you can use this body and not be used by it. In order to do so then, you want in that connection, the power of sitting quietly and letting the thought run in channels which you wish to have it in, so that you are conscious of the soul in its movements. Thus if you have a letter, glove or anything, take it quietly in your hand, sink into the state I referred to, keeping your mind passive, and at the same time putting it on the object as if you were looking and expecting to see whatever you want to know of the person; and remember, as you hold it with a mind fixed as if you were looking at something you did not know anything about, but expected to know something, and as the thoughts spring up in your mind, note them down and you will find that they are correct. When you come into a condition that you can hold the thought without an effort of the will, you can then without difficulty know the condition of any person, if you can only get something from them that they have touched or worn. Now this method of psychometry is a peculiar state of mind, that may be used for very many wonderful experiments under any condition, and through which knowledge may be obtained from any part of the universe! Think of it: from any part of the universe. The only thing is this: first to be able to hold still. Supposing I illustrate

this in another form. If you were looking at something that you had never seen before, and did not know whether it was living or not, you stop and look at it desiring and expecting some manifestation that will help you to know something about it. It is that attitude you must be in to psychometrize anything. When you can hold your mind passive you can not only psychometrize things that you have in your hands, but if you wish to know anything about the nature of the heavenly bodies, you can by the same method concentrate your mind and eyes on the light that emanates from it. For you cannot see any planet whose emanations do not touch the earth; when you see the light from a star, it is an electric connection between it and our earth. If you see the ray, then the elements of that planet or world are actually touching your face; they are touching your eye. You are just as literally touching that orb, as if you had an electric wire in your hand reaching to it. Beware of that process, however, lest you injure yourself by concentrating upon stars. There are many dangers in this way. You may safely place your mind upon the North Star, with that same expectant look of knowing, that you would if you had anything in your hand. Remain passive, let the thoughts that come to you take form in your mind, give them out to be written down or fix them in your memory, but as soon as the conditions of that or any other star affect you unfavorably, stop, for there are currents coming from them that some persons cannot endure without their own personal injury. You will observe as soon as you begin to experiment with the stars that when your eyes have become accustomed to the ray of light you will perceive that it will affect some part of the body; sometimes one place, sometimes another. Two stars will not

affect the same part, of your body, but every one will affect some different organ, therefore, it is well not to try the experiment very often or long at a time, If you feel no effect, remember some of the internal organs have no sense. If you happen to strike an orb whose chemical elements are not in affinity with such an organ, you may disorder that organ. Therefore, this experiment is one that needs great care and caution upon your part. Every ray of light that man is capable of seeing has a chemical affinity with some quality or organ in us, and as man unfolds to higher organic qualities, he will see more stars in the sky.

Q. Can a person while fasting continue their regular occupation?

A. It would not be advisable for a person working at hard physical labor to continue in that labor and strain themselves while fasting. But it is very necessary for a person while they are conducting a fast to keep their bodies positive, and not to sit down and give up, but to go right on as if nothing had happened. You have no idea of the power of the will, that fasting and working creates. The stimulants of the food run the body. When you stop eating, the stimulus of the food is gone, there is nothing left but the mental will-power. Then you are developing manhood, womanhood, and self-power. Therefore it is necessary to keep active.

Q. Would it be advisable to drink much water during the time of the fast?

A. Some might need more water than others. Some advise drinking freely of water. From my own experience I would say otherwise. Drink water but not too much. Again my judgment would be not to drink any thing or take anything into the mouth during the whole

time that will start saliva. Avoid everything but water when you begin to fast and then you are safe; otherwise you may injure the stomach.

Q. Would you advise any person to fast who had a good appetite, a good digestion, and seemed perfectly well?

A. I would not advise any one in that direction. If a person tries to take control of his own body and counsels his inner consciousness, and that inner consciousness tells him he cannot get control of the body without it, then I say, be obedient to it.

Fasting is to get control of the body, and to kill out disease. See advice on that subject in "Solar Biology."

WHO IS ABLE TO WALK THE NARROW WAY.

SIXTH LECTURE.

It certainly is encouraging to see some who are ready to practice the instruction already given ; but we must remember that none of these things can be accomplished in a moment, an hour, a week, a month, or a year. The methods that we are considering are methods that begin a radical change in the physical organism, and in the chemistry of the thought-structure of persons. As we proceeded with the effort to unfold the line of instruction that we have given, — to dig down through the debris that is thrown around us by old habits and false education, we found ourselves fixed firmly upon the foundation to which our instructions to the present time have led ; where our thoughts are fully grounded and fixed upon the rock of understanding. You may have observed that our thoughts and methods of teaching are diverse from all others, and that we rely upon no authority. We have come before you to present these thoughts as suggestive ones to *you*. And after you have thoroughly considered and practiced what has already been given, you perhaps may begin to think that you desire to advance further and enter that narrow way referred to by the Nazarene, when he said :

"Strait is the gate, and narrow is the way which leadeth unto life." Not only strait and narrow is the way, that leads to life, but that way is one that is very difficult for those in the present state of human existence to travel in. The Hindoo teachers say that this way is like a narrow knife-edge, and few can walk it. When Jesus was asked: "Master, are there few that shall be saved?" "he answered: Strive to enter in, for many I say unto you, will seek to enter in, and shall not be able." Luke XIII. 24.

We wish this evening to make the conditions of this way so plain to your minds, that you will be enabled to decide before you begin, whether you will be able or otherwise; but that decision cannot be fully confirmed until you have reached the ultimate of the instructions you have already received, and brought your body and mind into harmony with pure Nature. To such, we say it is well: but to those of you who, after you have accomplished the first task, and found harmony with yourself and with Nature in all its manifestations through your body, mind and higher intelligence: if, even after that, you have a longing desire to go on, and are not satisfied that you are able to make the final attainment, then there are many things to be considered which we purpose to bring before you this evening. You must remember that in this way, you are to step out into an almost unknown plain of action; not only are you to step out into the unknown, but you are to go out alone; as it was said of the prophet of Nazareth: "I have trodden the wine-press alone, and of the people there was none with me." You may depend upon it, if you attempt to make those high attainments which lie in this narrow path, that the path is so narrow that but one can walk in it at a time. The "gateway" is the narrow passage; yet, after we have entered

in through the gate, we then come into a broad place wherein there are all riches and abundance, beyond all that we can at present imagine possible for man to possess.

The question now comes to you : Are you ready to enter into covenant with the God of the heavens? To dedicate your life and all that you are, and all that you hope to be, without reserve? To be led and governed and controlled by the Divine Master, without regard to where it leads you? These words mean all they imply in many ways. In the first place, to be led by the Master or your own highest ideal of God, and to ask and obtain guidance, involves the yielding up entirely of your own will, of all desire, of all that you have hoped for, or anticipated in the time to come.

Then there is another thing to be considered when we look at the law governing human life, and, in fact, of the life of the planets. We find, the moon of our system governs the action of the life-forces in the direction of physical generation, which polarizes all the forces of the body downward, and serves as a binding influence to hold you in the work of physical generation, and not only that, but this little ball on which we stand, and all the worlds of the solar system, in their movements are creating downward currents in the ether from which we live, and polarizing all the life-forces downward. They all have relation to the physical senses and the intellect that pertains thereto, and by their office in the world, are against your leaving the road of pure Nature that I have been describing to you, and stepping on to the narrow road, (symbolically speaking), that we now present to you. Therefore, to traverse this road implies that you must conquer and subdue all the appetites, passions, and physical senses. You must sever all relations that bind you to this age and

order of things. You may expect even those that love you the most, to become your worst enemies. You may expect in this road, many dangers, dangers in the way of allurements. You must remember in this road, you are stepping out upon "enchanted ground," where the very earth beneath you is filled with a vivifying energy that excites the passions of the lower nature and *calls into activity all the evils that have infested your life*. Thus you will find in the first start on this road that you have adversaries within and without, and on every hand; and on every side you turn, all is adverse to you. You have no one with you save one, the guiding Star of spiritual light and knowledge. When you start upon this road, you then turn your back upon everything and count it all as comparatively worthless; even your own life in this physical organism, is counted worthless, in comparison to that which you hope to attain. Whilst these things are so, and words can never picture the darkness, the apparent dangers, the many evils that await you, — judging all those things as evil that we now call good, remember that in this age and order, we are living in the physical nature; our consciousness is that which comes to us from without; our relatedness to those in this world constitute the conditions which occupy our attention; and the hope of self-maintenance and of those dependent on us, demands our attention. Now, are we able, in view of all these things to decide firmly, that, no matter what it costs us, though it cost us this body, this physical existence, and all our future happiness, never to waver in the purpose that we have formed? It is impossible for any to make these final attainments until they do thus decide, even against their own physical existence, for as long as we love life in the physical body, so long will we see around

us death, dangers and liabilities to lose our life, that will ever keep active within us the consciousness of fear, and as long as the consciousness of fear is active within, you cannot walk this road. You will disobey the voice of the Master that speaks to you in guidance, as to what you shall do, and as to where you shall go. Because of fear, you will be misled. If you should read Bunyan's "Pilgrim's Progress," you would there find quite an elaborate picture of the road and the dangers by the way. Quite expressively the prophet Isaiah says: "And an high-way shall be there, and a way, and it shall be called the way of holiness." He further says: "The unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein." That is, provided we once find that way, where the fear of disease or the fear of death cannot intimidate us. The thought that no unclean or ravenous beast shall go up thereon, implies this: You remember the symbol where Bunyan describes a time when he saw a lion right in his path. And he moved forward with fear and trembling, and when he got there, the lion was not in the path. He feared and would have turned; but when he approached nearer, he saw the lion was chained and could not reach the path.

We find in all our experience, as we proceed in this road, that those many dangers and difficulties that come from without, are all limited. "Thus far shalt thou go and no farther," is the word of the Infinite regarding all obstacles in our path. They can never enter that path; they can never absolutely obstruct the way. But remember, the words of the Nazarene will not apply to you until you get in the position wherein he was when he said: "The Prince of this world cometh, but hath nothing in me." These difficulties are more multifarious than I

would dare to describe to you, but they are only such as correspond to something in you that belongs to "The prince of this world," the son of the animal and physical nature of man. No evil can touch you, providing you have no evil in yourself that belongs to their nature, and therefore belongs to them.

"But be ye perfect even as your Father which is in heaven is perfect." Let that be the central object in all your life and thought, and nothing can touch you. Even the prince of the power of the air can touch nothing but that which belongs to him. So then, the question next is: what belongs to him? Jesus said: "The prince of this world." The prince is an heir that has inherited the dominion; and the prince of this world is the God Elohim with whom Jacob wrestled until the break of day before he got the victory and the blessing; and before his name was changed from Jacob, "the supplanter," to Israel, "the prevailing prince," that had power with God and man, and could prevail with both. The prince of this world is Elohim, the God of generation. The sex relations and the reproductive powers are under his control, and in all the centuries past have been used for one purpose; namely, as the matrix, wherein the spirit of the heavens descended into the earth-body, took on a physical form and became man and beast; where the spirit that animates your body, organized the body and fitted it for an earthly existence. This is the work of the God of creation. The whole world is controlled by this law. Everything that lives, even to vegetation, is governed by the law of sex and the uses of sex. The waters in the streams and in the great ocean, every molecule of water in either, and in all material Nature are only generative elements of the Creator, where the spirit is taking on and materializ-

ing living, active, material forms for an earthly existence.

Again, the question comes : Can we here upon this planet, where everything is conducive to the carrying forward of the work of generating flesh, materializing spirit ; can we, I repeat, in consideration of all this, have the courage to stand alone, in all this creative work ? This is a hard question. We know that, from whatever stand-point we look at it, if we were conscious only of our natural powers, we should readily say, "it is an impossibility." But we are not alone in this work. We may and must enter into that covenant relation that I have presented to you. We must first come to a point where we can intelligently enter into covenant with our own highest ideal of God ; and when we have entered into that covenant, it *implies obedience*, an obedience that does not require, or need, or expect from the Master that he is going to do any of our work for us ; for we have to do all the work ourselves.

We go to our Mother Church and hear the many prayers that are offered and the many kinds of things that are prayed for ; and we go to the Nazarene, and there find all the articles or conditions which he instructed us to ask for and expect to receive ; and it narrows itself down to one only : "If any man lack wisdom, let him ask of God, who giveth to all men liberally." There is nothing else promised you but "wisdom." Wisdom is the discrete and proper use of knowledge ; that you have, and all the means are within your reach to obtain all that is necessary to aid you, and to support you on this difficult journey. When you receive wisdom, you will find that it is an illuminating power. It is that to which Jesus referred, when he said that the spirit of truth should lead you into all truth and show you things to come ; that is the office and operation of the spirit of wisdom, which is the only thing

that any of us need to expect, in asking from the Superior source. There is everything that you need or can possibly use, and manifold more that you have already within your reach if you know how to apply it perfectly. No man can ever teach you this. We may be able from experience in the past, to show you methods and ways; yet your mind can apply them only as far as you have the Spirit to guide you.

To continue in perfect harmony with the universal law, and yet work adversely to all the solar forces, to all the tides of life, is a matter that requires great wisdom. And yet it is a possibility for us to do so, after we have entered into covenant with God, to obey implicitly, no matter where it leads, or what it costs us; we have only to move forward doing all that we know how to do, constantly keeping active within the interior, as the centre of all we desire "the desire for wisdom." The spirit of wisdom is the illuminator of the brain in the use of knowledge, in understanding, and in applying all the methods that are necessary for our life.

One thing you have with you, and that is the movement of the great central sun which, is itself a planet, and our little earth upon which we exist is only a satellite. The sun, in its motion, is travelling the reverse way through the body of the grand man of the heavens, and serves as a polarizer and controller of the spiritual nature, and affects your body in the reverse way to that of the movement of the moon and planets. To this you can ally yourself. To do so is like a man taking hold of a single rope and laying hold of it with a firm and unyielding grasp, holding thereon to that one single chord until he has stripped off all the flesh. Yet with an unyielding grasp, holding never to let go, for it will thus strip you until the senses in

which we now live are benumbed, are virtually subdued and thus cease to dominate. All that produces pleasure now, from our present stand-point, will cease to produce pleasure then, even so far that those things that are regarded as the greatest enjoyment of human life, will then cease to be so to you. This rope that I refer to can be laid hold upon only by the spirit of devotion, a constant yearning of the soul to know the mind of God, to live in harmony with the spirit of the Infinite. The language best adapted to form that thought I presume is the language of the Nazarene, wherein he taught one prayer to his followers, that was: "Our father who art in heaven." Our Father! Father of this flesh? No, that is earthly. Father of this mind that has grown out of the flesh by the action of the Spirit upon us? No, that is the man, the physical ego, filled with all kinds of corrupt imagination, vague hopes, and ideals that can never be realized if you traverse this road. But the spirit that formed the body created it for its own use, in the cause-world of which you now have no consciousness; and you must ever try, struggle and desire to come into the consciousness of our heavenly Father.

God is Spirit. The first great struggle is then to become conscious of the Spirit of the Infinite, the Father of the highest attribute of our nature. And in order that you may become conscious of His spirit you must approach it prayerfully through the soul of the universe which is the mind-forming power of the First Cause. In order to come into harmony with their power, it is necessary that you should have some idea of what that is. It is for that reason we have in the past, quoted so often the first chapter of Genesis, and also the first chapter of John's Gospel, where we find the words,

— namely: “Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth.” This expresses the object and formula that is to ultimate on the earth, in perfecting man. The Nazarene continues in his teachings in that most wonderful prayer, and after you become able to recognize your Father, or try to, then “Let Thy kingdom come.” Now do not make the mistake of our Church and have the idea: “Let me get away from the world and go to the kingdom,” but this: “Let Thy kingdom come here.” What for? That Thy will may be done on earth as perfectly as it is done in heaven. What is your covenant? Obedience to the will of God. What is your desire? That the dominion of the will of God should be absolute on earth, as much so as it is in the ruling of the heavenly bodies.

Prayer, remember, is not words, is not posture, but the sincere, earnest soul's yearning for the object of its love. Love, says the philosopher, is life in motion. We showed you in our first volume “The Seven Creative Principles,” that the fourth principle in creation was the feminine principle in its manifestation in human form, the love principle; it is the magnetic, the life preservative. You will see thereby, that there may be created within you a polarized magnetic attraction, which becomes the hand, — the right hand of spiritual power like that with which God created the world, that you may be possessed of it, and with it reach up to the throne of the Infinite and take of the things of God, and bring them down to your own service: “Let Thy kingdom come.”

One word in regard to the Kingdom. The word Kingdom implies in the ancient symbolic language a king; the idea of a law giver whose rule is absolute; and dome, *i. e.* the blue sky overarching the entire earth. Then your prayer becomes like the mind that created the world and had in it a definite object, and your object thus becomes one with the object of the Infinite in the beginning, namely: that the result of these creative energies having been reached in you, shall be brought into an ultimate, where man on earth will be so perfectly imbued and permeated with the will of the Infinite, that every thought, every act, and every attribute of his nature shall be the expression of the mind of the Spirit.

When you step upon this narrow road, you have dedicated yourself not to a man, not even to a ruler that has dominion over Great Britain or a portion of the earth, but to the "King of the Universe;" and you now seek admission as a member of a new kingdom, and a new dominion, an interior and another world of being. You have started on the road. That means nothing more or less than for you to lay down this body, and let the spirit ascend to the God that gave it. Yet you keep the body as a servant; you lay down your body and die to this world, *viz.*: You bid adieu to all its attractions, to everything that binds you here. You enter into covenant with that Supreme Mind that causes all things to appear as in the language of Isaiah: "The nations of the world are as grasshoppers." You are here getting out into a broad place. You are now striving to become one with that great comprehensive intelligence, that omnipotent Will that animates all life, not only in this world but in all the systems of the universe, therefore, you want to come in harmony with that great Mind. You must, as it were

burst the bubble, break the egg-shell, that now binds you in this narrow limit of earthly existence, and go out into the greater expanse of the astral world and become wholly controlled by the Mind that rules in that great and grand sphere. In connection with this prayer that Jesus taught: "Let thy kingdom come, thy will be done on earth as it is in heaven;" it is well to go farther. Let it be the one, ever active desire in your heart: "O, that the will of God would take entire control of me! That I might be, so to speak, *psychologized* by the Mind of God." We know when we see one man psychologize another, that while he is under the influence of that man, whatever the man wishes him to do, that he does. He becomes the expression of the mind of the psychologizer.

Now we find ourselves here in a world, as we showed you, where everything is adverse to your making these great attainments. Your own flesh is a clog that binds you down here in the earth-condition. Will you love your chains? Will you look to them and count them sacred, as the one precious thing? Should you give reverence to your enslaver, the flesh and the senses? It will never do; and as long as you do so it will keep you in bondage.

THE PARADOX.

SEVENTH LECTURE.

It is well to remember that these lectures are considering "the narrow way" in every sense of the word. There is one thing that has puzzled all students and does so to a very great extent to-day, that is, that the greatest truths lie between two extremes, and between paradoxes. We read in the Bible the words: "Use moderation in all things." In another place we read: "Whatever thou doest, do with all thy might." This is a "paradox." Our business this evening is to examine the paradox, for it is the mean between two extremes; and exists not only in great truths but also in the mental and physical workings of the human body. To make these two extremes fit harmoniously together is the work of this "narrow way." We must to this end consider the real self as Spirit. God is Spirit! We wish in connection with that to consider a little further the idea of that mystic name, Yahveh. The signification of which is: "I will be what I will to be." Those of us who have set out on this "narrow way" have taken the name of God; have taken that position that we will no longer be controlled by the conditions and vicissitudes of life, that we will not be an instrument to be controlled by the life-forces and impulses,

but by our own will. We are going to take control of this body and mind and all we are. To do so we have to lay hold upon the single thread of Divinity, and that thread is the Infinite will. Now, that brings us to consider what we mean by the will. Usually we understand when we see the will of an individual excited, that the individual is angry, because the will creates a rage in the system. The system is nerved to its uttermost capacity. But here comes a thought relative to the Kabbalistic and Hebrew word that has been translated "sin." In the primary meaning of the word it is "noise" and "activity." The taking the name of God, which is the will of God, does not mean that which has been known in the workings of the physical body as the will of energy. The will of energy is the will of the animal man, and in our efforts to walk in this "narrow way," we must dethrone the animal man, and enthrone the spiritual man. To do so then we must lay hold of the WILL OF GOD; for the will of God is the will of stillness, the exact antithesis of the will of energy. It is a remarkable thing when we think about this in connection with the Ten Commandments as they are called to-day, "the covenant," as it was called at the coming out of Egypt, by the Hebrews. The covenant opens with these words. In our version it says: "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." But if we take the definition of the Hebrew language, and translate it literally, we find it reads thus: "I WILL BE THY POWER, as I have been in bringing you out of the house of servitude." Then comes the first commandment or rather the first requirement. This rendering is the true Hebrew, and therefore it gives us the covenant-condition, the condition of promise on the part of their leader, that came to

them in the name YAHVEH, the will of the Infinite, in view of that divine promise: "Thou shalt have no other powers beside me." or besides this power. That implies entire trust in the Infinite will and its incorporation into our life as the controller of it; and then each of the Ten Commandments as you go down the list is negative: "Thou shalt *not* do." There is not a single sentence in all the Commandments that says: "Thou **SHALT** do." These tables are intended to stop doing. That is the *will of stillness*, the will that sets calm and unmoved amid the surging scenes of an excited life; that remains as calm as the depths of the great ocean, no matter what storms may sweep the surface of existence. To obtain that calm serenity of an interior life, which remains unmoved under all circumstances, we have first to learn the meaning of that paradox, the difference that lies between the will that we have been so familiar with, that is, of energy, and to identify ourselves with, the will of stopping all doing. "Be still," said the same authority, "and know that I am God." Giving the proper rendering: "Be still and know that I am the Power" that wields, controls and rules worlds and the whole universe.

Then it becomes necessary to examine another paradox before we can go further, which is of stillness and yet diligence in all we do. Before we examine this, it is necessary for us to consider the operation of the two principles, the animal body and the spiritual soul. The animal body must be regarded by us with the same respect as we regard a good faithful animal, a horse that is faithful in carrying us wherever we want to go. Then the first thing is to get this body "broken" into faithful obedience to that higher will that rules within, and we shall find we have the hardest colt to break that we ever

undertook. In order to do that, every good farmer or horseman knows that he has to deal with his horse decisively. He has to let him know that he is master, and hold him with a firm hand in everything. He expects that horse to exert all the energy, to make all the effort, while he sits back in the wagon and holds the reins. Now, you the spiritual soul are the man. You must hold the reins of the animal body, which is the horse. First, we must begin to analyze the demands and needs of this body, and begin to make it serve in the NEEDS for our uses, to act under our control and that decidedly, in everything that we wish it to do. We should feed it just as we feed a horse, give it just as much as it needs, and no more. We are not governed by the feelings of our horse; we judge of his needs from our reason and we take care of him accordingly. We must regard the body with the same indifference in relation to the feelings of hunger, passion and desire; they must be disregarded as thoroughly as you disregard all the feelings and passions of the horse that you are taking care of; for without it you would never gain the control, the senses would always control you. You will find it necessary to use great wisdom, because, when you begin this drill, you want to keep in view, that this horse which you ride is all your support. You must have it, and of it you must take the best care you know how. Then the first thing is: what is necessary to feed the animal? And what is necessary to care for it? These are questions that each individual must answer for himself, because the requirements of your body, and the requirements of mine and those of your neighbor's are all different, and each must be known and directed by one's own intuitions.

One law is absolute, which is this: we must conquer

the habit that we have followed to a greater or less extent, of yielding to the senses. It is good for any and all of us to make it a rule when we lie down at night, to lie down and rest, because we are sleepy, and decide that we will rest. When the time arrives that the body has had rest enough, it must get up at once. It must have plenty of good healthy atmosphere. The air that is heated and brought up from the cellars is destructive, and you want none of it in your sleeping room. Then you want a room with as pure an atmosphere as conditions will allow. When we arise in the morning there should be no hesitancy on account of the room being cold. The majority of people, (there may be exceptions), need the temperature of the atmosphere to be as it is in nature; it is then more invigorating. It is well to make a rule when you lie down at night to have a wash-bowl of water in the room, as it absorbs the impure air. No matter what the temperature out of doors may be, let that of the room be the same, remove everything from your body, have nothing in the way of clothes upon your person: take a woolen cloth, (which is better than a sponge), wet it with the water that is of the same temperature of the room and then wet the back with the water, after which, rub vigorously with a coarse towel until dry; continue the same practice with the front of the body then with each limb, rubbing each until dry and warm. In this way you will accomplish a double purpose. You will gain control of the body, which instinctively obeys the mandates of the higher intelligence; and another thing, you will stop getting cold with every breath of air which blows upon you. We promise to every one that hears these words, that if after having been sick in your bed so that you cannot have a breath of cold air blow upon you without taking

cold, that if you will let out all the warm air, and then get up in the room just as it is, with the determination that you will not take cold, and do all you can to rub and invigorate your body, going through the drill that we have just given, that you will be proof against any cold. After rubbing the body thoroughly dry, then rub it with the hands: walk up and down the room that the air may strike the whole body alike. But if you go through this process by the side of a warm stove or register, we can promise you will get cold; for it will not do to be half way about this. If you undertake to compromise about it, you are sure to suffer. The philosophy is simple enough when we stop and think about it. The pores of the skin have muscles that obey the feelings. When the pores open, the cold air rushes in and chills the body. When you feel the cold air you draw yourself up closely, which contracts the pores and that keeps out the cold air. But have you not taken a bath by the side of a warm stove or register? In so doing you relaxed your nerve tension and thus opened the pores, and then, feeling the cold air, you close them up again.

This drill is necessary for the pores of the skin as well as the muscles, so that you may inhale and exhale through their active condition, — and remember the lacteals of the intestines, the avenues that nourish the body, are identical in size and structure with the pores of the skin. We absorb, and feed the body almost as much from without as from within, and if we do not keep these pores in order this cannot be accomplished. They are covered, with little scales, and there are constantly being thrown off from the body effete elements; and if the body is not properly cared for in this direction, they get glued down so that you cannot open or close them, the

body then feels dull and stupid. The house in which you live is out of order ; the doors and windows have been closed and the invigorating atmosphere of the heavens cannot enter. We have to keep the organism in good working order that it may serve our use.

The same thought of a positive, direct control of the body must be carried into every department of life ; but here again we warn you, — for we see so many, that are apt to fly to extremes and lose proper balance. The human intelligence is subject to extremes. We swing like a pendulum between the Animal and Intellectual. What we want to obtain is the stillness that lies between the two extremes, and that stillness is the will of the Infinite that stands unmoved, no matter what comes. No appetite, no feeling of cold, or of indulging this or that can move us ; no excitement, no fear nor anger must move you. You must stand in all your feelings and emotions unmoved. In order to do this successfully it is absolutely necessary that you take that name “Yahveh” in its signification: “ I WILL BE WHAT I WILL TO BE.” Sit down quietly at least once every day in your own private apartment, taking as easy a posture as possible, and repeat in your own mind “Yahveh” ; as you do so remember that it is a respiratory word. The instructions, that were given this Society before this course informed you of the necessity of the counting process in connection with each breath ; but the name “Yahveh” supplies that counting process and is more advantageous. The breath goes out with the first syllable and draws in the last ; thus, at once, as you repeat it, you begin to form that pendulum-swing that has been referred to before, until the whole body becomes attuned to the Universal Breath the world and solar system breathes, the whole universe breathes.

For on this regular motion of breath, we have winter and summer, which is the movement of the breath of the world. Everything in the entire universe has the pendulum-movement. We are trying to come into the harmony of the great universal laws. Not only is this name useful in this direction but anterior to this, in the soul's innermost conscious intelligence, the meaning of this word in its universal control, in thought must be active, independent of this respiratory breath. At first you will find perhaps difficulty in keeping the two distinct methods active. But it is necessary for you to discriminate between the action of the interior thought, and the action of the external body. By giving the external body something to do, with which to occupy its attention—that it can do as the mechanic does work automatically, without thinking, — so you must get the body doing something so that it cannot interfere with the inner consciousness ; then in the latter begin to muse upon the potentiality in the meaning of that great thought, viz:—"The will is the only power in the universe. It is the will of the Infinite mind that holds all things in their place. The worlds revolve around their central sun, and this around another sun, and so on and on through the infinitude of worlds and systems. That one WILL holds and controls it all."

And further, as you allow the inner consciousness to muse upon the will that rules the movements of every atom and every world system, remember this : we have many mind organisms in the brain, which are all governed by the one central will. God the Infinite has many mind-organs which are each a world ; and in the movement of worlds, thoughts are created. In the movements of systems and suns the varied forms of thought are being created by these mind organs, and this will controls them

all. It is this will that you are laying hold upon, that you may become, so to speak, a world, standing and able to stand alone in this chaos of matter ; for you have to lay hold upon the highest attribute of power in the universe, which enables you to stand alone, as you have to do to walk this narrow way.

Then, as you hold the body in the respiratory action, at the same time allowing the inner self to muse upon and try to comprehend and understand that wonderful will of all systems centralized in the inner consciousness, not allowing that consciousness for an instant of time to be diverted from that centre, hold yourself there as firmly as you can ; continue the sitting daily ; if you could twice a day it would be better. Better still if you can have this sitting at sun-rise and at sun-set ; because then there is a stillness upon the face of entire Nature as it is not at any other period of the day. This will enable you to get control of the body so that you can sit still. Our experiment in the drill of people, is that they are very restless, thus, we have all the time the symbol of sin — noise, restlessness and activity. Finally, after a long drill on the name, "Yahveh," we begin to find that they get stillness, and when we come to that stillness then we are ready for the second process. But before we give that, another caution is necessary *i. e.* as soon as any one begins to feel severe pain in the upper part of the forehead, one should at once begin to modify or stop for that time ; for if persisted in too long, it might cause congestion of the brain ; there is most danger of this with persons born between November 21 and December 20.

Now the position of this second process was the ancient Egyptian method to sit so that the body would be perpendicular, at perfect right angles with the thighs, corresponding with the currents of the earth (see diagram).



In "The Seven Creative Principles" we showed that there is an up and down current of the earth as well as a north and south current. The body is to be erect because of that up and down current. Remember that the limbs are to be at right angles, and the body erect and as near straight as possible, your elbow dropped at your side; placing the hands upon the knees, let them rest; hold the head erect; then centralize your mind upon the Infinite Will. You will at once find that you have come into an attitude where you meet the most positive will, that makes the body almost rigid.

One more word may be helpful to you, especially when you come to the time when you can be still, sufficient to take this second attitude of the erect sitting. Then, as you concentrate, look with the eyes of the soul and expect to see a location off somewhere out in the ether beyond, where it is all perfect white light, which white light is God, the fire of Infinitude. Concentrate your thought upon that white light, and as you sit with your mind in that attitude, do not allow it to waver for an instant; continue the breath so as to keep the body occupied, and from interfering with the soul's action: then as you hold your mind, desiring that white light of the Infinite to come into your being and fill every attribute of your nature with its essence, that you may be inspired with that divine life; and as you do so, diligently use prayerful caution not to injure the body or brain; you are getting on positive ground, but the soul must be entirely negative. And here is where you begin to awaken to a consciousness of your two-fold existence. You then find that the body remains positive without an effort. Then remember the words: "Unless you become as a little child you cannot see the kingdom of God." Remember, "love" is the

only active agency of production and preservation in the Universe. Love is the divine Sophia. We hold the positive as the divine THEOS, and the negative as the divine SOPHIA. You now begin to act in your own being and in the Theo-Sophia of the Infinite, and it holds the body and the senses as positive as a marble statue; while the Theos from the exterior consciousness, becomes conjoined with the divine Sophia, the soul is made conscious of its divine husband in the heavens; See Isaiah LIV. 5. And as the mind thus reaches for that spirituality for which we have started out, it will not be long before we begin to be conscious of our ideal which thus becomes a reality, and we see it no longer as an imagination but as a fact; and as we reach out in desire the light comes nearer and nearer, and this divine life gets nearer and finally by our faithful persistence in this practice this light will begin to touch us, and you need not fear, you have dedicated every attribute of your nature to God for the sake of the attainment of the divine God-likeness. When that is the only desire there is perfect safety in this sitting, for like the active desires within you so will you attract. As you continue this constant soul's yearning for the Infinite to insphere you, as soon as it comes so near that it begins to surround you, envelop you, then at once relax every muscle, relinquish every thought and let only one desire be active, and that is, to be conscious of the thought and feelings of the Infinite. Then you have come to where you begin to find a place of rest.

WAY MARKS IN THE NARROW WAY.

EIGHTH LECTURE.

IN our last we called your attention to the great necessity, in this narrow way, of cultivating the spirit of devotion, and an earnest active desire for wisdom, which is the one only thing that has been promised to the sons of men by those that have travelled this road and who have come into the knowledge of the way and been enabled to inspire, and thereby become conscious of the mind of the Spirit. This evening, as we find a passage in the Bible on this subject that is most harmonious with our thought, it will be advisable for you to read it. It is the eighth chapter of Proverbs, beginning at the twelfth verse.*

In accordance with the thought that we have been considering, having entered into covenant with God to dedicate our lives and all that we are to attain the final

* Probably no more potent truth could be expressed than is there found. The mind that is ever active, and makes it the one desire of the heart to obtain wisdom concerning the mind of God and the uses in the work of Creation, will find that it will open all the doors, unbar all the obstructed pathways, and let in the full light of knowledge, understanding, and power. The fear of YAHVEH is to hate evil. Now mark the thought: "The fear of YAHVEH;" the thought of the will of the Infinite is not a drudgery or slavish fear, but it is to hate evil. It is in one sense a fear of the consequence of doing evil, or in other words it may be called a knowledge of the effects of wrong doing, which causes us to struggle to do right, — the phenomenal action upon the animal nature of the principle known as fear.

ultimate of a perfected and immortal life, we become disciples; and as we love good applicable words, no matter where they come from, we find the following in the fifth chapter of Matthew, beginning with the first verse: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." This implies that he left the multitude, not caring to teach them, but gave special instruction to the disciples. "And he opened his mouth, and taught them saying: "Blessed are the poor in spirit for theirs is the kingdom of heaven." If any one imagines that he is rich in knowledge, in education, in understanding, and in all that is attainable through the intellectual powers of this world, he will find that this is not sufficient for him, for he imagines that he is rich, while "he is poor, blind and naked," in view of that which is attainable, and is attained, in this narrow way.

"Blessed are they that mourn: for they shall be comforted." This is a peculiar fact that is introduced by all teachers of occult knowledge, and one of the means that causes so much difficulty in the traversing of this narrow way. When people realize a decision of the will and begin to muse upon these great thoughts that pertain to the spirit, there is a strange sadness comes over the entire demeanor of the person. Many will appear as if greatly burdened under that sadness. The reason is that when a man has thus dedicated his life to God, it is done by the soul, the interior will has then taken control of all parts of the body and the animal senses, and the lower human souls that have been organized through the operation of those senses, are conscious that their dominion is at an end, and that they have no longer power of independent action and control of the spiritual man, or

even the physical body. They let go, and that letting go amounts to all that we pictured on the last evening, — a separation from everything that is loved in life, a letting go of everything that binds us to earth. Then there is only one thing to cling to — that is the spirit consciousness. All that pertains to the animal man or earthly loves, must die. It is a feeling like that which is produced when we visit the death-bed, or the house of mourning, for a loved one. It impresses us with a consciousness of the death and dissolution of the physical body. The same impression is thrown upon the senses, when we have made this covenant and dedicated our life to the spirit-world, and therefore Jesus said: "Blessed are they that mourn; for they shall be comforted." For such will find comfort not only a hundred-fold but many a hundred-fold when they have once fully made the attainment.

"Blessed are the meek: for they shall inherit the earth." The opposite of arrogance is meekness. Here again is where many of our brethren in the church have greatly erred. They have thought that meekness implies being effeminate, a giving up or depreciation of self, ignoring self and becoming a mere tool under any and all circumstances. It is not that at all. Meekness is a proper appreciation of what we are, and of the uses of our existence without ostentation or pride. When we have a proper understanding of our real life, we see that we, with all other creatures are parts of the grand whole, and that no man as such, is superior to any other man in any way but so far as his interior nature is more highly unfolded; therefore we want always to avoid and crush out all that pertains to pride of person, of position, or standing in life. But at the same time while we destroy all this desire for demonstrative and external expression of greatness, or

grandeur, or power, it is necessary for us to recognize, so far as we come to a consciousness of a divine sonship, that "we are heirs of God," joint heirs with the highest and most perfect unfolded man that ever lived; and as such we stand in the dignity of our divine sonship. In spiritual heirship we feel inferior to none, but in our personality superior to none. To make this line, to mark it distinctly, is a difficult matter. This line being well made, we are comparatively safe from a multitude of dangers that lie in this path. The secret of power lies in the consciousness maintained in yourself of the superior power that you possess over all difficulties, and over persons that are low enough to antagonize the right. Thus you are enabled by this interior consciousness of divine power to walk the earth a prince,—a son of God. There is no bowing to anyone or anything, but the Infinite; and not bowing the head as some do even then, as if we were ashamed of something. We come boldly as by our divine right, even to the Master of the Solar Circle, the Infinite Spirit: having a right to claim attention and help, not arrogantly, but as a child of its own parents. And as we obtain these powers, it is *necessary* that we keep the consciousness active that we have them; thus we obtain Faith which is Divine magic power, that moves mountains. "Faith is the substance of things hoped for, the evidence of things not seen." Now, first, as you begin to inspire wisdom, and through it to obtain divine power, you then begin to realize the substance upon which to base your faith. For the substance is the spirit of the Almighty, for in that spiritual there is no limit, and when the spirit is in you all things are possible to you, and faith is the recognition of that substance—or the only substantial. It is the evidence of what you feel and realize in your own

consciousness that you possess the power ; and as you begin to realize that you have it, it becomes effectual, to whatever extent you in yourself have attained it, and as you progress in the narrow way of attainment, the consciousness will increase, until you will have power to accomplish anything that is necessary ; for in maintaining that consciousness, will be your experience of its power.

Jesus said: "Blessed are the pure in heart, for they shall see God." "From the abundance of the heart," he also said, "the mouth speaketh." The heart is the seat of love, desire, of affection and emotion ; from it spring all the essences of what we are ; and by a constant desire and thought, and watchfulness of all the habits of the physical body, to make it pure, to make this temple clean, to reject all impurities, everything that is unclean to body or mind ; constantly desiring that this body may be as pure as angels in heaven, and as soon as we can come to a consciousness of that purity within, then we begin to be able to take cognizance of God, then for the first time we are enabled to know whereof we speak, when we begin to use the prayer that the Nazarene taught, the first sentence of which is : "Our Father who art in heaven."

"Blessed are the pure in heart : for they shall SEE God. Blessed are the peace-makers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven." Some that we have known have made the mistake of doing things irregular and eccentric in order to appear unto man to be more than they are, they have their reward from man, but not from God. If we are persecuted because we *will* do right no matter what it costs, then we shall obtain the "blessing" of God, for "blessed," that is, "happy" is the man, for now he begins

to live in heaven and enjoy the happiness belonging to that state. Now all that gives pleasure to the man that lives in the sense-world has passed away, and would produce pain instead of pleasure, and because of that our standard of right is the reverse of the standard of men in the broad ways, therefore we will be condemned daily and even hourly, if constantly associated with the world, because we have set our face as the eagle on the mark of our "high calling," upon the ultimate that we have in view, and we will allow nothing to turn us to the right hand or the left. Such we may expect will be persecuted, but they are right in view of the law of the superior existence; that which is right for you in this narrow way, would be wrong for those who are not treading this way. When you made this covenant, you made God your standard of right. You have declared your emancipation from the governing power of this world, with laws made to maintain the domestic and social relations; but laws that govern the currents of evolution, whereby we ascend, are the instrumentalities which enable us to draw in the Infinite consciousness. While to those who are not walking this narrow road, it becomes a duty to *serve* the descending currents of spiritual life in the generation of flesh-organisms, it is their duty to accept that divine life and to allow it to do its work in organizing, and generating their kind; for the generative principle is the principle where spirit descends into matter and takes on a body; while we, in making this covenant, expect to serve in the regeneration which reverses all the phenomena of life. By regeneration we rise, through the descending currents being deflected and reversed in us out of the environments of generation. And the law that opposes us in ascending towards the divinity is evil, therefore the

combat. It is like two persons, the one going one way, and the other coming in the same path — they run together, and it is thus here in the depths of matter. We are struggling upward and they are carried by the tide downward. They are like dead clogs upon us; no wonder Paul said: Who shall deliver us from this body of death? They are descending by the currents of involution, deeper and yet deeper into matter, into the things of sense, and into the love of the senses and all that belongs to the sense-life; whilst we who have taken this covenant and laid hold of the will of God, — the Cabalistic name “Yahveh,” which means in itself, revolution against the old order of things. It is the declaration of freedom from the bondage of matter and physical sense, of being no longer controlled by that order of life. It is to say: “I WILL BE WHAT I WILL TO BE.” And when we thus declare our intention to unite our will with the Infinite, with the First Cause, and stand out in the dignity of that will, it amounts to defying all the powers of the lower nature, and we have to occupy that attitude, or else we can never make the attainment, and surmount the many difficulties and dangers that lie close beside the path. The only way that it is possible for any person to make these attainments, is to take that name, to stand in the dignity of divine sonship and TO BE WHAT HE WILLS TO BE; and to decide: “no matter what befalls me, I will go straight forward, and nothing shall turn me to the right hand or left.”

As soon as you have taken the name, the forces of the invisible side, the evil of this world as well as of the psychological principles of the men and women around you, and all the elements of the lower nature will be laid hold upon by the forces on the spiritual side, and brought against you; but if you do not yield to the senses you

will not be injured. But when they begin to unite their forces with all the elementary things of earth, and the planetary conditions begin to come down upon your senses, you will have to imitate, the tortoise. The tortoise was used as a symbol of wisdom in the Orient, because it draws itself into its shell and lays still, and you can batter away at it as you please without effect. So must we come to that positive standpoint, and when all the adverse conditions become so overwhelming that we can do nothing else, we retire under the tortoise shield, keeping the spirit-eyes always open toward our home in the spirit realm; for we know our only desire is to purify the heart, soul, and the mind, everything within having united in that covenant, and dedicated all that we are to God. We will then very soon become conscious of the spirit presence, that is more than all else in this world. Everything of an earthly expression sinks into utter insignificance in comparison to that which opens before the eyes of such a mind. For of such a condition as this, Jesus the Nazarene says: "Blessed" or, in the corrected translation: "Happy are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Can we be happy when under those conditions? Can we be happy when all that we have loved in this world is denied us? When men of every standard and stage of life revile us and say all manner of evil against us? Can we be happy? Can we when we find everything in the earth reverse to us, be satisfied with our portion? All these questions we are to answer before we can advance on this path.

If so, can we then walk this narrow way?

We wish to say something more in regard to this course of life. In order to travel this narrow way, we have to deny

the senses, in so far as they require us to yield up our spiritual decisions. And as long as there is anything in our bodies that is impure, or that belongs to the conditions of the lower nature, just so long these adverse forces will lay hold of it and stir up difficulties for us to conquer; for we are among those that believe what Paul said to be true: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual wickedness in high places." You will find before you go far that there are many spiritual influences, spiritual entities, on the other side of life that you cannot see, cannot feel, cannot even approach with the five senses; you can only feel the psychological influence upon you. We have heard those who have made attainments in that road say: "O, that it were but a physical enemy, so I could wrestle with it; I would not care; I would not mind the suffering!" But now, what can I do? I cannot hear or see them. We answer by asking another question. What can THEY do? They can affect our senses. Yes, they affect every sense that belongs to the physical body, and to such an extent that it is hard for us to discern between the physical sense, and the other that lies at the root of our deep desires.

You do not go far on this road before you discover that it is necessary, in order to make the attainment, for you not only to repel the tendencies of all the physical world, but it will be necessary for you to begin at your own body, and fight against the normal workings of your own organism, — yes, its normal actions, in view of their working under the controlling influence of the solar and lunar ether; because the intellectual and physical structure is governed by the movements of the planets; while

the life and generative principles are governed by the moon. These two govern everything that we see on the physical plane. Now we have entered into covenant with the Infinite. We have declared that: "I WILL BE WHAT I WILL TO BE," that I WILL no longer be under the control of those generative principles. Look abroad and see what they have done in the past, — at all the struggle, war, sickness, pain, and death. It is the work of involution, where man's life is constantly being taken and organized into other lives, whilst he returns to "dust," and hence the soul must return again and take on other bodies, and so on and on, until man has so far developed that he comes to a realization of what his real desires are;—where he has the desire to live a higher life, and to make the covenant, and take the name, and declare his purpose to be what he wills to be. In doing so we find that those persons that were our friends become our enemies. They were once friends, because they were of the generative principle that matured us, —brought us into being. Was it our mother and father? we would not be here but for them. You have unfolded and matured; you are among the Ripe fruits of the earth, and you are not satisfied with the things of the world as they are; you want to rise into immortality without death. To do this you have to increase the life-power in the body; you must reverse the action of those forces that are now controlling; so you begin at the generative function to stop all waste of generated life. "What do you mean?" says one. We mean simply this: both man and woman are affected by the lunar periods, only woman more visibly, man less; — every time the moon comes into the sign which the earth was in when they were born, (See Solar Biology) there is a psychic germ matured in the body. That psychic germ is under the control of the moon and

planetary system, — which govern the law of generation ; and it will be taken from you, either by your own voluntary act of generation, or involuntarily through habit ; so that every time the moon makes its circuit, this germ-life that is generated in the body is either used or wasted ; and remember, this germ is pure life and the retention of it is the only means of increasing power. Now you have taken the name of God, declared your purpose, taken the “right hand of God,” through whose power you are going to take control of every attribute of your own nature. First, you will find you have not power to carry it out. You fail and get into difficulties. You try again and fail. You lack strength. Where can you get it? for there is nothing promised you but wisdom. We have in our own reach the mighty creative energy of worlds. Yes, even in our own body, and we want to utilize it. We want to make this our servant ; we have been its servant since the world began. Now we have declared our independence, and we can be ruled by nothing short of the Infinite Will. We lack strength. We begin at that function, and watch as if we are watching an adversary, with a determination that nothing shall cause the loss of that vital fluid. For, through its retention, we can regenerate ourselves, and thereby increase mental and spiritual power. Let us stop and look at this thought a moment.

Before you sit a father and mother. Perhaps they have begun to go down the decline of life. Beside them stands their full-grown son, superior in manly power, intellectual ability, and all that pertains to manhood. Whence came that manly power,—that spiritual existence? Through the creative power of that father and mother ; the germ from which that man came was the combination of the positive and negative essences of their life, from which sprang

this expression of manhood. He possesses as much power as either of them, perhaps more than both. Suppose now, that the same germ life that animates him, had been retained in the father and mother. Reasoning from analogy, we would expect to see them possess double powers; and so they would; while it would not increase the corporeal body in size, it would increase all the mental and spiritual powers. When that germ is retained, every moon, as it passes through the sign a new germ, is given to the body and if you are able to conquer the physical forces, and retain that germ in the body, then you begin the work of regeneration. How do we know? There are many evidences, and among them, is one way back in almost pre-historic times. We have records in the rock temples of India, where they have their seven temples representing the seven vital principles of human existence; where the neophyte passes through the seven stages of regenerative life and the instruction connected therewith: also in the mystic societies of the most ancient times. They had the knowledge that we give you to-night, namely: that if you thus take control of the generative function, and, by watching its movements,—ladies will of course observe it more plainly than men, but a man by watching his feelings will be conscious of the moon's influence upon the passion nature at such times. To illustrate more fully; from March 21st to April 19th the earth is in the sign Aries. April 9th 1888, the moon was in that sign and those who conquer, and conserve the psychic germ, will be regenerated into the twelfth part of the solar world, and that would increase their powers; and when the moon next came into the sign Pisces, their lunar period would move backward about two and one-half days, just the period that it takes the moon to pass from one sign to the other, as

if they were born in the sign Pisces instead of Aries ; then next, into the sign Aquarius, as if they were born in that sign, and each time one sign earlier. Here is where we begin the mystic circuit from the feet. Here is where we lay hold of the astral powers of the solar system, referred to in the last lecture. Because the solar centre governs the movements of the worlds, and they, the work of creation.

Having laid hold of the divine will, and reversed the influence of the planets in their effects upon us, we come under the influence of the sun's centre, or the great, grand zodiac, and the influence of the sun's movement through it, and begin to regenerate, first, the feet, then the calves of the legs, next the knees, and so on, step by step, as the moon makes its circuit through the different functions into which we are being regenerated. This is no new science. It is known by many mystic societies, but is kept secret ; but you can know from experience ; and after individuals have been able to hold control of the generating function for three years, or three times twelve cycles of the moon, they will then have regenerated themselves into all parts of the solar system. First, they will have regenerated the physical body and the soul-man into the dominant will-power. In the second cycle they will regenerate the interior, or intellectual soul ; in the third cycle they mature the spiritual man.

I have known many to start on this road and fall back, because, if any of you should start on this road — especially gentlemen — you would not go more than two moons, before you would begin to feel logy and heavy, incapable of doing business ; if you should do anything it would be by the energy of the will. You ask : What does it mean ? Your physician tells you : “ Why, if you go on that way reabsorbing into the system the generative fluid,

it will create disease," etc! But does it disease animals to do the same? No! They are being strengthened by it. They say it will create disease in man. Experience teaches us, and we have many experiences to which we can refer, that it will not. It will give life. The only method known on earth by which man partakes of the tree of life, and lives forever. When Adam sinned, Cain was born as the result of it; and that generative act, taking the perfect life to form another organism, after he had been led by intuition into that pure harmony of the Divine, was a fall, a transgression against that law of perpetuity, by which he came under the law of evolution. In harmony with this law of descending involution, or creation, there came labor and sorrow, death and darkness,—the absence of God. Before that he walked and talked with God in the Eden of pleasure, as we will do when we have followed the same example. And all these many years man has followed his father, Adam; all these years he has labored in sorrow, and anguish, and sickness, and disease, and finally, death. As man sinned he was lowered, more deeply immersed in matter, and more perfectly subject to it in its sense dominance, and suffered loss of spiritual consciousness.

"Blessed are they that do His commandments," or live in harmony with this divine law of regeneration that you have set before you, for they shall "have a right to the tree of life, and enter through the gates into the city." The tree of life is in the midst of the garden. The garden of God is your body. Ye are the temple of God, and in the midst of the body is where God, the Creator dwells. The tree of life is actually pictured in the cerebellum, and when you have control of that function, as we have said, for the first few months you will feel logy, heavy, dull and stupid, but even then at times your mind will open, and

you will be conscious of more of the glories of God than your mind has ever seen before. But as you go on from month to month, that life will be sublimated, and drawn up into the system; the fires of generative life will be intensified, and you will feel greater sex desires than at any other period of life; and at that point there comes three or four months of the greatest temptation that man ever knew. A temptation beyond anything that ever entered human consciousness. As they become potent with divine life evolved through the body, and feel its energy, then is the time that a good, pure woman seems like an angel, and the generative act appears most divine. The grandeur of woman's nature stands out before your mind then, as an angel-form before the imagination; that relation is magnified as to its grandeur, purity, and God-likeness; and unless the man has FIXED his mind unchangeably before he begins, HE IS SURE TO BE DECEIVED AND FAIL, AS HE GOES THAT WAY. But there is another difficulty that will meet you there, which is the highest spiritual consciousness that govern the sphere of generative life, and that possess knowledge, wisdom and understanding; and they will cause a phosphorescent illumination of the brain, and a feeling of purity in the generative act, and of the propriety of using that divine function in that way; and if you can be allured, they will lead you on and on, until they get you well out of the of the path of right, and these adverse spirits that were your friends, having become your enemies through your rebellion against their domain, will take you out of the body, if you have advanced, so that they cannot longer hold you. Here is the meaning of the legend of the Sphinx: They propounded the question, and killed all those who ATTEMPTED to answer and failed. Now the

killing comes upon those who attempt to answer and fail. Anyone who makes the attempt, gets well on the road, and, meeting that most monstrous adversary, is induced by it out of the path, is certain to be destroyed.

I met a case very recently of one who had started on this narrow road, had got considerably well advanced, but who, having no teacher but the Spirit, had been allured out of the road into generation. He said to me: "Why is it that I feel as though something was trying to kill me?" I saw the angel of death over him, but there was a female spirit holding a shield protecting him, and I was told that he had three months more, to return to his former allegiance. He knew no better, therefore this period of respite. Remember, it is a fearful thing to fall into the hands of the living God — or God of Life — you have then but one thing to trust in, and that is God's protecting hand. As long as you remain faithful to your allegiance, you are safe, but as soon as you turn out of the road you meet great dangers.

No wonder that it was said in the Bible: "For the Lord will not hold him guiltless that taketh the NAME of God in vain;" that is, attempts through the will to conquer generation, and WILLS TO BE WHAT HE WILL BE. We have thought in the Church that using profane language was taking the name of God in vain, but that could not be, for they do not know the name of God. The spirit through the prophet Jeremiah said: "I will take my great name out of the mouth of the people, and they shall no more use it." Strange to say, it is done. And of the Jews, not one in a hundred know the pronounciation of that word; and even if they know the pronounciation they do not know the meaning; but when we have taken the significance of that thought

and resolution: "I WILL BE WHAT I WILL TO BE," and step forward to tread this narrow way, then have we taken the name. And when we have thus taken that *mighty will*, and move forward in its dominating power, we have committed against the generative world an act similar to what we should be doing if we came to the city of Boston, gathered a few friends around us and began to raise an insurrection against the police. They would at once become your adversaries, and you would have a hard road to travel. You are in the world that is governed by the "Prince of the Air,"—the influence of creative thought. And all the intelligences below the Master's Mind are ruled absolutely by and through the power of the planetary influences. The scientific astrologer can tell the events in the life of others, but to the man who has taken the name of God, and who walks in the narrow way he can tell nothing about his life, because those influences no longer have dominion over him. He has conquered the Prince of the Power of the Air, and must have that omnipotent power which alone can protect him from destruction. Think of it: to rise up in insurrection against the powers that gave us birth, against all the powers of the solar system and the spiritual powers governing under it, is a stupendous thought. It is a matter that must result in a PERFECT LIFE, AND GOD-LIKE DOMINION, or the *death of this body*. But, by taking the name of God, we have taken hold of the power that rules not only this solar system, but all systems, and if, after we have rebelled against the "*God of this world*"—or age, and taken that name as our only support, we fall away, or try to go back and make friends with the old condition:—we attempt the IMPOSSIBLE.

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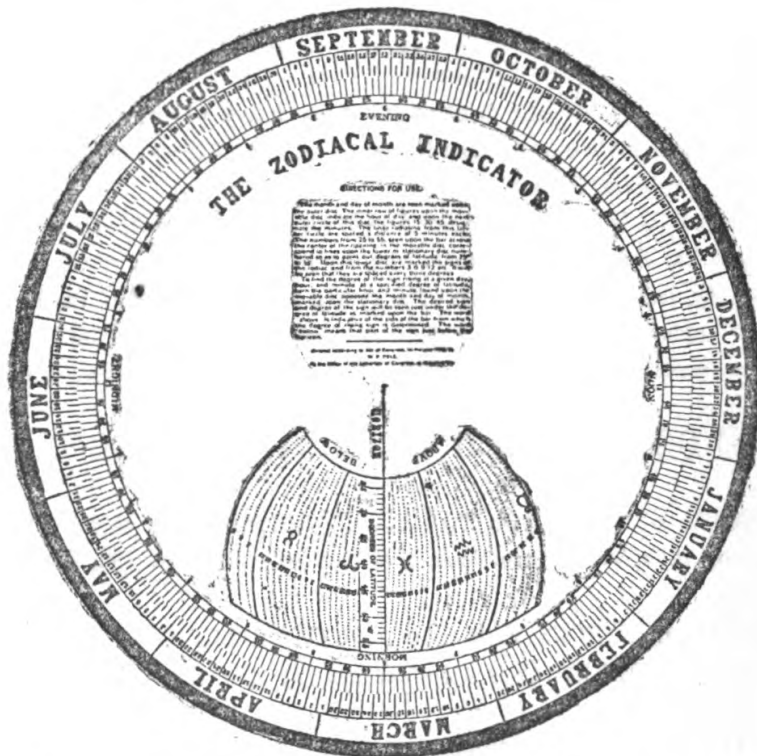
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