

THE ESOTERIC

A MAGAZINE

— or —

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

Vol. III.

FROM JULY, 1889, TO JUNE, 1890.

BOSTON:
ESOTERIC PUBLISHING COMPANY,
478 SHAWMUT AVENUE,
1890.

✧ THE ✧ ESOTERIC. ✧

Faithfulness to the duties of TO-DAY creates a sure foundation upon which will rest the peace and contentment of TO-MORROW.

Published on or before the 25th of each month at 478 Shawmut Ave., Boston.

HIRAM E. BUTLER,
FOUNDER AND CONTRIBUTING EDITOR.

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MANAGING EDITOR.

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach Truth, regardless of creed or precedent, and hereby disavow allegiance to form or dogma that tends to guide the Truth-seeker through paths circuitous.

We recognize the important niche which religious and educational organizations fill in the mind of civilized man, and while we know that these great adjuncts to enlightenment and progress are far below their intended plane of usefulness, yet we realize that the fault rests not wholly with them, but with the masses, unfitted to receive their benefits or appreciate their teachings. Unfitted, because of their inability to think for themselves.

The Esoteric labors to correct this weakness in man's nature, and seeks to bring him to a consciousness of the life within; to show him the fallacy and sin of combat and struggle with his fellow; in fine to bring about that New Order of living, to which selfishness, anger, anxiety, and a host of the evils of to-day, are strangers.

One of our definite and clearly outlined objects is this: To encourage each reader in study and thought in that field of research to which he is, by capacity and preference, best adapted. When one line of study has been mastered; when one trade, art, or science, has been learned as thoroughly as the knowledges of this age can teach it, then may the Searcher for Light expect Illumination, and a speedy comprehension of other branches. This is true inspiration, and it never misleads, for it is weighed and measured by a mind from which error has been eradicated. Within such a mind there is no room for evil. Crimes are not committed by those who have systematically striven for knowledge, and for correct moral concepts.

Evil-minded men and women are not those who study for mental and moral improvement. People with high intellectual and moral endowment cannot voluntarily do injury to a fellow being.

Give to every person a true desire for knowledge, and our law-makers will have no further employment; our penitentiaries will be tenantless.

Progressive minds throughout the world are invited to co-operate in this, our work of love.

Our methods of uplifting humanity and guiding man to his highest goal are not considered perfect, nor do we hope to escape that censure and opposition which every effort to benefit mankind receives. This, however, will not detract from our efforts to unselfishly aid our fellow beings.

To Contributors: We desire that the contributions to the Esoteric shall be acceptable and useful to its readers. With this end in view we solicit your co-operation, and will cheerfully examine all MSS. submitted.

The Editors hold themselves responsible only for articles of their own writing.

Yearly Subscription, \$1.50; six months, 75 cents. Single copies, 15 cents. Foreign subscriptions, per year, \$1.75. Sample copy free.

Domestic money orders, drafts, etc., should be made payable to the "Esoterio Publishing Co.," and never to an officer or employee.

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Entered at the Boston Post-Office as second-class mail matter.

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THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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JUNE 21. TO JULY 22.

[No. 1.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

BY VIDYA-NYAIIKA.

(Continued from June Number.)

GENERAL OBSERVATIONS.

It is easily shown that the division into twelve harmonics is based upon natural phenomena, and that it is not an arbitrary distinction. That each one is also related to a definite physical and emotional effect, can be experimentally, as well as theoretically shown. It is not the absolute numerical value of the period-frequency of the given harmonic which determines its emotional effect, but its relative frequency, or ratio, to other harmonics of the fundamental tone.

There is a correspondence between the absolute numerical value of the tone, and its mental effects, but it belongs rather to the larger eras of mental unfoldment, than to any class of effects in the given era. For instance, there is a gradual rise in the pitch-frequency recognizable by the human ear, and there is a universal demand for music upon a little higher pitch than in former years.

It has been determined, for instance, that the standard for the concert-pitch has been gradually rising during the past few centuries. Music of Mozart, Bach, and Beethoven should be rendered upon instruments tuned considerably lower than our modern organs and pianos.

In all the principal theatres and conservatories of Europe there has been, since their time, a gradual rise in the frequency of the accepted standard of concert-pitch.

In 1859 a French Commission was appointed to determine the uniform standard for middle A in the treble stave, and it was placed at 437.5 vibrations per second.

Since that time the accepted pitch has gradually been rising at a rate corresponding to about one semitone per century.

In the earlier and simpler music of all peoples, there is a comparative absence of all of the higher pitches, and, as the music becomes more complex, there is a gradual introduction of higher notes, which fact points to the unavoidable inference that there is some relation between a higher emotional culture, and the higher pitches of the musical gamut.

Under the influence of intensified emotion, a natural singer introduces the highest notes of the upper register, and the violinist resorts to the harmonics, or flute-notes of his instrument.

The most effective appeals of the impassioned orator, are delivered in a high-keyed tenor, and innumerable are the instances illustrative of the fact that the higher pitches belong to the intensified emotions. But the 92nd law of sound does not relate to this gradual rise in pitch. Each one of the harmonics of a fundamental tone is capable of producing a class of effects peculiar to itself, and distinctly different from the effects producible by any of the other eleven harmonics. As a rule, an emotional effect is the preliminary condition resulting from the action of tones upon the system; and these emotional effects produce a physical change in the circulatory system, a consequent increased oxidization of carbon and phosphorus, a rhythmical regulation of the bodily movements, — especially of the non-volitional,—and a complete adaptation of the organism for the maintenance, *with the least possible exertion*, of the emotional condition produced by the tones.

A combined action of the physical and emotional changes, results in the production of a mental state, and this mental state depends upon the fundamental harmonic, as modified by its associate harmonics. It is the object of culture in this direction to intensify this mental state, and to allow it to absorb the sum of the emotional and physical energies produced by the tones in bringing it about. It is during such moments that certain faculties of the mind become dominant, similar to the mesmeric condition; and if the related melodies and tones be maintained without discord, the Sambudhistic condition is easily produced. The majority of our emotions have, as yet, found no analogue in the intellect, but their existence indicates corresponding mental powers that are as yet undeveloped.

Music enables us to open the door leading to a new order of mind-powers, and in the secret sittings of the G.....R there are regular exercises, aided by tones and harmonics, for the production of these emotions, and the development therefrom, of higher states of reverie, abstraction, meditation, and Sambudhism.

The dominant harmonic referred to in the 92nd law, must bear concordant relations to the associated harmonics, for the production of all major tones, and of all emotions destitute of the element of pain. If one of the associate harmonics be not concordant with the base harmonic, the minor element of conflict and pain disturbs the continuity of the emotional, physical and mental effect. It is an element of disease.

NYAIKA'S 93RD LAW OF SOUND.

“When a given and particular one of the twelve possible harmonics of a fundamental tone characterizes and creates its corresponding definite emotional, mental, or physiological quality of that tone, the variations in degree and intensity of that emotional, or other quality, are produced by corresponding variations in the relative amplitude and volume of that dominant harmonic, as compared to that of the fundamental tone.”

NYAIKA'S 94TH LAW OF SOUND.

“When a dominant harmonic has characterized a tone, giving it a definite emotional quality belonging to a certain interval in the gamut of human emotions, then the other harmonics, bearing concordant ratios to the dominant harmonic, produce, by variations in their amplitude and volume,

corresponding changes in the shadings, or qualities of that particular class of emotions excited by the dominant harmonic."

In this connection it may be well to remark that, in the 92nd Law, the different dominant harmonics may correspond, in their definite emotional effects, to different, distinct colors; the relative variations thereof with reference to the fundamental tone mentioned in the 93rd Law, to variations in the intensity, or "body," of these distinct colors; while the variations mentioned in the 94th Law, to the various shades of these colors, and to their variable tints, corresponding to the finer shades of sentiment and pathos connected with refined and cultivated emotions and feelings.

The above is also true of harmonic undertones, as well as of the harmonic overtones. These undertones are much lower in pitch than the fundamental tone, and they include within their scope, all there is of "time," and "rhythm," as well as their extension known as "motivation," "phrasing," and "movement;" and this rhythmical beating of time and accentuation is governed by the laws just described.

An easy and instructive method of remembering the harmonic relations to the fundamental tone; and of understanding the normal, concordant relations between the harmonics themselves, is given here for the purpose of rendering more lucid the next *Law of Sound*.

NEW FACTS FROM OLD EXPERIMENTS.

Imagine an elastic "string," about one yard in length, in a state of tension between two supports. Slowly draw over it a rosined bow, and observe that it oscillates throughout its entire length. This gives the fundamental pitch of the string, and, for convenience, we will call its period-frequency 200. Continue to produce a tone by means of the bow, and touch the string midway between its two ends with a feather, or some light article, and observe that the string now oscillates in two segments, with a point of relatively no oscillation in the centre where the feather touches the string. Each one of these segments, or half-lengths of the string, oscillates at a frequency twice as great as that of the string oscillating throughout its entire length. A pitch an octave higher is thus produced. Remove the feather, and, if your ear has been well trained, you will hear both the octave, *and* the fundamental note. This octave is the first harmonic (400) of the fundamental note (200), and is producible by the division of the string into two equal parts. To divide the string into three equal portions will produce the third harmonic. It can be done experimentally by touching the string with the feather at a point one-third of its length, while the bow is being drawn across its other end. If you have acquainted yourself with these facts by *experiment*, you will possess more accurate concepts than you can get by any description, and it will be quite obvious to you that the second and third harmonic of this kind cannot co-exist in the same string, since, if the string is divided into two segments, it cannot divide itself into three. Now as the second harmonic has an emotional and mental effect and correspondence different from that of the third, it follows that we have here the natural division of two emotional gamuts, — the branching of a road into two different paths: one leading into flowery landscapes and fertile meads, — the other winding among desolate places, and solitary ruins. It is evident that the second and third harmonics give a *dual* aspect to all emotional, or tone-quality effects of tones. The first aspect consists of fundamental tones, accompanied by their octave as har-

monics; the second aspect consists of fundamental tones, accompanied by their major fifths (above first octave) as their harmonics. From the first is eliminated the emotional effect of the third harmonic, and its multiples; and from the second is eliminated the second harmonic, and its multiples, and their emotional effects. The first aspect, (200), (400), and the second aspect, (200), (600), — the first being a string oscillating as a whole, and, at the same time, in two segments; the second oscillating as a whole, and, at the same time, in three segments. The first aspect extends to the higher harmonics, by *each* of the two segments dividing into either two or three additional segments: if into *two* segments, the emotional character of the first aspect is maintained, and the next harmonic of the first aspect will be 800; — that is, there will be four segments, each having a pitch of 800; two segments, each having a pitch of 400, and one string having a pitch of 200; — but if into three segments, the emotional character of the second aspect is combined with the first aspect, and the next harmonic of the first aspect, instead of being 800, will be 1200; — that is, there will be a string oscillating at 200, divided into two equal segments at 400, and *each* of these two segments will be divided into *three* segments each one of which oscillates 1200 times per second.

The division of the two segments of the first aspect into three segments each, causes it to partake of the qualities of the second aspect, because it throws the string into six segments, each segment having a pitch of 1200 vibrations, and this is the same result that is obtained in the second aspect, by dividing each of the three segments into two oscillating segments. The *effects* are not the *same*, however: in the first aspect the six segments are divided into two groups, while, in the second, they are divided into three groups, and this effectually enables the trained ear to detect the difference.

An obvious corollary of the above mentioned laws is, that, for the production of the finer shadings of tones corresponding to the finer sentiments, there must be a vocal instrument correspondingly complex. To produce variations in the amplitude of a dominant harmonic relative to the fundamental tone, there must be, in the vocal or instrumental structure, the capacity to vary the amplitude of the aliquot segments of the oscillating cord, ligament, or wire, without varying the amplitude of the fundamental oscillation; and also for varying the loudness of the remaining harmonics, relative to the dominant harmonic. To repeat: — the variations of the *amplitude* of the dominant harmonic relative to the fundamental tone, produce the different intensities and degrees of that kind of emotions characterized by that given harmonic; while the variations in the *loudness* of the *remaining associated harmonics* relative to the dominant harmonic, produce changes in the sentimental shadings of that emotion, and its blending with allied, but not similar, emotional states.

As structure in a vocal organ is the result of transmitted hereditary qualifications, it is evident the emotional state must precede the structure capable of giving it vocal expression.

Increased intensity of emotional experience enables the animal to more fully utter its feelings by means of the vocal sounds which it is capable of producing. Use and repetition strengthen and develop these vocal structures, and enable them more fully to represent by tone the dominant feeling at the time said feelings are expressed. This increased capacity is transmitted to the next generation, by heredity, as a more perfect struc-

ture, both for the utterance of tones, and for the production of the emotions which they represent.

The transmitted emotional capacity, and the transmitted vocal structure, are inter-active and retro-active. The increased emotional capacity will tend to call out more than the fullest powers of the vocal structure.

The tones producible by the vocal structure will arouse emotions more intense and varied than could spring up in the mind of the animal unaided by the tones of its own voice. There results a rapid development of structural and emotional capacity. There can exist in the voice *no tones not born of previous emotional experiences*; and the voice is clearly indicative, by its tone-qualities, of the *nature* of these emotional experiences.

NYAIKA'S 95TH LAW OF SOUND.

"All the physical, mental, and emotional (moral) characteristics of people are typified and expressed by the dominant harmonics of the tones of their voices, and their relative variations as described in the 92nd, 93rd, and 94th Laws."

NYAIKA'S 96TH LAW OF SOUND.

"All vocal and instrumental tones produce (especially by frequent repetition) structural changes within the organisms of persons hearing them; and these structural changes are the incarnation of the emotions and ideas produced by the tones."

PRACTICAL APPLICATIONS.

Meditate upon this, and, *above all*, make yourself acquainted with the *underlying facts*. These phenomena, rightly understood, are the keys to many of the mysteries of the mind and soul, and will enable us to understand many things about ourselves which hitherto have been inexplicable. In the light of these laws, it becomes evident that there is more magic in the tones of the human voice, more potency for good in the cadences of the wise and the pure,—than in all the talismanic and ceremonial mysteries of antiquity. Tones not only convey words fraught with definite meanings appealing to the understanding, but they conceal within themselves a magic charm capable of producing in the hearer an emotional state which may, or may not, add to the meaning of the words.

It may be an emotional enthusiasm and zeal, carrying persuasive power to the heart: it may be one of distrust and disdain, born of the speaker's own insincerity.

Tones not only recall the emotions which we have once experienced during this remembered earth-life, but the emotions of other lives, and experiences in times and places of which this earth gives us no similitude.

Not only can tones recall these emotions, but they do that which is of extreme importance from a practical stand-point, namely; they refine and purify them each time they are reproduced. We not only recall the emotion, divested of the more unpleasant features with which it was once associated, but, in recalling it, we *re-excite the structural change it produced*, and, under the more harmonious and elevating tendencies of the present, we *rebuild and recast* the emotional record, and its incarnated structure. It is the heavenly part of the experience perpetuated, and the earthly part eradicated. — the soul freed from the body. It was Schiller, I believe, who maintained that the world would be regenerated through the influence of the beautiful, and it is certain that beauty is one of the most important factors of development; but it is not the beauti-

ful and pleasurable in music merely to which we are now calling the Reader's attention

In a certain sense it is true that "Nothing is good or evil, but thinking makes it so;" — and to *re-think* and *re-feel* the experiences and emotions of by-gone days in the light of new associations, and under the ennobling effect of related symmetry and aspiration, is to *re-create our acquired experiences*, — to reconstruct from better material, the palace in which our soul resides. The practical application of these laws to this purpose demands considerable experience, both in the manipulation of the tones, and in the regulation of the order in which they are presented.

It has been said that "Man is what he has thought and felt." If there are important things about which he has *not* thought, and important emotions which he has *not* experienced, the development will not be harmonious. In the reproduction of these feelings and emotions by the power of tones, we are liable to exaggerate dominant personal qualities by dwelling upon those tones producing the most vivid effects.

It has always been customary, where these things are practised, to systematically reproduce each of the twelve emotional classes in order, dwelling the same length of time upon each, and in the case of those who have already an over-development of any one emotional tendency, to prevent, by artificial means, (closing the ears for instance) — their hearing the corresponding tones.

When the emotional development has become harmonious, the attention must be directed entirely to the production of the mental states. This must always be done after subsidence of the physiological action following the emotional tumult.

During the time these tones recall to us the beautiful in our past lives, and while we are actuated by the consequent emotional effect, there is going on a physiological action consisting of a modified circulation, temperature, lymphatic action, and nervous excitation. The nervous pre-impulse is most active in those portions of the body modifiable by the operative emotions. It is a peculiar condition both of body and mind. While under the spell of tones, every function is harmonized and accelerated which is needful to the production of the emotion; the hearts diastole and systole, and other involuntary vermicular and peristaltic motions assume a different rhythm, and a state of complete quiescence invades inactive organs. Evil and impure thoughts and feelings find no welcome harbor. We open up to higher sentiments and aspirations, as naturally as the flower opens to the light, and are unwilling even to recall from our past whatever may have been ignoble, for the present is too sacred and holy.

Under the exhilaration of the moment, mind-images assume a vividness at other times unknown, and we graft upon the contented pleasures of the present the insatiable longings and aspirations for a higher life.

The condition, *Sammadhi*, and the state, *Sambudhism*, are frequently produced while listening to the variations of the seventh dominant harmonic.

That which you mistake for meditation, — in which you seem to get a retrospect of yourself in your own time and place, is but the initial step into the state of *Sambudhism*, giving you communion with all other minds; and the reverie which seems to deal with unbridled fancy and to roam through untrodden realms within your own mind, may be the beginning of *Illumination*. New purposes and new philosophies have had their birth during just such moments of concentrative, thoughtful worship, as are produced by

the dying away echoes of a harp or wire. *Emotions* are often the *first impulses to higher effort*. If the effort be noble, these emotions must be dominated by love. The object of the effort must be an object of worship. Those who have never truly loved can never truly worship; and those who cannot worship are incapable of grand effort. Those incapable of effort are destitute of love-dominated emotions. The sorrowful and pathetic sublimity necessarily connected, as if it were the background to a picture, with all deep and mighty ideas of devotion, is the cloud veiling the too fierce sunlight, and preventing it from scorching immature growths.

Sorrow has its lesson for us, and the pathetic in tone often gives us the Ariadne's clew to higher life and thought, without afflicting us with the physical misery which would be necessary for the production of such a sorrow. Within the human heart the fountains of the great deep must be broken up, before the windows of heaven can be opened to the hungry soul. It is indeed a magic and a potent spell which enables a man, by a few simple tones, to take entire possession of the body, mind, and heart of a hearer, and to expel, as with an infallible charm, all thoughts of evil and of care.

(TO BE CONTINUED.)

A PRAYER FOR KNOWLEDGE.

BY MELVIN L. SEVERY.

INVOCATION.

(CONTINUED FROM MAY NUMBER.)

OH! free us from the canker of those creeds
 Whose tenets, wordily sophistical,
 Are but occulted engines subtly framed
 To quake the nobler tenor of the mind,
 And make religion cowardice, — but worms
 Envenomed with fear, green, slimy things,
 That gnaw their fulsome way within the soul
 Of man, its stubborn essence draining off
 Through fright-empurpled and most tremulous lips
 Shaming his dignity as one
 Of God created. — O let such not be!
 Must we forever crawl like scourged beasts
 In doubtful terror lest Thou, Father, shouldst
 Esteem us in revolt against Thy high
 Estate? and must we, then, so carefully lop
 The aspiring tendrils of our minds, lest some
 More sapful shoot of greenest thought, made strong
 With the great pulse of verdant blood within
 Its veins, doth overreach the narrow rule,
 And trellis to some truth outside the trend
 And scope of written creed? Is truth less true
 For that? Or is Thy Gospel all that is,
 And Nature but the open book which we
 Must read, — the grammar elementary
 Of Thy beneficence, uncircumscribed
 And fathomless, — which Thou hast spread before

Thy children, pending its mysterious
 And painful conquest, ere thou chargest us
 With those far higher, grander lessons, in
 Whose mastery Thou own'st Thy seraphim ?
 Are we to blink all light which shineth not
 Upon us through the stained minster glass
 Of theologic dogma ? Must we hold
 Thee as revengful, — passioned in those mean,
 Those sorry frailties which all noble men
 Abjure ? May we not spew, as poison from
 Our mouths, those bitter draughts sophistical
 Which, to the taste of weakling minds, do make
 Thee tyrant ; and in the assured avouch
 Of the more honeyed gust of reason born
 Of love, find Thee our Father ? Evil doth
 Exist we know ; and if in spite of Thee,
 Then Thou art not omnipotent, and we
 Are but rear vassals of a loving God
 Enfettered to a fiend. But if Thou art
 All-powerful, and yet all love, and still
 Dost suffer wrong to lie, a canker in
 The bud of every virtue, then one thing
 Is e'en as plain as the Cyclop-eye of fire
 Which ever from the forehead of high heaven
 Gleams with its hot and luminous gaze down bent
 Eternally upon us ; and that thing
 Is this : evil is but a part of that
 God-given mantle of love which doth upon
 The mortal heart so irksome set, because
 Its ignorance hath donned it wrong side out.
 Oh ! surely Thou art not, or else all love
 Thou art ; and in that love we live. Without
 This firm belief, more lonely far than e'en
 A single swan upon a stagnant pool,
 Man, guided by the eye of blindest hope,
 Drifts to the sightless, nethermost abyss
 Of cavernous despair. " Love is the life
 Of man ; " so saith the Swedish Seer, whose soul, —
 A heaven in miniature, — so closely lain
 To Nature's heart did catch the breathing of
 Its counterpart Elysian. Saith La Salle,
 " Love is an egotism of two ; " but this
 Some earthly passion is, not love ; for love
 Is the soul's converse with its God, and flesh
 To let that holiest of communions hath
 No right. What was it, if not love divine,
 That filled that mighty, ever-flaming lamp
 Round which the seven-sistered Earth and her
 Bright mates do flit like moths enamored of
 Its sacred glare ? What, if not love divine,
 Doth pulse the blood within the arteries
 Of Life ? Oh ! make our sky-aspiring souls,

No longer bound Prometheus-like to fear,
 See that, in lacking love, the horror of
 Sak Akbar's vision sure would find in life
 Fulfillment. Hearken, ye grim doubters, to
 The Hindu's tale, and in the answer made
 To him end ye the dismal vigil of
 A similar quest, and rest ye thus content.

(To be continued.)

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER III.

A Dream.

"THERE is but one way to account for this remarkable occurrence to which we have both been witnesses. The Captain has told me of several instances, which have come under his observation, where the soul has been projected to distant places, and has produced in the observer mental impressions so marked as to make him actually believe that the absent one had been seen. I think it all the result of the Captain's strong will and occult knowledge, whereby he has command over the secrets and resources of the elements, to an extent which enables him to appear to distant friends, and even converse with them, by the simple concentration of mind on mind."

"But," I replied, "the Captain told me of things, and spoke of people whom I have reason to believe he had never met. How could this be?" "Of whom did he speak?" asked Hodge. I hesitated, and my friend quietly went on; "He doubtless spoke of Miss Darcet. You remember my telling you to-day that I had been warned to avoid this lady; well, the warning came from Captain Faunce nearly a year ago, before I knew that such a lady existed. The Captain and myself were admiring a beautiful sunset from the summit of Mt. Washington. Suddenly he threw the cigar, which a moment before seemed to him a source of great enjoyment, far down the mountain side, and, with a touch of impatience in his voice, asked if I proposed forever to remain blind to a pretty girl's foibles, and, without giving me chance to reply went on, "Miss Darcet will hold you back; she will hinder every step of the progress which you would otherwise make in your desire for occult knowledge and development. Why cannot you see it, and thus make it unnecessary for me to interfere?" Upon two occasions since then, he has spoken to the same effect. You are the only person to whom I have told this. I have never spoken of it even to the Captain himself, for it has seemed to me that it was not he who spoke, but some one altogether different, and, for some reason which I myself cannot understand, I have not been able to broach the subject to him. I had some curiosity to know if Captain Faunce and Miss Darcet had ever met, and I accordingly pointed him out to her one day, and asked if she knew him, to which she promptly replied that she had never had that pleasure. I believe her, and think his knowledge was derived from some hidden source of which you and I are ignorant, and which he himself realizes only in the peculiar state in which we have seen him."

"But in this case," I rejoined, "the Captain seems to be in two places at the same time; how do you account for that?" "Only upon the supposition that he lay somewhere asleep, and, thinking intently upon the scenes which he had so recently left, thus caused his astral form to appear to us as we have just seen."

"The explanation of the mystery is by no means clear to me. I walked and talked with Captain Faunce out there by the lake an hour ago, just as surely as I am now talking to you. If I were deceived in that instance, what evidence have I that you too are not a shadowy, astral form, your real personality, mayhap, being at this very moment in New York or Philadelphia." Hodge looked at me through the writhing smoke which had just issued from his lips, and, in truth, from the weirdness of the incidents which had recently been experienced, and from his cool, indifferent manner, I could easily have imagined that I was again in the presence of the shadow, instead of the substance. "If any doubt exists in your mind that I am other than Hodge pure and simple, as you have always known him, you can easily satisfy yourself by reaching out your hand. Did you come in actual contact with Captain Faunce this evening at the beach?" I remembered that I had not in any way touched the Captain during our walk, and so informed Hodge. "I thought so," he knowingly replied; "Had you reached out your hand, you would have met only thin air, unless your touch is much more sensitive than I believe it to be. There was another peculiarity which you might also have noted, and concerning which we can doubtless even now get proof. Come with me to the beach and see if my surmises are correct."

Wondering not a little at his manner, I at once went with him. We soon reached the shore and strolled slowly along the bright, moonlit sand upon which the slightest depression was visible. "Are these foot-prints yours, or the Captains?" asked Hodge. I paused in unspeakable surprise. Straight along the water's edge for several rods could be traced every step I had taken. The peculiar impression of my rubber-soled shoes could not be mistaken; but nowhere within reasonable distance, could other foot-prints be found. I had walked between Captain Faunce and the water, and there was no possibility that the waves had obliterated *his* foot-prints, and left *mine* intact.

"You see, my friend," said Hodge, "that we have worked out a pretty clear case to the effect that you have been associated with the astral form of Captain Faunce. I believe that such things occur, but *how*, or *why* they happen, I am at a loss to explain. We can only accept the inevitable, and await the lapse of time for that explanation which I do not doubt will be given us." "Have you ever had an experience of this kind?" I asked. "No, but the Captain has often told me of similar cases in his experience. Judging from what I have learned of him, a highly-developed, spiritually-minded person may leave the body at will, and, in rare cases, may remain in a conscious state while thus absent. If I knew the particulars of his conversation with you, I could speak more intelligibly upon this point." I did not think it best to tell Hodge what the Captain had said to me, and therefore evaded his half-implied question. We soon returned to the hotel and separated for the night.

* * * * *

O dreamland, — never-explored, mysterious dreamland! So many have stood on the higher planes of Earth, and looked and looked again into your

boundless domain, only to sadly descended to hard, every-day routines of terrestrial life. So few have, in the course of a long life, been privileged to actually enter your kingdom, and to bring away the sweet and priceless memories of those moments which, in that realm, are years; and of those years which only seem to be flitting seconds. Why could we not, when earth-bound in the first, fresh despair of sorrow and suffering, gently fall asleep, and fly to that dear land of sunshine and constant peace; and then, when years had passed, awake, and, in the the sweet memory of joyful experiences of dreamland, forget the former burdens, and the stings of days long past?

Such a dream as came to me that night! It marked an era in my existence which will always be fresh in my mind. A life-time was consumed, the events of which, although seemingly innumerable, were each clearly impressed upon me. The incident which has chiefly to do with my story was in connection with Miss Darcet. We met in an old ruin in Southern France. This meeting seemed altogether natural. We conversed like old friends upon matters of apparent mutual interest. She related to me numerous incidents and anecdotes of family lore, for this spot seemed to be the home of her parents and ancestors, although she herself was American born. Ah, how plainly I noted her every gesture,—her every look. I see now the light, wavy hair, the gray eyes, the small, firmly-penciled eyebrows, and the clear, white complexion. I called her "Fantine," as coolly as though I had always known her, and, indeed, it seemed as if I *had*, in truth, known her since my boyhood.

Not a thought of my troubles disturbed me. I seemed wholly above the cares of earth. I lived only in Fantine's smiles. I thought of the bliss that would be mine were this jewel of womanhood my wife, and resolved to ask the all-important question before quitting the castle. We were then in the "Tower," where an excellent view of all the beautiful country environments could be had. It was the hour for sunset. The whole sky was golden-hued, and its light, reflected earthward, lent such glory to terrestrial things, as to make them seem a veritable continuation of the heavenly scenes above. Fantine took my hand and led me to the western opening, and waving her arm toward the disappearing god of day, she playfully said; "All this I own; -- be my servant, and it is yours." — What an opportunity! Surely fate was kind and sought to aid me. My disengaged arm drew her head to my shoulder, and, in words of eloquence and pleading, of which I would be incapable in my normal condition, I confessed my love, and asked the privilege of becoming her servant thenceforth and forever. She accepted me. With no attempt at display of false modesty, she owned her love, and told me the indescribable happiness which the confession gave her.

The sun went down, and the stars emerged, yet we still stood in the old tower, and, lover-like, indulged in reverie and speculation, till hours sped by, and my dream of bliss came suddenly to an end. — I awoke to find my position in the chair where sleep had overtaken me, extremely uncomfortable. Through the open windows I could hear the clock from the office chiming the hour. Mechanically I noted the stroke. It was nine o'clock! I doubted the correctness of the time-piece, and consulted my own for verification. Was it possible that so many events, though in a dream, had been impressed upon my mind within an hour? I felt far from sleepy, and prepared myself for a stroll on the veranda. Hearing festive music and merry voices at a neighboring cottage, I turned my steps in that direction, and found

amusement in watching the merry dancers, as they gracefully moved hither and thither on the lawn. From my retired seat among the trees I could watch the merrymakers without myself being seen. I was somewhat surprised to see Hodge in the party, for I had thought him soundly sleeping in his room before this. I was just wondering if Miss Darcet also were present when, as if for the purpose of answering my mental query, Hodge came toward me, and sought the very seat on which I reclined.

I noticed that he was unusually sedate, inclining almost to moodiness, and his answer to my salutation indicated little either of surprise or pleasure. He sat beside me, and immediately asked if I would like to meet Miss Darcet. I replied that I would be pleased with the privilege, if I could enjoy it without coming in contact with the whole party, as I did not care to take part in the merrymaking. "You needn't fear," he replied; "Miss Darcet is alone in the parlor where she has been since I first came from the hotel. It is only within the last fifteen minutes that she has engaged in any conversation. For nearly an hour previous to this, she has sat in the easy-chair as motionless as a statue, with every appearance of being asleep. Her aunt informs me that, while she is aware that Fantine is frequently in this condition, she, notwithstanding, sees no cause for alarm. I can readily believe this, for she has not exhibited the slightest concern in her niece's peculiar condition, but has stayed with the dancers, leaving me to look out for Miss Darcet."

"Which was not so very disagreeable a task, I imagine."

This remark of mine seemed lost on Hodge, who was leading me, by a circuitous path to the cottage. We found Miss Darcet at the piano, and I listened with sincere admiration to her interpretation of a selection from "Figli-nola." So thoroughly interested was I in the music, that I quite forgot that I was a stranger, and, immediately after the close of the selection, advanced and offered my appreciation of her superb performance, at the same time assuring her that I knew something of the piece, and had rarely heard it so finely rendered. "I thank you, Mr. Lang, most deeply: your praise is thoroughly appreciated. Mr. Hodge, on the other hand, seems incapable of understanding this class of music," she said, slyly glancing toward my friend.

My attention thus being drawn in that direction, I burst into an immoderate fit of laughter in which I was immediately joined by Miss Darcet, for Hodge's countenance was a picture of confusion. "No need of an introduction I see," Hodge remarked; "pardon me, but where was the acquaintance formed?" He looked first at Miss Darcet, then at myself, then again steadily at Miss Darcet, as if to demand of her an answer. "It is my fault," I stammered, "we have never met, but my impetuous compliments caused both the lady and myself to forget the needed formality of an introduction, and now, I presume, it is not required."

"I can readily perceive," continued Hodge, "how my friend should know that you are Miss Darcet, but that you should recognize him so quickly as Mr. Lang, when you had never seen him, and were not even expecting to meet him this evening, is simply beyond my powers of comprehension. However, I must remain mystified for the present, as I am engaged to your aunt for the next waltz, and must ask your pardon for leaving you thus abruptly." Without pausing for a reply he hastened away. Miss Darcet produced a strange impression upon me. Until the moment of Hodge's withdrawal, I had not thought of my late dream wherein she had played so important a

part. She was so totally unlike the person whom, in my dream, I had met in the tower, that I do not wonder at my failure to connect the two as one and the same. The lady before me was slight, with raven-black hair and eyebrows; eyes which one moment were expressive and gentle, and the next seemed to look one through and through, as though in search of the heart's inmost thoughts. Always an admirer of beautiful eyes, I looked into the depths of hers, as I stood there at the end of the piano, until brought to my senses by hearing Miss Darcet remark; "You are searching for something of which no one has ever yet caught a glimpse, Mr. Lang, and which I sometimes think is not to be found while I inhabit this form of earth." "I beg you will excuse me," I replied, in some confusion, "and consider my rudeness only complimentary to the most wonderful pair of eyes into which I was ever privileged to gaze. I assure you that it is very unusual for me to take sufficient interest in any person's eyes, to cause me to venture a second look, but yours — Ah, Miss Darcet! I am a perfect stranger to you, and must remember that compliments are not yet allowable. Let my manner show you how thoroughly your face has affected me."

"If I were an American, it would be very proper for me to chide you for that pretty speech," she playfully replied; "but I seem to feel that you are not saying these things thoughtlessly, and moreover, we ought not to be such perfect strangers, for we have met before." Then, for the first time, I recalled my dream with startling vividness. She had really, then, taken part in the episode of the tower, and knew all that I knew! I felt extremely awkward, and at a loss what to say, so novel was the situation, — so unlike anything else which I had experienced. The hot flushing of my face must have been plainly noticeable; but, rack my brain as I might, I could find no words to bridge the dilemma. "Do you, then, put so very much stress upon dreams and their effects, Mr. Lang?" she said at length, more I thought, to place me at ease than because she had any particular interest, in my reply. I told her that I seldom dreamed, and that when, perchance, I did enter that mystical state, I rarely was conscious of it, but more often felt a strange, hazy sensation upon awakening, and could never recall details. "This evening, however, was a happy exception," I continued; "every incident, even to the minutest detail, is firmly impressed upon my mind. There is no need of reviewing it, for I perceive that you know all. I am greatly puzzled at one thing, however, you do not seem at all like the "Fantine" of my sleep. Can you explain this, Miss Darcet?" "You saw me there as I *sometime* hope to be. You saw me as I *will* be in some future incarnation when much nearer perfection than I am now. It was not a dream. You visited that old ruin with me as really as you are here at this instant. To you, it was a novel experience; to me, an old story. Hundreds of times have I been there, but always alone till this evening. Once I was there in the form, and I know that the tower, and everything which was shown us to-night is actually in existence, and can be seen by anyone who cares to journey to Southern France. I am positive that you and I have often met, but have not been able to recall our experiences till to-night. Pardon me for talking so unreservedly upon a subject which, from its very peculiar bearings and associations, would seem immodest to most young women, but so well do I know that nothing can come from promises, statements, or warnings thus made in dreams, that I have no delicacy in speaking thus plainly." "May I," I ventured, "ask *why* no reliability can be attached to such incidents? If that portion of us which constitutes our

real selves takes part in such strange proceedings, why may they not be considered trustworthy and of importance?" "I cannot tell you why, my friend," she answered, "I only know that it is true. Consult your own feelings upon the subject, and find the proof of my statement." Surely she was right. Marriage was farthest from my intentions, and yet in my dream I had made Miss Darcet a proposal, and never a thought of my late wife had disturbed that brief period of bliss.

During our conversation we had been sitting among the flowers in the pretty little conservatory adjoining the parlor. Miss Darcet now arose, and resumed her seat at the piano. Such a touch I never knew before. It seemed to me I could never tire of the sweet melody which seemed to issue from her finger-tips. From waltz to galop, from sonata to tarantella she passed, scarcely pausing, and wholly ignoring her notes. It was a revelation to me, for I had supposed that only an artist was capable of such execution of the most difficult, as well as the most classic music. Then she commenced a simple little song. Of this I can recall only the words of the refrain, for the full, rich tones of her voice so enthralled me, that I cared for little else. She finished, and, turning to me, again sang the chorus, this time without an accompaniment.

"Her tresses black as night;
A woman, O so fair!
Her eyes so starry bright,
But Ah! *so false*—beware!"

As the last line rippled in melodious cadence from her lips, which were curved as if in childish smile, Hodge stepped through the open window, and, looking from one to the other, jocosely remarked, "Getting on finely, I see. I hardly thought that a 'warning' would be required at this early stage of your acquaintance. Has my friend been attempting the sentimental, Miss Darcet?" "Why" she replied, "how positively rude of you, Mr. Hodge. I sang the little song because I admire it; surely Mr. Lang does not take offense from the fact that it was a 'love song.'" "Let me assure you, Miss Darcet," I replied, "that I only heard the tones of your voice, and not the words at all; so you see our friend has widely missed the mark." "Worse and worse," exclaimed Hodge assuming an injured expression, and putting his hand to his heart in tragic gesture, "a clear case of 'unconditional surrender,' and at first sight, too; I little thought it, Frank." "Pray don't talk such nonsense," I hastily rejoined; for it seemed to me that Hodge's manner jarred very perceptibly upon Miss Darcet's sensitive temperament. I arose, and, excusing myself, once more sought my room and the rest which two hours since had been interrupted.

CHAPTER IV.

Fantine.

After that eventful night a new life seemed my heritage. I was a mystery to myself, for I no longer felt the pangs of grief which formerly had haunted me unceasingly. What did it mean? Was I in love with Fantine Darcet? I found myself propounding this question many times daily. Captain Faunce was detained in Boston for several days, and Hodge had joined him. It seemed to me that Fate had taken events into her own hands expressly for my benefit or ruin, I knew not which, for I often wondered at the Captain's strange warning, and was deeply puzzled to know more of the weird incident. He had come to me concerning a

person whom neither of us had ever seen, and earnestly advised me to avoid her. Should I obey such a mysterious mandate, or should I follow the dictates of my own reason? Ah, it was so hard to decide; — and yet not so very hard either, for in Fantine's presence I forgot all else, and, notwithstanding I felt that my friend Hodge was being unfairly dealt with, I could not resist the power of her charms, but drifted surely and steadily into a deep, absorbing affection, for this, the strangest woman I ever met. She knew I loved her, and did nothing either to discourage me, or to lead me on. Those days seemed months. Our acquaintance seemed of years' duration. Ah, those perfect June *evenings*! How swiftly sped *their* hours, passed in music and conversation. Her singing was far superior to anything of the kind which my vivid imagination had ever conceived. Often had I listened to voices, which, in certain parts of their compass, were full, rich, and clear, and, if confined strictly within that particular range, seemed my ideal of melodious purity and excellence; but a semitone above or below the prescribed limit would often ruin the whole effect. Miss Darcet's tones were equally pure and full from the low notes of the contralto to the extreme high ones of the soprano. So elastic, and so expressive was her voice, and so easily executed the most difficult passages, that praises were always arising to my lips at the close of each of her renditions. I was puzzled to know why she lived so secludedly, and so shunned publicity, when her appearance upon the concert-stage would so surely bring success and world-wide fame. One day I ventured the remark that such a voice should be used for the enjoyment of a larger circle of friends than it had thus far favored. "I would be only too glad to sing for the public, if the public would be content with the simple singing, but the associations of the theatre, and the concert are not for such as I am, — a lesson taught me by experience. She looked at me with a smile almost cynical in its expression, and I could not press the subject by further questions, though I deeply wished to know her meaning. After a long silence she said, "If we continue friends, I will sometime tell you of incidents in my experience which may interest you. I could trust no one else with them but *you*." She turned to me, and put her hand on mine looking at me intently. "I wonder why I put so much confidence in you. I never before met a person who, from the first moment of my acquaintance, so thoroughly commanded my respect.

"Sometimes it seems as if I had known you for a long time." Then she added facetiously, "Perhaps we have been associated in a former state of existence, and are now coming to a realization of the fact." I was silent, being deeply immersed in my own thoughts, in which Hodge and the Captain were prominently concerned. I knew that the former felt a deep attachment for this woman of unfathomable character. I felt also that I was disloyal to my old friend in my growing affection for Fantine, and I resolved then and there to ascertain, if possible, the extent of her interest in him. "Will you forgive me," I said, "if I ask if my friend Hodge has given you any reason to suppose that he cared more for you than your recent acquaintance would ordinarily warrant? So direct a question I fully realize would seem impertinent to most women, but I believe *you* will not misunderstand my meaning?"

"I think I *thoroughly* understand you, Mr. Lang," she replied, with an intonation which made me suspect her interpretation of my meaning was even more thorough than I had anticipated or wished; "I sincerely hope he

considers me only as a friend, for nothing more could I possibly be to him. I certainly have given him no reasons to think of me except from the stand-point of friendship."

Why did these words bring me such indescribable satisfaction? I dared not raise my eyes for fear of showing the secret of my heart, which I felt must ever remain a secret, since to tell her of my love, would be the violation of mental promises and resolves made a hundred times during the past year. No; I must kill this passion which seemed the purest of my whole life, for, I had often told her who had so lately gone from me, that she was my wife, not only for life, but for all eternity, — *all eternity*; and once, ah, how clearly I recall it! with her arms twined about my neck, she had asked me to promise that, if she died before I did, I would never marry again. How gladly, and how sincerely, had I made that promise, never fearing that my love would waver, though separated a century from her by sorrow, or death. O, weak, fickle mind! I found myself mentally chastised for this sudden affection for a stranger, of whom, as yet, I knew nothing. I was startled from my reverie by Miss Darcet's low voice; "You too have a history my friend." "Pardon me;" I exclaimed, "I have a sad one, so sad and so drear that many times I have looked and longed for death, to bring me that rest and peace which nothing else can give." "Some day," she returned, "you and I will have an interview for the express purpose of condoling with, and acquiring a better knowledge of each other."

At this instant Miss Darcet's aunt came in, and our *tête-à-tête* was ended. Mrs. Milveux was a very interesting personage, given over pretty thoroughly to enjoyments and recreations better suited to ladies of twenty, than to those of forty, which was her apparent age. "Fantine, dear, will you spare Mr. Lang for a few moments to escort me to the wharf? Major James wishes me to accompany his party on a little sail, and they are nearly ready to start?" She appropriated my arm, and led me away without assent either from Miss Darcet or myself.

Once outside the cottage, she surprised me by saying, "Mr. Lang, consider me your friend when I tell you that Fantine Darcet has caused more heart-aches than any ten women I ever knew. She is good and pure, but I believe her incapable of love, and I warn you to avoid her. A word to the wise. This little bit of advice is unselfish, as you must know. I submit it, I hope, in season to save you the unrest which I have seen visited upon scores of men before you; don't forget — *Au revoir*"; and she stepped lightly over the boat-side, giving me no opportunity to reply, or remark upon her strange statement. Mechanically I turned toward my hotel. Reaching it, I found Hodge reclining lazily in a hammock on the veranda.

"Where's the Captain?" I enquired. "On his way to England," he answered; "I saw him aboard the 'Liverpool' last night, and before this he is well on his way." "Isn't this a sudden departure?" I asked. "'Thereby hangs a tale,'" — said Hodge, — "Captain Faunce, with all his powers of self-control, with all his knowledge of the invisible, and in spite of his superiority over men in general, is yet within the influence of one power which levels high and low alike; and which brings to one heaven and peace, to another the hell of discontent. Our Captain is in love, and, to break the influence of the passion, he runs away, for he knows that to stay will only bring unrest, and again sink him in the world of matter and unconsciousness. Whether or not he will benefit his case by absenting himself, remains to be seen."

“And who may the lady be who has thus succeeded in capturing our lion?” I questioned. “None other than she whom *I* loved during the first hour’s association, but the Captain confesses *his* love before he has even entered her presence, — in the ordinary way. In fact he is more deeply infatuated than I am myself with —”

“Miss Darcet?” I gasped.

“Fantine!”

To be continued.

RESPONSE.

Oh! let the themes of old renew,
And fill the heart with fond desire;
Bedeck them with their former hue,
Such as the strains of love inspire.

But ah! the harp so long unstrung
Now fails to echo strains sublime;
Each chord is but a wail unsung;
Each note is but a funeral chime.

The laurel and the “lover’s lute,”
Are symphonies of joyous spring;
The soul of song, alas, is mute
When ivy twines the tensioned string.

Ambition’s end, is lost when gained,
It breathes of autumn’s sombre gloom,
The heart congealed, — by passion pained,
Recedes within a living tomb.

Then silent be, O harp of old!
Thy cadences were false as vain;
And thus beneath the gathering mould,
Obscure, unsought, for aye remain.

But Hark! from out the depths afar,
In numbers flows a sweet refrain;
Its signal is a gleaming star,
Whose rays reflect a heavenly reign.

Beneath its glow a fountain wells,
That owns yon spirit’s firm control;
A voice in softest accent swells,
And sings the *Empire of the Soul*.

Thou broken harp adieu! — I seek no more
For what thou canst not bring!
Ah! dost thou hear, my friend of yore,
I’ll *live* the song thou bidst me sing?

M. SULL.

A soul is an infinity occupying eternity. A life-time, therefore, is too short to comprehend another soul. There will always be sides to a character which you have never seen, and which may be flashed upon you, without a moment’s notice, to your exaltation or disgust. (*Ed.*)

THE MYSTERIES AMONG THE QUICHES.

VOTAN, THE "LORD OF THE SACRED KULBRUL."

ON the second of August in the year 1854 A. D., a priest by the name of Vicente Spina Hernandez discovered a Quiche calendar, an ancient relic of the temple of the Sun of Ixtlavacan, — Guatemala. This precious and authentic document added another proof to the many previously obtained, that the month was divided into twenty days among the Quiches, as well as among the Aztecs, and that each day of the month was presided over by a god, or divine hero.

The first day of this calendar was dedicated to Imos, the Sun; the second one was consecrated to Iki or Igh, the Spirit, the Soul, or the Life-Giver; and the third day was Votan's day. He was also called the "People's Heart" by the Quiches, and the "Lord of the Sacred Tunkul" by the Tzendals. He had appeared to them as Heaven's envoy to divide the land among them, to civilize them, and to enact wise laws and establish a religious government, for he claimed that Imos, the Sun, was his father.

In the history of the ancient civilized races of Central America and Mexico, Votan is the first personage whose record is not thoroughly mythological. The old Quiche manuscripts represent him as landing by the "Little Descent," on the coast of Yucatan, and as hailing from a place where the sun rises. Why the expression "Little Descent" is used, is not explained by the translators of the original text who give worthless hypotheses as a solution of the problem propounded. It can be compared, however, to the same mystical expression used in the Bible, namely, Mount Ararat, the "Mount of Descent."

The few fragments referring to the venerated personage called Votan, are unfortunately too laconic to satisfy the historian, but we know that many Guatemalan, Chiapanese, and Yucatec cities claim to the present day the honor of having been founded by him, and also of having received from him the laws by which they abided, and were governed for a series of centuries. The date of his appearance on the coast of Yucatan is lost, in the night of time, and the few facts which have been transmitted to posterity concerning his wonderful career, have frequently been disfigured by the Spanish priests who were hopelessly ignorant of mystical lore, and who undertook their researches among the rites and customs of the conquered natives of New Spain with a selfish aim, a knowledge thereof being requisite for their missionary work. They saw everywhere a preconceived plot of the devil to thwart them in their endeavor to convert the Indians, and ruthlessly destroyed every literary work that was interfering with their own teachings, or introduced interpolations to make history agree with their sacred chronology.

Now let us proceed to translate the Quiche text which is as follows: "Votan wrote a book on the origin of the Indians, and their migration to this country. The principal argument of his work tends to prove that he is a descendant of the Sun-god, Imos; that he belongs to a serpent race, or Chanes, and that he comes from Chivim." He declares that he was the first man deputed by the Divinity to people this region, and divide the land among the inhabitants. He describes the way he went from his birth-place to the coast of Yucatan, and mentions four different journeys which he undertook to his native country.

"In his first voyage he says that, having started from Valum-Votan, or

Votan's land, he went to visit the residence of "thirteen serpents" and then went home. He left a second time to go and see God's house which was being erected. After having accomplished his object, he undertook a third journey in order to visit the place where stood an old edifice which men had built at the command of their common ancestor, who had ordered them to raise it up to Heaven. He adds that those with whom he conversed on the same spot told him that the building he was contemplating marked the place where God had given to each family a different language. He asserts that, while returning from his visit to God's house, he went for a second time through certain subterranean passage-ways in order to examine all the signs they contained. He states that one of these passage-ways ended at the root of Heaven, and adds, as an explanation, that it was only a serpent's hole, and that he was able to go through it because he was himself a serpent's son."

The mysterious veil of symbolism with which Votan surrounded his own terrestrial life does not cover a mere fiction, simply because it was incomprehensible to his translators. It is a sublime page of arcane science, and, though wrapped up in the emblematic language of prehistoric races, a key may yet be found that will unlock the occult secrets of Votan's life, and of his mission on earth. It is useless to mention that the house of God under erection could be nothing else but a reference to the establishment of a new system of worship; and it is hard to say whether or not the description of the old edifice has not been tampered with in the endeavor to connect it with the Tower of Babel. But even the text of several translations of the original manuscript would not justify such an erroneous assertion, the nearest to it being: "he saw with his own eyes a very high wall." Besides, a tower, corresponding to the Biblical description, is attributed to the Quinames or Central American giants, anteriorly to Votan's arrival in the country.

Extant traditions relate that Votar. landed with seven chiefs who belonged, like himself, to the Clan or Serpent race. This expression puzzled the conquerors, and even later commentators, almost as much as the discovery that the natives possessed a thoroughly organized secret order of chivalry, with ordeals so severe that the neophytes frequently perished in their attempt to become initiated. Yet these Aztec knights were only degenerate performers of the mysteries instituted by Votan; otherwise the symbol of wisdom and Life Eternal, the astronomical emblem of the astral light, and the milky way, would not have been a lost glyph to the native worshippers of the Sun-god, Imos, whose path to the tropics of Cancer and Capricorn is allegorically represented as a serpent, — his son. Thus Votan, through his initiation, was at once a serpent of wisdom and the son of the serpent, his initiator. Had the Spanish priests remembered Jesus' words: "Be ye wise as serpents," they might have solved a part of the riddle, and become aware that among all ancient nations, from time immemorial, the serpent was a sacred glyph with manifold occult meanings.

In Votan's seven companions we find another illustration of the occult teachings embodied in the laconic history of the Quiche legislator. Whether we consider the number seven as the Telesphorus of the Pythagoreans, — because by it all mankind and the universe are led to its end, — as the triangle and a square, double emblem of spiritual life linked to earthly life, or under its seven-fold sign of two interlaced triangles with a

point in the middle,—it conveys always a mystical significance of deep import, and reveals Votan as a true adept, because seven predominates likewise in astronomy, magic, and science.

The serpent-hole mentioned by Votan is not a fanciful expression, but refers to the crypts known to exist even now, under the palaces and temples of the ruined cities of Mexico and Central America, and there are also found under the decaying monuments of Troy and Egypt, those subterranean habitats which belonged exclusively to the different brotherhoods of the serpents of wisdom.

When Votan returned from his long peregrinations to his adopted land, he met with powerful invaders who had intruded upon his conquests. They were called Tzequils, or men who wear women's skirts, and they had usurped his authority, creating an opposing power of their own in his states. Votan settled all difficulties with the utmost wisdom, and divided the monarchy into four kingdoms, of which he gave one to those strangers whom he presented also with the beautiful city of Tulha which he had founded, and which became their capital. Its ruins are still to be seen in the state of Chiapas.

The astronomical religion founded by the great Quiche legislator is repeatedly illustrated in the few sentences containing the acts of his life, and in the mysteries he instituted. It is well known that the sanctum sanctorum, the adytum of the ancients was a quaternary, emblematic of Life, and facing the four cardinal points. It was enclosed on three sides by walls leaving, on the fourth side, an aperture overhung by a curtain that hid from the worshipping multitude the holy of holies. In order to comprehend fully the allusion found in the narrative, relative to the Tzequils, we must remember that the ancient Chaldean priests officiated always in women's garments, the male, dressed as a female, being in this case a phallic glyph, and thus it becomes obvious that this passage of Votan's book must refer to an exoteric system of worship established by strangers, to whom he gave one kingdom, while keeping three for himself. That is to say, he remained in possession of Spiritual Light, emphasized in the triangle, and the knowledge of an Archetypal World.

His four journeys refer also to the great mysteries of his initiation, when after the most cruel trials, he emerged from the dark crypts in which he had been confined, and appeared as the Sun-god, a symbol of resurrection recognized by almost every ancient nation.

Votan's book is so coördinated that the later part of it confirms the former. Thus, for example, it is stated that Votan, having founded the city of Nachan, or of the Serpents (identified with Palenque by some writers), connected it with Tulha by means of a subterranean passage-way of extreme length. He had it bored under the mountain that divides the valleys in which the two cities, (now relics of the past,) were situated. The native chronicler makes an especial mention of this underground passage-way, remarking that "Votan had it bored in memory of the one into which he was admitted as a Serpent-Son, in order to reach the root of Heaven." It implies evidently that a subterranean crypt existed somewhere in the valley, in a retired nook far from the intrusion of profane eyes, and that its secrets were known only to Votan and his disciples.

One of the latest and best proofs that the whole history of the great Quiche master rests upon a solid basis of truth, but must be interpreted

esoterically, lies in the following assertion from the pen of Nuñez de la Vega, archbishop of Chiapas: "Votan erected a temple in one breath." Here the illustrious writer expresses his own opinion that it was done in a very short time, forgetting, undoubtedly, that the name of the first god in the Quiche calendar is Ikor, — breath—synonymous with spirit. It is simply an illustration of the superior occult powers possessed by the Serpent of Wisdom, Votan.

The archbishop continues his narrative as follows: "This wonderful sacred building was situated on the shores of the Huehuetan River in Soconusco, and commanded a magnificent view of the Pacific Ocean. It was intended for secret purposes, for it was dug under-ground and contained such long dark halls and labyrinths, that it was known by the name of the 'Dark House.' Thither the great adept brought the sacred animals called tapirs, and deposited them in the water of the river, where they multiplied rapidly, and are still found in large numbers.

"In the dark recesses of the temple he concealed a large treasure, and also the archives of the nation he had civilized. He established also a sacred college of old men who were under the direct command and orders of a high priestess, and to them he entrusted the care of the Holy Temple."

The archbishop accompanied by many priests went to the "Dark House" in 1691, as he relates himself in an authentic document; and he ordered the priestess and the old guardians of the sacred precincts to deliver to him everything that had been committed to their care. The treasure consisted only of a few large urns of pottery which were empty and, in one of the halls, they found the statues of the gods and heroes who presided over the days of the month. Among the latter was a statue of exceedingly hard green stone which they recognized as Votan's. The priests, believing that everything they perceived was the devil's work, hurriedly obliged the helpless guardians of the precious relics to drag from their mysterious abodes the last of the sacred remnants of their ancestor's religion. The manuscripts were burned publicly, and the statues destroyed. The archbishop adds that the guardians and the priestess helped him in his iconoclastic work, but his last words are very significant; "Those Indians still hold in great veneration that Votan whom they call the People's Heart!"

In the deserts of the still independent tribes of the Lacandons is a high mountain called Excuruchan. It was on the top of that mountain that Votan used to sacrifice to the Sun, and his descendants continued to perform the same rites, on the same spot, from generation to generation. Even to the present day, no native would pass by without ascending to the top of Excuruchan, in order to burn a few grains of copal, in remembrance of the glorious "People's Heart."

Votan was known among the Tzendals as the "Lord of the Sacred Tunkul." The same archbishop Nuñez de la Vega says in his memoirs: "They call him 'Lord of the hollow stick or tepanaguaste.'" Whatever the original name of this odd instrument may have been, it is but just to state that the Catholic priests appropriated it for their own religious ceremonies. They invented even a Spanish name for it, *marimba*, because the word "tunkul" originated in a sacred dance which was a part of the mysteries instituted by Votan at Huehuetan, and is derived from the Quiche "Xahoh-Tun," or the "Ballet of the Sacred Sayi" (Tapirs). The famous ruins of the magnificent city of Zayi testify to the present day to

the mystic importance attached to sacred animals (particularly amphibious ones on account of their dual nature), by every civilized nation of antiquity, or, it is at least one more testimony added to the many we have already gleaned. That the Quiche legislator adopted the then universal symbological myths, is graphically illustrated in the ballet itself, which is still performed on certain special occasions. It is executed in a pompous and solemn style by a number of venerable men, who turn in a circle around a musician seated in the centre thereof. Every old man who takes part in the performance holds a green palm in his hand, and bows from time to time very respectfully to the musician who plays upon the *tunkul* in a measured cadence, and with such a demeanor as to recall to the memory of the audience the stately and majestic appearance of the "Lord of the Sacred *Tunkul*," who used to play upon the sadly sonorous instrument during the allegorical ballet.

A few years ago a learned French author, who saw the Indians dancing the "*Baile del Tun*," asked the descendant of a noble Quiche family, who was also present at the ceremony, to dictate to him the words and music of the ancient ballet. To his amazement he found it to be an historical drama, describing the rivalry existing ages ago between two princely native families. He was enthusiastic over his discovery, because it contained very interesting details concerning the mode of living at the time when the drama was written. It is probable that the words were only a "blind,"—an allegory of two antagonistic forces,—of the eternal feud existing between Heaven and Earth, Spirit and Matter, Attraction and Repulsion, or Good and Evil.

Here we are forced to make a necessary digression, for many writers have gone so far as to assign to Votan's advent in Central America a rather fanciful chronology, of course diversified, varying from the Tower of Babel to nascent Rome, and even Spain, but still not ludicrous enough for certain compilers to refrain from repeating such erroneous assertions as possibilities.

The Quiche manuscripts mention a very important fact, namely, that "Votan brought the first tapirs (*perissodactyle*) to the Huehuetan River where they multiplied rapidly, and where they are still to be found in large numbers." Now, during the miocene period, tapirs were widely distributed. Remains indistinguishable generically and specifically, have been found to extend even to France, Germany and England, though, before the pleistocene period they seem to have become extinct in Europe. At present tapirs still abound in two widely separated regions of the earth, namely in Malaysia and in America, but in no intervening places. Another very strange fact to observe is that those closely allied animals have not undergone any amount of variation in forms during such an enormous period; and while, since the miocene period, all other mammalian forms (including horses and rhinoceri which belong to the same group as the tapirs) which existed, have either become extinct, or undergone extensive modifications, tapirs have remained practically unchanged. It is then very plausible to conclude that Votan's arrival in Central America could be easily traced back to some remote epoch corresponding to the great cataclysm that changed the face of the earth, and swallowed up a continent which must have extended from Oceanica to certain parts of America, say Yucatan, to which Votan imported the tapirs from his Atlantean home.

It becomes obvious that a dance purporting to convey to the audience

the habits of a solitary, nocturnal, shy and inoffensive mammalian, should have been rendered by venerable men, as being best suited to illustrate the characteristics of the tapir. The green palms held in their hands being the food of the tapirs, who live on various vegetables, buds, leaves, etc., made the scene still more appropriate; but the "Lord of the Sacred Tunkul" personified the musician only to emphasize the lofty truths embodied in the mystic ballet of the tapirs.

The Tapir in archaic symbology, represents the great abyss of water, space, or chaos. It is a stellar emblem, represented by Ursa Major. Under a mystical aspect, however, it becomes linked with the South, and is synonymous with Fire, Breath, or Ik, the second god of the Quiche calendar. It was one of the great symbols of the two truths, or dual principle, especially found in the relics of prehistoric races. Whether represented by the tapirs among the Quiches, or the hippopotami among the Egyptians, the glyph is the same, and conveys a meaning of deep import.

The palm-tree of the primeval world was the immediate precursor of man on earth, because it was in this shape that nature first gave the maternal milk to man; but, in the hands of the venerable ancients forming the circle, the palm indicates a new period of manifestation of matter, after a destructive cataclysm. If we consider it as an intelligencer to men, we find it in the Hebrew Genesis, underlying the myth of the Tree of Knowledge of Good and Evil. Thus Votan embodied the loftiest conceptions in his esoteric teachings: as a serpent, he portrayed the circle of life and eternity, and, when seated in the centre thereof, he imaged the Celestial Sun, Imos, his father, and became a hero and a beneficial deity.

MARIE L. FARRINGTON.

UNCONQUERED.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced, nor cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

"Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find me, unafraid.

"It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul!"

"God helps those who help themselves." It is a cardinal fallacy to replace endeavor by faith. Let your faith be, not that an overruling Providence will dower the sluggard, however trusting he may be, but rather that somewhere, sometime, and in His own all-wise manner, the loving Father will suitably reward the efforts of his children. (Ed.)

THE ETHICS OF BEAUTY.

GENERAL SURVEY.

Part First.

THE word beauty belongs to that very large class of words whose definitions give but the faintest reflex of the things defined. Its nature must be studied with reverent care, and apprehended with the heart, rather than dissected by the head, before its influence is recognized, or itself revealed.

Beauty is unveiled in mysterious places, it speaks with many voices, its teaching is manifold, yet subtle; simple, yet complex;—and at its command the deeps in man are moved. Its essence is perceived by few. It is true that amongst the myriad forms of which beauty is the creative law, each nature will find some one embodiment answering its needs, even though it may heed nothing but the delight, and may remain unconscious of the soul-aspiration, and soul-satisfaction that have caused its joy. Each human being may come face to face with at least one individualized expression of beauty, and feel that the eyes have a smile in them meant for him, the hands a blessing for which he may bow his head, and the lips a message that he alone is to hear.

And yet it is true, in a deeper sense, that the most radiant visions are reserved for the ardent disciple who has prepared himself to see them; that the many-sided revelations are given to the student who has learned the conditions for their reception; that the sun-bursts of perfection smite the eyes of the seer who has kept watch alone upon the mountain-top, who has searched the storm-rent cloud, and cried amen to the proclamation of the thunderbolt, and who, amidst it all, has seen and worshiped the awful unity of beauty.

For in its essence beauty is one and indivisible. The mystic totality contains all the hints and gleams and partial revelations in which it gives itself to the world, through the beauty of sunset and moon-swept skies; through the silvered shimmer of the mountain, and the valleys of "living green;" through the rushing jewels of earth's water-ways; through the snow and emerald and sapphire of the sea; through the fair flesh and shining eyes of man and woman; and through the interpretation of all these by brush and chisel, by tongue and tone and pen.

This unity of beauty in variety of revelation is a truth which should be realized, for it accounts for the sometimes surprising result which awaits even the student whose aim is to extricate the primitive art-type from the multitude of derivative forms. Apparent diversity, eventuating in resemblance, is as true of the creations of the art-world, as it is of the creatures upon the physical earth; and so again is taught the lesson of the Omnipresent Unity, whose will is the source of the universe, and whose breath inspires it.

The moral causes which underlie the manifestations of beauty are clearly traceable, but the *ethics* of this subject, its *import*, and the influence which the earnest study of so mighty a matter must inevitably assert upon the *development of human nature*, are seemingly confounded in the minds of some recent beauty-worshippers, with what is, in reality, upon a much lower level. *Æsthetics* bears the same relation to the ethics of beauty, as the missing link will bear to the human being when the fervent searching of the naturalists shall have been rewarded. The foundation of the senses is present in both, and also the nascent mental aptitudes

partly caused by them ; but the Godlike quality, which is the evolutionary advance constituting man, is imperceptible in the lower embodiment. The science of æsthetics is certainly the stepping-stone to the ethics of beauty, but it is as certainly *not the same thing*.

To one who revels in æsthetic enjoyment, and desires nothing better, beauty will have very little to say that will prove educative in the higher sense ; while, to one looking for its *moral* meaning, it will speak of divine causative forces, and strengthen the effort to understand and use life — which beauty both translates and incarnates.

The ethics of beauty finds its significance in spiritual laws, because the source and the sanctions of ethics exist in spiritual realities, and beauty is an emanation from God, and it must, therefore, develop according to the attributes of Deity. It is of the first importance to acknowledge this in seeking to attain to just estimate of the power they may exercise.

The modern world has had true insight, inasmuch as it has assigned to beauty a mission, has listened to its teaching, and has bowed before the glory of its illumination. The error into which the Epicurean philosopher, and the hermits of the first centuries alike fell, although they saw opposite sides of the falsehood-scared face — sprang from the denial of the spirit-source of beauty. The pagan did not admit the existence of moral meaning in any form of the beautiful. It was neither bad nor good. Not *immoral* but *unmoral*, was his verdict upon the wonderful fact. *Almost* immoral — absolutely so, if its sway were yielded to — seemed beauty to the stunted humanity which thought to illustrate the most beautiful life that has shone upon earth, by putting to death that half of being which is nearest to God's smile. Ascetic and Epicurean were both wrong — as are their spiritual lineage of to-day.

Emerson says ; “ It has been the office of *Art* to educate the perception of beauty. We are immersed in beauty, but our eyes have no clear vision.” And why is this ? Is it not because the majority of men wander through the mazes of life adoring appearances, and blind to the realities that form them ? Therefore has the work of the deep-seeing souls been treasured. Their clear eyes have looked through the shadows of facts, and seen the substance whose projection they are, — and their knowledge has been gathered and studied and sounded and treated as an education for those who wish to know the more exalted aspects of that glorious thing called beauty. For its lowlier expressions, art is not imperatively necessary. There is no soul that has not kept some tiny corner free from stain, and beauty finds it, and makes a dwelling there amidst its silent sweetness.

If it be true that the artist sees, feels, hears and worships beauty as the non-artist cannot do, and that his aid is needed by the average man, it is also a fact that the inartistic nations demand help from the more sensitively endowed races, while the peculiar art-genius of a people consists in its susceptibility to certain art truths and forms.

In the embodiments of beauty, in painting and sculpture, in architecture and music, and in that most comprehensive of all the arts, literature, is presented a vast body of facts from which to draw the soul. Opportunity is given to analyze the conception of beauty, and to watch its growth from its germ in the mind of a barbarous individual or race, until it flowers in the finest art of which as yet the world is capable. The relation may be traced between it, and the life of the personality or period whence it is born ; and the law may be discovered to which the art owes allegiance, and

notice taken of the points at which it renders it, as well as of those places where it is forsworn.

This is a weighty task. Truly does "the question of beauty take us out of surfaces to thinking of the foundation of things," and truly is "the beautiful a manifestation of secret laws of nature" — or, rather, of a special thought of God.

Absolute fidelity, therefore, to the principle of the supremacy of spirit must be looked for in whatever reflection of loveliness may be under consideration; and by the manner in which it endures this test, must it be ranked in the order of beauty. Who has not felt the different degrees and kinds of power which landscapes exert upon the mind? What lover of nature fails to recognize the pervasive, ethereal suggestiveness of some scenes, and their sweet, vague hints of a mysterious beyond? Sometimes such an one will even seem like a transparency between this world and the next — while others, equally dowered in contour and color, lack that divine idealism, and so are devoid of the highest attributes of beauty.

That it be not misunderstood, let it be restated that all nature is a transcript of God; — but it is not all equally translucent. The same distinction is observable in the interpretation of *identical scenes* by various painters, and in the word paintings of the artist writers. Humanity also, must be judged by this light, that face being the most beautiful which best fulfills this requirement. And by this is not meant, that type only of which the critical gazer says, "how exquisite the expression, it almost redeems the features." There is a manifestation of spiritual loveliness which shines through and overflows the fleshly covering, without either remodeling or obliterating it. But there also exists a face whose beauty is that of informed matter, quite as much as of the informing spirit; whose perfection results from the outworking of the primary law of the ethics of beauty, — that which proclaims the power of the spirit to mold the medium in which it is to dwell, and the plastic responsiveness of substance to transforming forces. The nobility, serenity, sweetness, strength and harmony which are necessary elements in a face deserving to be called beautiful, are the agents which have modeled the features in direct and interpretative accord with themselves. Of these three grades of beauty — the merely fleshly, the spiritual, winning recognition in spite of physical defects, and the divine-incarnate, in which line and texture are glorified, and the physical is lifted to the level of the spiritual — the highest is the last.

One of the most strongly marked ethical characteristics of the beautiful is an all-embracing, yet clear-sighted compassion rising, at times, into a tenderly uplifting pity. The rain of its gracious charity falls alike upon the just and the unjust, as, with wide eyes, it sees the *universal* need. The artist who is entirely faithful to this trait in the composite nature of his goddess will come near to the heart of this generation, and take his place amongst its worthiest workers.

Indeed, tolerance, which is an outgrowth of this quality, is so cherished a child of the present intellectual and moral conditions, that any disregard of its dictates is quickly discerned and avenged. This distinctly modern gain is a most encouraging possession. It has accomplished much, and it promises more. It is a tendency in beauty of word, of tone, of form, and in the benignant care-taking of nature, — who only seems indifferent because of her heart's spaciousness — whose Godlikeness is clearest when all-loving, and who loves the most where most the love is needed. How

tenderly she binds the wounds of earth! How more than earnestly she seeks to hide its gashes and its scars. How lavishly she expends herself to bring back beauty to the places whence it has been driven. How she asserts and re-asserts the claim of everything to share in beauty's dower.

Again; beauty is not beauty unless it is *purposeful*. Every variety of beautiful face and figure expresses a purpose,—the direction in which the soul is facing, and, sometimes, the stage of progress it has attained. If this be true of the human body, it is doubly so of a creation in any of the departments of art, the privilege of selection and arrangement creating an obligation to use it aright—that is, *to an end*. No milder adjective than conscienceless can be applied to those artists who *deny any aim in art beyond good execution*. "Art for Art's sake," is the watch-word of a school, but it is also the utterance of a mischievous half-truth. "Art, for art's sake" should remember its origin, its mission, its destiny. It should pay homage to what it reveals, claim allegiance for what it accomplishes, and point forward to what it shall achieve.

The *strength* of beauty is too generally admitted to require more than the statement that the one is invariably the crown of the other, when it occupies its rightful throne. Fragile loveliness is often spoken of, it is true, but if the *loveliness* be *real*, the *fragility* is only *apparent*, or is but the crystal covering of the vital light within.

And what conception can be had of beauty which does not include purity? It is not necessarily *passionless*, although purity exists where passion is not, just as peace dwells where strife has never been. But the tenderest purity, and the loftiest peace, have lived through the lightning and the whirlwind, before they watched the stars come out. There is the beauty of frost, and the beauty of flame. They are both pure and purifying; and in the various phases of beauty in art, in nature, and in life, the purity of the flame must not be ignored.

Beauty is always courageous. It has the fine dauntlessness to look the sun in the face, and it shuts not its eyes to the storm. This courage is two-fold, and is compounded of submission and aspiration. It yields to the mandate of law, while longing for union with its source.

All these forces work together for the creation of *something* of which it may be said; "God saw it, and it was good." Men name it *beauty*.

The harmony of the universe is reflected in each of the methods by which beauty is made cognizable to mankind, and in that majestic image the *soul* finds satisfaction. Beauty is an inlet into the mind of God. Men may go a step within its courts, and worshipfully acknowledge that the Mighty One has dealt with them as with kings and princes of the spirit, crowning them with "power and light," and robing them in the effulgent splendor of some knowledge of Himself.

MARY C. C. BRADFORD.

[To be continued.]

ESOTERIC THEOLOGY.

BY SARAH E. TRUE.

Read before the "Society Esoteric."

WE often hear the question asked; In what do the Esoteric people believe? I will endeavor, to the extent of my knowledge, to answer it in a simple way. In the first place, we believe in but one God, the Creator of all things, the life of all animate objects in nature; and further that He

is the ever-acting force in all nature; and that through it, He expresses Himself; for nature is the language of God. We do not believe in a God seated on a throne, loving one minute and angry the next; sending sin, and sorrow upon His children whenever it pleases Him. O no! Away with such a God! The God we worship is a loving father to us, merciful and just, giving us life, health and strength, so long as we live in accordance with His divine laws, for they are unchangeable, and we must not break them. If we put ourselves under a law that God never intended us to, then we suffer the consequences of that law. For instance, if we put our hands into the fire we must expect to get burned, for there is a law there which holds good under all circumstances. We did not break a law, for that law fulfilled its duty; the fault was in our putting ourselves within the reach of that law. Now we are striving to place ourselves under the Divine Law, which is to come into perfect unity with the Divine Will. Now the Divine Will, in regard to man, is, we believe, that he may become conscious of the God within him, and so unfold his soul to the spiritual side of life in order he that may know the mind and will of the Father, and be willing to do His works; for we believe that God works through man,—that is, that God's thoughts are expressed through him. We also believe that, by coming into harmony with God's laws, we can control our bodies and make them what we will. We are not able, in our present condition, to immediately change them to what we would like to be, but we can make them much better by understanding the law, and taking control of the creative forces within us, thus living the life that Jesus taught us. He said; "Follow me, for I am the Way, the Truth, and the Life," meaning that we should live as he lived, and do the works which he did. The mission of man is to do good, and to improve;—to do that which is most useful for his ripening and development.

The *true actual measure* of every man's religion and life, is the amount of good he *unselfishly* does in the world. Jesus taught us the life of regeneration, and we all should try and live that life, conserving all the life-forces within our bodies. We believe in following out the teachings of Jesus to the letter, knowing that we can do all that he did, when we reach the height of human attainment which he reached. If we commence to live this life, we must give up all the earthly loves which bind us to earth. After we are fairly started in this new life, the world is changed to us, for what was pleasure once would then bring us only sorrow. If through weakness we should turn back to the world which we had renounced, and should find that all was changed, that nothing could satisfy us, we should turn back to the better life we had left, and, with more will and determination than ever, rededicate ourselves to our highest ideal of God. We should live continually in our higher loves, and those higher illuminations of consciousness which alone are subjects of true contemplation.

We should cultivate our highest ideals of goodness and virtue, so that we may become conscious of our relatedness to God, and may hold communion with Him, for there *may be* communion between God and us, if we will but bring ourselves into harmony with His divine laws. The consciousness of the masses is awake only to the external, and they find themselves in confusion, unhappiness, disease and sorrow; and the first step out of such a condition is to go into the interior of our being, and find the God within us,—still the senses, and to commune within ourselves, and then the Light will soon begin to flow in, and the darkness will disappear. Let us remem-

ber that the man who honors God most, is the one who tries to be Godlike.

Not long ago I came across the report of a lecture given in Channing Hall by Rev. T. R. Slicer of Providence, R. I., on the subject of Unitarian Theology, and, it being so very esoteric, I thought I would read it to you. He said that Unitarianism was not committed to unchangeable creeds; that it was awaiting all the returns before crystallizing its opinions; that it believed in an all-pervading, all-powerful, all-knowing God, who is Nature, and with whom, in common with all creation, we have a kinship; that science has found obstacles insurmountable in its researches; that it has not and could not find out God, and yet that it had discovered, in the past forty years, a principle of much value to Christianity, namely, that all forces heat, light, power, etc., are interchangeable and identical. In this same way it is clear that man is fulfilling his highest mission when he is bringing himself into harmony with the laws of God, and thus fitting himself to the relationship which he was intended to sustain to nature, namely, that of harmony, of perfect unity of his will with God's will, and communion with His spirit. God and man are mutually conscious of each other. There is communion between them. The same life includes both.

We can see by this that the minds of the clergymen of to-day are advancing in spite of themselves, for the mental atmosphere of our planet is full of great and grand truths awaiting our receptivity, and all that is necessary is to desire to know the Truth with all our heart, with all our strength, and with all our might, and it will be attracted to us; for the mind is as a magnet which attracts to itself whatever it desires. Then let us desire to live the highest life *now*, and the highest will be ours in eternity. In Pope's "Essay on Man" we find the following lines which define in a few words the Esoteric Theology.

"Slave to no sect, who takes no private road,
But looks through nature up to nature's God."

LISTEN MY SOUL!

WHEN passions lure thee to deeds of shame,
And sorely tempt thee to stain thy name,
Arouse thy manhood, let virtue win,
And carefully shun the paths of sin;
Turn away! Turn away my soul!

When boon companions present the cup
Of sparkling liquor for thee to sup,
Reject the offer, nor stop to think,
For snakes lie hidden in the first drink;
Keep away! Keep away my soul!

When the gambler tempts thee to his den,
Where a dollar ventured bringeth ten,
Tell him begone, you've a better plan,
You'll work for wealth like an honest man;
Be honest! Be honest my soul!

When rogues approach thee with scheme and plan,
For helping them rob your fellow-man,
With indignation, rebuke, and scorn,

Make them to wish, they'd ne'er been born ;
Act bravely ! Act bravely my soul !

When brazen women with tricks and snares
Seek to entrap thee within their lairs,
Beware O, beware the fatal spell !
That hurries men down to death and hell !
Fly away ! Fly away my soul !

When cares and troubles distract thy brain,
And sadden thy heart with grief and pain,
Cling to thy virtues with all thy strength,
And life's great battle you'll win at length ;
Be manly ! Be manly my soul !

When fortune crowns thee with earned success,
Cease not to think, or labor less ;
But kindle anew the fires of youth,
And bravely uphold the cause of truth ;
Be noble ! Be noble my soul !

And should you perchance be called a fool,
For striving to live by Christian rule ;
Be not discouraged, but brave and strong ;
Adhere to the right, denounce the wrong ;
Have courage ! Have courage my soul !

The pleasures of earth and Heaven too,
Are due to the good, the wise and true ;
Then rejoice, my heart, the way is clear,
To a life of love, and right good cheer ;
Be happy ! Be happy my soul !

C. McELROY.

ART CULTURE AND ITS EFFECT UPON THE CON- DUCT OF LIFE.

BY MELVIN L. SEVERY.

BEING EXCERPTS FROM LECTURES GIVEN BY HIM BEFORE THE BOSTON
SOCIETY ESOTERIC.

(*Number Four.*)

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

IN the third paper of this series power was defined as "the apparent inadequacy of the means employed to the end accomplished," or as "*Ease in Force.*" It will be seen from this, that *art* makes a radical distinction between force and power, a discrimination which is perhaps more noticeable in oratory or dramatic art, than elsewhere. This only serves to furnish another evidence of the fact that art deals with the imagination ; for, outside of the realm of art, force and power, if not absolutely identical, are yet closely analogous.

To the imagination, however, the mere display of energy is not necessarily suggestive of that attribute which in art is appropriately defined *power*. It will be readily seen that it is possible for this very energy to suggest *weakness* rather than power. Let us look first for an illustration of this upon the material plane. If a man, in the lifting of any weight, display great exertion, he will never impress the *imagination* as being powerful. This will readily be seen wherever much physical ado is made over the lifting of light bodies, but I desire, for the deductive lesson it contains, — that the Reader should see that this same law of the imagination holds equally true, whether the man displays exertion in the lifting of a feather, or a ton. The knowledge that the burden is great does not impress upon the *imagination* the presence of power, as art defines the term, but it *does* impress upon the *reason*, after a more or less extended exercise thereof, and a comparison of present perceptions with remembered concepts, the presence of that *force* which *physics* occasionally defines as power. Now it should be stated here, lest the Reader fall in error, that that expressive attribute of art denominated power, cannot be impressed upon the imagination of the auditor, by the display of *any amount* of mere force, since it has its rise, not in *force*, nor yet in *ease*, but in the *interrelation* of *ease and force*. The knowledge that the resistance overcome is great, while it cannot *per se*, create the impression of power, yet can, by the reciprocal significance which it places upon the ease, greatly augment the *depth* of that impression. A single illustration should make this plain. If a man lift a weight, sweating and groaning meanwhile, he cannot, however heavy you know the object to be, suggest power to your *imagination*. But if, on the other hand, he lift the burden easily, he will suggest to the imagination an amount of power exactly commensurate with the resistance with which the *imagination* endows the object. Thus it is seen how jugglers, by their easy and graceful manipulation of "cannon balls" which in reality are pasteboard, but which they have induced the beholder to believe are iron, suggest to the imagination an idea of power far greater than would be inculcated by one who, with ill-concealed exertion, and ungraceful and laborious effort, lifted a *real cannon ball*. Art, remember, deals with the imagination, and its effects are not the result of what its media *actually are*, but simply of what the *imagination considers them to be*.

It will be readily seen from the foregoing that, in the exercise of the critical faculty, it is desirable to know *exactly* the difficulty presented by the obstacle overcome, since a just estimate of the quality and degree of the power expressed, can be attained in no other possible way. The *ideal* critic, therefore, must be *able* to reproduce those art works which he criticizes.

It is pertinent to the subject in hand to state here the reason *why* ease in force gives a pleasurable excitation to the imagination not obtained through the simple perception of the expenditure of force. Whenever there is an ease displayed in the conquest, the imagination is allowed to roam, as it were, unfettered, and to give the artist or artisan, according as the case may be, the credit of almost any amount of power. That is to say, ease in force suggests to the mind of the observer a reservoir of power, of which that utilized in the visible conquest, may be only as a few drops; while, on the other hand, a laborious execution of any task, invariably suggests to the imagination of the observer that that task very nearly measures the capabilities of its executor. If we see a man straining in lifting a weight, we at once conclude that if the weight were a little heav-

ier, he would be unable to *overcome* its resistance. Thus we see that the æsthetic pleasure derived from the perception of power in an artistic work, has its rise in the fact that power, as the word is used in art, is uncircumscribed, having no limits set to it by the imagination, which is accordingly allowed free scope; while a lack of power, on the other hand, forces the imagination down to the hard, material fact that the executive possibilities of the artist, if indeed he may be called such, are only in a slight degree, if even at all, above the work accomplished,—a perception which fordoes the idea of reserve power, and checks the further pleasurable exercise of the imagination.

The Reader will have perceived from the foregoing that he should never, in any art production, allow himself to appear laborious. In view of this fact, it is generally safest for one never to display all the power of which he is capable, but rather to keep back a portion, as a reserve force, since in the former case there is much danger, by some unintentional expression, of showing his limitation, as well as the fact that he is laboring to the utmost of his ability. This is especially true in the matter of voice, and a most significant lesson may be learned in this connection. An orator, for example, should never allow himself to venture, *in public*, upon the lowest note of his compass, since, by some vocal slip most likely to occur at either extreme of one's range, he may indicate to his audience that that is the limit of his vocal possibilities. Let the rule be then, never in public to essay an effect which you are not sure of accomplishing without displaying any effort, lest you would tether that mental faculty of your audience, in whose wild, unhindered and limitless excursions, all æsthetic pleasure has its source.

Next in the series of ideas capable of being received from art productions, come those classified under the head of Ideas of Imitation. There is scarcely any particular in the whole domain of art which is the subject of more frequent, greater, or *more disastrous* misconception than the subject of imitation. There are not a few pseudo-artists quite high in public estimation, who openly aver that the highest end of art is absolute imitation. Actors can be found by the score who maintain that they should shriek, when apparently stabbed upon the stage, exactly as they would if they were in reality wounded. Even Ruskin, so accurate and exhaustive in all matters pertaining to the art of painting, overlooks, in this regard, the fact that what is true of one art is true of all others, for, speaking of imitation, he makes the following remarks, which I am constrained to quote somewhat at length, for the sake of the context:

“Thirdly, these ideas (ideas of imitation) are contemptible, because no ideas of power are associated with them. To the ignorant, imitation, indeed, seems difficult, and its success praiseworthy, but even *they* can by no possibility see more in the artist than they do in the juggler, who arrives at a strange end by means with which they are unacquainted. To the instructed, the juggler is by far the more respectable artist of the two, for they know sleight of hand to be an art of immensely more difficult acquirement, and to imply more ingenuity in the artist, than a power of deceptive imitation in painting, which requires nothing more for its attainment than a true eye, a steady hand, and moderate industry — qualities which in no degree separate the imitative artist from a watch-maker, pin-maker, or any other neat-handed artificer. These remarks do not apply to the art of the Diorama, or the stage, where the pleasure is not dependent on the

imitation, but is the *same* which we should receive from *nature herself*, only far inferior in degree. It is a noble pleasure; but we shall see in the course of our investigation, both that it is inferior to that which we receive when there is no *deception* at all, and why it is so."

In the first place, imitation is just as contemptible on the stage as it is in any other art, — indeed, it is more so, for its exercise there prostitutes the most comprehensive and noblest of arts. Another fallacy in Mr. Ruskin's reasoning, and one of which it seems scarcely possible a gentleman of his high critical and analytical acumen should be guilty, is found in the expression, "It is a noble pleasure; but we shall see in the course of our investigation, both that it is inferior to that which we receive when there is *no deception* at all, and why it is so." Now I maintain that there is no deception whatever in legitimate dramatic art, and, furthermore, I am constrained to deny *in toto* the above quoted assertion that the pleasure derived from the stage "is the same which we should receive from nature herself, only far inferior in degree." In the first place, who, that witnesses a tragedy, is deceived into the belief that the characters are really killed? Why, I would ask, has the onward march of art forced the dagger loaded with "cranberry juice" into harmless disuse? Is it not because the verisimilitude resulting from its use was found obnoxious, and injurious to the artistic pleasure otherwise derivable from tragic action? Who, when enjoying a series of Shakespearian performances, actually believes for a moment that Othello smothers Desdemona; that Hamlet stabs Polonius; that Macduff butchers Macbeth; that Richmond kills Richard, or that Cleopatra actually kills herself with a "Nile-worm?" No one, I am sure, who is in any wise able to appreciate lofty tragedy, believes for a moment that what he sees is a *verity*, nor does the pleasure derivable from the drama depend upon any such *misconception*. Is it not a well-known fact that those who are most tender-hearted find a keener, higher relish in tragedy, than those who are brutal? How many, I would ask, of those who find the most intense pleasure in a praiseworthy production of Hamlet, with the half a dozen deaths of which its action takes particular cognizance, could be induced to witness the barbarities of a bull-fight, though the *matador* and every *picador* escaped unscathed? No; assuredly the pleasure of tragedy, or of the drama at large, does not arise out of any notion that the piece produced is true in all its action. If such were the case, then, by the analogy which is found between literature and art, no man would take pleasure in the perusal of a novel which he did not believe to be true, which, of course, is contrary to all experience. Verisimilitude, to be sure, has its place in art, as will be shown in due time, but it has nothing whatever to do with imitation. Again, with reference to Mr. Ruskin's assertion that the pleasure we receive from the drama is the same which we should receive from nature herself, (I am considering the drama independently of the diorama,)—only far inferior in degree, I would ask if the pleasure derived from witnessing an artistic rendition of "Iago" is the same, "only far inferior in degree," as that which we should derive from an intimate and *actual acquaintance* with an Iago? Is the pleasure received from a praiseworthy performance of *Œdipus* the same, "only far inferior in degree," as we should experience if we witnessed his sufferings in actual life? Emphatically no! It were less than justice to the drama and its patrons to ascribe its pleasures either to cruelty, or weak-mindedness.

The fact that imitation is considered the final end and aim of so many

pseudo-artists, is due largely to a misconception of what imitation is, and of the effects it produces. Those who espouse the cause of imitation as an end, do so generally upon the assumption that the more perfectly they *imitate* an effect, the nearer they approach to *truth*. Nothing could be farther from the actual fact. Imitations are *never* true, the despicable thing about them being that they pretend to be what they are not, and are invariably evidences of a trickster. It cannot be impressed too strongly upon the Reader's mind, that the pleasure derived from an artistic production does not have its rise in any idea that the paint on the canvas is a veritable mountain range; that the tragic dagger actually enters the actor's heart, or that the Apollo Belvedere is actually a man,—nobody ever thought so for a moment. Art has a higher and a nobler use than can be exemplified in the most perfect deception of imitation. Ideas of Imitation then, arise from the perception that the thing produced appears to be something which it is not. This impression is quickly followed by the comparison of the imitation with the thing imitated, in order to see in what particulars it is false; and this, in its turn, by the final impression that the imitation is not what it seems to be, or, in other words, that it is false and tricky. It is perceived at *once*, in the case of imitation, what the imitation *pretends* to be, a little later that it is *not* what it pretends to be, and finally the mind is overwhelmed with the idea that it pretends to be what it is not; that is to say, the mind, throughout the entire perusal of an imitation is occupied with the idea of falsity. Such being the case, all noble impressions which a true work of art would produce, are lost, and the observer's mind is not only thoroughly occupied with the *vehicle* of the thought, feeling, or purpose to be expressed, which in itself would fordo all artistic pleasure or benefit, but, what is far worse, it is occupied with the *falsity* of that vehicle, which makes imitation contemptible indeed.

If the Reader will think for a moment of the dramatic imitations which he has seen and heard, he will be able to learn a valuable lesson on the subject in hand, from the recollection which will doubtless occur to him, that, in every instance where the imitation was sufficiently accurate to enable him to tell for whom it was meant, the imitative effects were simply suggestions of the original's *mannerisms*, or *short-comings*, and never of anything *praiseworthy* in his production. It is a very easy matter to imitate a mannerism, or a wart upon the nose of the person whose portrait you are painting, but all *grand truths of nature defy imitation*. In this immediate connection let me mention the attempt of one of our ablest comedians to give imitations of popular actors. After impersonating a score of lesser lights, which the audience immediately recognized, he imitated Lawrence Barrett, and the enthusiastic audience applauded to the echo, saying; "Barrett! Barrett to perfection!" Then he impersonated Henry Irving, and the audience cried; "Irving! Irving out and out! Then he essayed to imitate Edwin Booth, and his auditors whispered to one another; "Who is it that he is imitating now?"

The explanation is simple: Mr. Barrett and Mr. Irving have each marked mannerisms of speech, qualities of voice, etc., and the latter, decided eccentricities of movement as well. The imitative faculty of the comedian easily caught these peculiarities and rendered them, while the audience instantly associated them with their proper sources. It was not necessary for the comedian to express any of Mr. Barrett's or Mr. Irving's finer qualities,—

in fact, the imitation was more perfect *without* this attempt at Truth, for, had he essayed it, he would certainly have failed. He was only capable of reproducing or suggesting the falsehood of which his originals were guilty, and with which they cannot but liberally interlard the truth they also give. When the comedian, however, sought an imitation of Mr. Booth, he met with signal failure, for the simple reason that Mr. Booth's acting is clean, almost entirely devoid of mannerisms, and marvelously strong and true to nature. There is not to be found in that artist's acting enough of falsehood for imitation to fasten upon. To "imitate" such an artist,—that is to say, one whose work is all truth, would be to *reproduce* his effects, which would require the imitator to be as great as his original, which, in the case of this eminent tragedian, would necessitate marvelous conceptive, imaginative, and poetic faculties, as well as a technique of which the world to-day does not furnish an equal.

A simple illustration will make this matter of imitation clear to the most obtuse intellect. Suppose you were in the habit of listening to a great orator who had formerly been a blacksmith, and certain of whose gestures had a good deal of the sledge-hammer in them: in addition to this, suppose this artist, with all his strength, with all his brilliant thought, and with all his magnificent purpose, mispronounced half a dozen frequently occurring words. Now if some mimic, utterly devoid of grandeur of thought or purpose, appears before you, and, during the display of vocal *force*, makes a "sledge-hammer" gesture or two, at the same time mispronouncing these same half a dozen words, the orator will, by virtue of that mental faculty called "association," be vividly suggested to your mind, which will be filled with those ideas called "Ideas of Imitation," and which will thenceforth proceed to do what the mind invariably does in such cases, namely, reflect that this rendition is like something else; that it is not what it appears to be; that it seeks to pass for what it is not, and is, therefore, false and tricky, — the mind thus being occupied throughout its entire excitation with some *variation of the idea of falsehood*.

When Miss Helen Potter used to give an imitation of John B. Gough, the audience was wont to applaud her to the echo crying, "Excellent, excellent; Gough to perfection!" — The significant difference, however, between the original and the imitation was, that although both spoke similar words, the audience *laughed* at Miss Potter, where they *wept* at Gough. Imitation is not only not truth, but there are few things so far removed from it.

The student has already learned that the definition of art is as follows; "Art is nature (all that is) passed through mind and fixed in form." Imitation then, is not art, because, as we shall shortly see, even though it be mistaken for nature fixed in form, it has not been passed through mind. Fuseli, S. T. Coleridge, Burke, and several other able men to the contrary notwithstanding, there can be no warrantable distinction made between *Imitation* and *Copying*. They are practically indential. Now let us consider for a moment how it is that in imitation the nature is not passed through mind. By this expression "passed through," is meant, as has been stated in former papers of this series, *idealized*, or, to express the same idea more at length, that the mind has formed a conception of the object, or objects, and that it will make this the subject of executive technique. Now it will be seen from perusal of the following hypothesis, that it is even possible to *imitate*, or *perfectly copy* a picture without even knowing

what the picture represents. If over an oil painting a foot square, you place a movable piece of cardboard a yard square with a hole one inch or less in diameter in its centre, you will find yourself able, by calling in a skilled artisan, or copyist, to get a perfect copy of your picture,—(obtained by the artisan copying the inch observable through the aperture in the cardboard, and then moving it over a new portion of his subject)—without the copyist having even a single accurate concept of the subject he has imitated, and, of course, without his having passed the subject through his mind for the purpose of idealization. Art, remember, paints *conception*, imitation *attempts to paint nature*.

Ideas of imitation, as will be seen from the following quotation from an eminent art authority, are capable of giving a certain kind and degree of pleasurable excitation to the lower faculties.

“Whenever anything looks like what it is not, the resemblance being so great as *nearly* to deceive, we feel a kind of pleasurable surprise, an agreeable excitement of mind, exactly the same in its nature as that which we receive from juggling. Whenever we perceive this in something produced by art, that is to say, whenever the work is seen to resemble something which we know it is not, we receive what I call an idea of imitation. Why such ideas are pleasing, it would be out of our present purpose to inquire; we only know that there is no man who does not feel pleasure in his animal nature from gentle surprise, and that such surprise can be excited in no more distinct manner than by the evidence that a thing is not what it appears to be. Now two things are requisite to our *complete* and more pleasurable perception of this: first, that the resemblance be so near as to amount to a deception; secondly, that there be some means of *proving at the same moment* that it is deception. The most perfect ideas and pleasures of imitation are, therefore, when one sense is contradicted by another, both bearing as positive evidence upon the subject as each is capable of alone; as when the eye says a thing is round, and the finger says it is flat; they are, therefore, never felt in so high a degree as in painting, where appearance of projection, roughness, hair, velvet, etc., are given with a smooth surface, or in wax-work, where the first evidence of the senses is perpetually contradicted by their experience; but the moment we come to marble, our definition checks us, for a marble figure does not look like what it is not: it looks like marble, and like the form of a man, but then it *is* marble, and it *is* the form of a man. It does not look like a man, which it is not, but like the form of a man, which it is. Form is form, *bona fide* and actual, whether in marble or in flesh—not an imitation or resemblance of form, but real form. The chalk outline of the bough of a tree on paper, is not an imitation; it looks like chalk and paper—not like wood, and that which it suggests to the mind is not properly said to be *like* the form of a bough, it *is* the form of a bough. Now, then, we see the limits of an idea of imitation; it extends only to the sensation of trickery and deception occasioned by a thing’s intentionally seeming different from what it is; and the degree of the pleasure depends on the degree of difference, and the perfection of the resemblance, not on the nature of the thing resembled. The simple pleasure in the imitation would be precisely of the same degree, (if the accuracy could be equal), whether the subject of it were the hero or his horse. There are other collateral sources of pleasure, which are necessarily associated with this, but that part of the pleasure which depends on the imitation is the same in both.

"Ideas of imitation, then, act by producing the simple pleasure of surprise, and that not of surprise in its higher sense and function, but of the mean and paltry surprise which is felt in jugglery. These ideas and pleasures are the most contemptible which can be received from art; first, because it is necessary to their enjoyment that the mind should reject the impression and address of the thing represented, and fix itself only upon the reflection that it is not what it seems to be. All high and noble emotion or thought are thus rendered physically impossible, while the mind exults in what is very like a strictly sensual pleasure. We may consider tears as a result of agony or of art, whichever we please, but not of both at the same moment. If we are surprised at them as an attainment of the one, it is impossible we can be moved by them as a sign of the other.

"Ideas of imitation are contemptible in the second place, because not only do they preclude the spectator from enjoying inherent beauty in the subject, but they can only be received from mean and paltry subjects, because it is impossible to imitate anything really great. We can 'paint a cat or a fiddle, so that they look as if we could take them up;' but we cannot imitate the ocean, or the Alps. We can imitate fruit, but not a tree; flowers, but not a pasture; cut-glass, but not the rainbow. All pictures in which deceptive powers of imitation are displayed are, therefore, either of contemptible subjects, or have the imitation shown in contemptible parts of them, bits of dress, jewels, furniture, etc."

Another, and perhaps the chief reason why imitation should be stigmatized, is because it attempts to "tell the whole story," and the resultant lack of *suggestiveness* fordoes that agreeable excitation of the imagination which is the source of artistic pleasure.

In considering the subject of imitation, then, let it be remembered that imitation is *not* truth, and that an imitation does not require the accurate presentment of *any truth whatever*; that imitation can only occur on low planes, and that its pleasure has its rise in the lower and more sensual faculties; that imitation can only be exhibited in paltry subjects, or paltry parts thereof; that imitation calls the observer's attention from the thing to be expressed, to the vehicle of its expression, and, worse yet, to the visible falsity of that vehicle; and that imitation, wherever the opportunity is offered, finds expression in an approximate repetition of foibles and short-comings, for things *really great* must be *possessed* before they can be expressed.

The end of art is to express, with efficient technique, an idealized concept of nature, an ultimate which imitation, if engaged in, will invariably fordo. The artist shows what he perceives in the *soul* of Nature, the imitator only her outer garments.

To be continued.

MIRACLES IMPOSSIBLE.

WHETHER or not we accurately sight a material or mental object is dependent upon two things, viz; whether or not we occupy a correct stand-point from which to critically inspect the object in question, and whether or not we have eyes with scope sufficient to comprehend the view. For many centuries large numbers of the human family have quietly settled down to the idea that miracles were simply matters of fact; therefore the thought that a miracle was in itself an absolute impossibility was never indulged in, or even so much as dreamt of. Of late years, however, the thought has

impinged upon the minds of many with irresistible force, and these persons are now declaring, with all the insistence and emphasis at their command, that such a thing as a miracle is an absolute impossibility.

Before going deeply into the subject, it may be well to understand what we are talking about. In the first place then, what is a miracle? Webster defines it as "An act or event beyond the *ordinary* laws of nature: (the italics are my own); theologically, an event contrary to the *established* order of things." Admitting this definition to be satisfactory, it is evidently only a limited or restricted one; for it will be seen that the words we have italicized provide a way of escape for thought, since the term "ordinary" implies something extraordinary, and the term "established" suggests something not established. This limitation is intelligible on the basis of our remark in the first paragraph of this article. The belief in the possibility of miracles may have its rise in the deficiency of those who entertain it; while from an accurate stand-point miracles may actually be shown as quite "ordinary," "established," and simple matters of course; and if so, not miracles, at all, but themselves a declaration of the impossibility of miracles. From the stand-point of perfection — the stand-point of Divinity—there is no more reason to believe a miracle to be possible than to believe that God is able to deny Himself. He cannot do the latter, simply because whatever He is, that He must and will always be, do, and appear, to such as are fully able to see and judge Him as He is. Whatever He is, does, or manifests Himself by, is His nature, and that which of necessity pertains to Him; consequently, as He cannot deny Himself, He cannot do anything save from His perfect nature; and this is an admission that a miracle is in itself, even to Him, an impossibility.

What may be done by any thing or creature, is necessarily and entirely a question of the degree of life which it possesses. Life may be, and in some cases is, very low down; and it may be, and is in other cases, very high up. In proportion to the degree of life possessed will be the power and scope of that life. All life is Divine; there is no life, nor any possibility of life, save that which is derived from, and maintained by, the source and fountain of all life. But there are widely-varying *degrees* in that life, so that it may, in some cases, be held in such an imperceptible quantity as not to be recognized in the ordinary way; and this is the case with reference to all that which is now called inanimate matter. A degree of life is possessed by every atom of matter; but, as things rise in the scale of being, a greater and a still greater degree of life is enjoyed, and consequently greater potencies manifest themselves in proportions similarly graduated. The lowest degrees of life are found in the mineral world; the vegetable holds life in a much higher degree; the animal still higher, and man yet higher still; for even the most degenerate man possesses life somewhat in excess of the lower animals; but those who follow Christ through the regeneration, come — as a certain and necessary consequence—to possess life, as Christ says, "more abundantly." All the fullness of the life pertaining to the Godhead dwelt in the Christ bodily. This life was the natural source of all the powers he displayed, and he displayed none that his followers may not seek to emulate, provided only they rise into that life whence He came, especially to place that life in the possession of man. "I am come," said the Christ, "that ye may have life, and that ye may have it more abundantly."

All the mistakes which sit so easily and naturally on man's shoulders, arise from the two-fold nature he possesses, but which, hitherto, he has

not shown sufficient discernment to detect and admit, nor to correctly estimate. Man has a self, or purely animal life, giving him individuality, personality, and a very marked limit of power; he has also an inner or spiritual life—latent or asleep it may be, but he has it — and that is necessarily linked with the Divine, and consequently with unlimited and universal life, and power. One or the other of these, however, must be ignored, in order to allow the remaining one to be dominant. As a rule, it is the inner one that is ignored, and, in all such cases, the outer one is felt and shown, and the higher powers that are only possible to the inner and higher life, are necessarily wanting. Just as certainly, however, when the outer life is ignored does the inner life assert *itself*; and then the powers belonging to it, and which are quite natural on its plane, are matters of course, the more abundant life of the Christ appearing in that individual, and manifesting itself by the working of those wonders, — even the greater works of the Christ, which he declared should be made possible.

The best and sharpest definition of the varying grades or degrees of life within the scope of human possibility, is given by dividing it into material or animal, mental or soulful; and spiritual or celestial. By attaining to the highest, the others are not necessarily dispensed with, but they are thereby elevated and refined, and from them, every element at all depressing or degrading is eliminated. It is not accustomary or popular in these days to discriminate between the soul and spirit, and to show them as being two distinct phases of life; but, if it is essential to a clear understanding of the subject, and a plain presentation of the truths, such discrimination must be made. The fact that the spiritual man enjoys and employs a high, or very high, order of intelligence, may either prove that the soul-powers have been elevated and refined by the higher action of the spirit upon them, or that they are peculiar to the spirit. But the New Testament speaks of the soulful man as not having the spirit. In Jude 19, also in 1 Cor. II, 14, it speaks of the soulful man receiving not the things of the spirit of God for the same reason. This being the case, we prefer to accept the alternative thought which admits the Scripture's teachings, and which is, that the intelligence or reason is that quality or degree of life belonging to the soul, as distinct from the spirit; and that the spirit has intuitions, illuminations, or inspirations, which have a great deal to do in elevating and refining the intelligence, and bringing it up to its own spiritual level. The doctrinal and dogmatic stage of Christendom's career so far has not been at all satisfying, simply because it has only been soulful or intellectual. It has not been at all inspirational or intuitional; hence it has exhibited all manner of parties claiming the right to set up their own limitations and boundaries whereby to take to themselves adherents, or to reject them. A literal translation of Jude 19, gives this; "these be those making boundaries for themselves, soulful men, having not the spirit." Christendom has accurately filled up this prophetic outline written by Jude, even to this very day. She has not entered upon or enjoyed spirit-life, only the intermediately soulful one, causing all her doctrinal stands and fights; and hence she has been compelled, from her very deficient stand-point, to view everything done in past centuries by means of spirit-life and spirit-power, as being miraculous.

Again, we affirm that, from the stand-point of perfection, miracles are an impossibility. From the stand-point of *imperfection*, however, miracles are not only a possibility, but even a necessity. Take the lowest form of human life, lacking anything like "mentality" or soul-force, and being

very nearly, as nearly as man can be, allied to the purely animal. The only forces such can command are what are termed brute or physical force. The untutored aboriginals of many lands are, therefore, a very apt illustration of brute or physical force, and of this physical or material force *only*. But let what are termed civilized people come amongst such savages, with the soul-culture they exhibit in the fashioning and use of the electric telegraph, the steam-engine and railway, and all of the many illustrations of the mental force they command, and, to the aboriginal, on his lower, animal plane, these doings will actually appear to be nothing short of miraculous. Why? Because of his own low attainments in life. Because he lives only in the outermost,—his merely animal nature. From his very imperfect standpoint, not having unfolded his interior, soulful, or mental nature,—that which to him is apparently beyond the bounds of possibility, must be regarded as a miracle! Having clearly made that point we can see how to make the next as clearly. The soulful man, whatever his attainments, cannot, as history shows, command the life and forces pertaining to the spirit, simply because he has them not; therefore, to him, every exhibition of spiritual life or power, is, according to Webster's definition of a miracle "an act or event beyond the *ordinary* laws of nature," or, "an event contrary to the *established* order of things." Were it otherwise, and he occupied the spiritual plane, and enjoyed its life and potency, these acts or events would then come within the range of "ordinary" and "established" ones, and, therefore they would be no longer viewed as miraculous. Christendom has been for many centuries furnishing the clearest of proof that she did not occupy the spiritual plane of life and power, and that is evidenced by virtue of the very fact, that she has quietly and meekly settled down to belief in miracles. By so doing she has, so far as her present standing is concerned, signed her own death-warrant.

The entrance into the kingdom of heaven is within the possibilities of all possessing and employing this spiritual power. Isolated persons have passed its portals all adown the ages, and, in doing so, have abundantly illustrated and verified all that for which we herein contend, viz.: that, to the true spiritual man, those things which others may account as miracles, are only the most natural employment of potencies, as common to, and inseparable from, the highest life of man, as are the lower ones to those who contentedly and energetically occupy those inferior planes. None are in the ethical condition called for distinction's sake "the kingdom of heaven," who are not in the conscious possession of that life, and its attendant powers. That condition is inseparable from an expression of *universal* love, in contradistinction to love of world, or sect, or family. It is a state of calm contentment and peace, and of never-failing joy. Those in it cannot feel concern about themselves, or any that belong to them; no: they positively *cannot* do it, because they never fail to realize that whatever happens is just that which is the very best for them under the conditions producing it. Selfishness could no more live in those actually within this "kingdom-of-heaven" condition, than the physical body could live in fire.

Men cheat themselves continually and egregiously into the belief that they are subjects of the reign of heaven, in the special and distinctive sense with which the term is employed in the sacred Scriptures, when they are incapable of showing anything of the special life, power, or virtue appertaining to that state. And when such boldly come forward, and assume to be what manifestly they are not, only they do not know it, they

are presuming as much as a colored man would be who dogmatically affirmed that he was a white man. Those who have been born of God, and consequently into spiritual life and power, do not need to clamor about it, for they cannot hide it from their fellows; they speak as the spirit gives them utterance; and regularly, and quite as a matter of course, employ in some way the abounding life, energy, and power of the spirit. If they are truly filled with the spirit of God, the demonstrations of that spirit will appear in their lives, so that it must be seen and admitted by all save the perverse and the prejudiced. At all events, they will enjoy and employ a life, and its attendant forces, which will enable them to do what the soulful man accounts as miracles, and if he does not acknowledge the works as of God, his only alternative is attributing them to "black-magic," or to infernal agency.

Christendom has erred in not knowing the Scriptures, nor the power of God. She does not, of course, see herself in such a predicament; but she shows herself to be there by her quiet asseveration that the powers of the spirit are miraculous. In every way she declares herself to be soulful, and to lack the spirit; and yet, when thus charged with marked deficiency, she will proudly and loftily resent it. All her denials, however, are not as one feather's weight in the scale of evidence against the preponderance of testimony on the opposite side, with which testimony her history is everywhere interlarded. By her words she must be either justified or condemned. She declares all the doings of Christ and of his apostles to be miraculous; and she does this because she lacks experience in, or knowledge of, the lives that produced them. Thus she legibly has written her own condemnation, and all that she may find now to say for herself in palliation of her mistakes will avail her nothing. Out of her own mouth stands she condemned as a wanting and wicked servant. Fortunately she may at this—her eleventh hour—open her eyes, grasp what she has blindly missed, and so escape her doom.

THEODORE WRIGHT.

GENERAL AGENCIES.

THE brief notice in the June Esoteric under the above caption has been the means of awakening wide-spread interest among those of our friends who desire to see esoteric literature more popularly circulated.

Our aim is to secure some reliable party in each state thoroughly competent to establish and conduct in a successful manner, sub-agencies in each county of the territory, over which he may have control. These county agencies may be again divided, until at last we may see every principal city and town in the United States provided with an Esoteric Agency. This however, is an after-consideration, the main point at present being to create *state agencies*, by putting thoroughly competent and reliable men at the head of the movement, in each state and territory from Maine to California. The slight effort thus far made in this direction shows us, beyond doubt, that we must look to this method for the more general and popular appreciation which our magazine and book publications are destined to excite. We believe that success, not only in the point of circulating books which cannot fail to elevate all who desire spiritual and moral growth, but also *financial* success awaits the wide-awake man who enlists his efforts in this work. We propose in all cases, to give our agents as complete protection as any publishing house in America can give those who are working in

like capacities for them. Encroachment upon territory will not be allowed, and every effort will be used to forward the interests of those who work for us, and to supply them with goods on terms which shall allow them a liberal margin of profit.

The conditions required are few and simple. We wish satisfactory references, and shall require each General Agent to purchase at least one hundred dollars worth of books, at discounts to be arranged by private correspondence.

Immediate communication is desired with all parties interested in the above briefly-outlined plan.

In the hands of a capable man, a state agency for our publications should be a very remunerative affair, for, by careful appointment of sub-agents and private canvassers, he should be able to do a large business. Especially is this true in view of the fact that, when under our protection, he will meet with little competition, since the *occult* literary field is not crowded as is the case with other kinds of literature.

We trust that those who are in earnest in this work will let us hear from them at once, lest, through delay, they find their state already apportioned to others.

The sale of occult literature is rapidly increasing, and our offer will furnish a valuable opening for many earnest men and women.

Address early communications to President Esoteric Publishing Co.,
478 Shawmut Ave., Boston, Mass.

EDITORIAL NOTES.

"NAKED Eye Astronomy" from press of other matter, is crowded out of this issue. The subject will be resumed in August number.

WE have a few copies of the tables giving the Moon's positions for 1890 and 1891 which will be forwarded post-paid at ten cents per copy. These tables can be inserted in the first and second editions of "Solar Biology," thus making the old books as complete and useful as the latest edition.

OWING to a mistake of the compositors in setting up the article "Uses of Solar Biology," a misconception of the subject would be likely to be formed in the mind of readers, which would prevent a clear understanding of the science.

On page 514 of June Esoteric, where the correspondence is shown between the signs of the zodiac, and different departments of the human body, the sign ♌ (Leo), is given as governing the circulatory system, then the article should read; "♍ (Virgo), corresponding to the digestive system, and the solar plexus;" then follows ♎ (Libra), and the rest of the signs in their order. This connection brings ♍ (Virgo), in its proper place, as the representative of the solar plexus, instead of ♌ (Leo), as given in the last number of the magazine.

Since the publication of the article so much fresh interest has been excited that a request has been made for a series of articles treating the subject more in detail. In compliance with this request such a series will be given, commencing with the ♌ (Leo) number, and viewing the subject from different stand-points with occasional delineations of persons who are well-known, from their dates of birth, thereby proving the value and utility of the science. Questions will be answered, and persons interested will confer a favor by sending day of month, year, as well as place and hour (if possible) of birth of prominent men and women.

A letter recently received from a subscriber in Connecticut evidences the longing for light which is so prevalent among the people. After asking several pertinent questions the writer closes with these words; "Will you please enlighten me? These few lines are sent to you, for light upon what may be an important subject." The questions referred to will be answered by Miss A. G. Payson in the next number.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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JULY 22 TO AUGUST 22.

[No. 2.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

BY VIDYA-NYAIIKA.

PRACTICAL APPLICATIONS, (CONTINUED).

We all remember to have been attracted by certain tones, and repelled by others, and that, even with the same persons, there are times when their speech is pleasing, apart from the words or ideas expressed, while at other times, the same words or ideas would sound harsh.

When we consider that the very tones in which we speak are filled with powers for good or evil in their action upon ourselves and others; when we remember that the emotional effect of the tone-quality of our own voices leaves indelible impressions upon our very structure, and upon the mental and moral integrity of those who hear us; when we remember that every evil in our action and thought is expressed in our intonations, and that these affect our body, heart and mind, as much as the bodies, hearts and minds of those who hear us speak, we will not only be careful of every word we utter, but we will be careful that they shall be spoken in tones capable of leaving only good effects upon ourselves and others.

When we remember the persuasive power of the voices of those who are great and good, and are animated by a noble purpose; and when we meditate upon the power which this gives them to work effectively for the good of others, we are brought to strongly feel the need of the ability to use these forces for our own more effective work among men and women. And when we remember that these overtones of the human voice produce in the hearer emotional and mental states corresponding to those of the speaker, and prepare the way in the mind of the pupil either for the reception or rejection of your instructions, we are led to feel the great importance of a practical knowledge of tones, and of their relation to emotions, in order that our voices may be our best letters of introduction and recommendation, and that our tones may assist us in persuading people to do as we wish them to do.

It is obvious that a knowledge of the intonations and tone qualities of voices will enable us to physically diagnose defects of mind and body, moral obliquities and tendencies, and to determine by short observation, the most immediate, real soul-needs of a pupil.

According as the harmonics of the voice are in excess or deficiency, as

compared to the normal voice, can it be determined what emotions are inharmoniously developed.

The amplitude-ratios of the harmonics will enable us to determine the mental and moral weaknesses most immediately operative against the success and welfare of their possessor. These moral abnormalities of character find expression more extensive than in mere tone-qualities; they extend to the rhythm of the speech, accentuation, cadence, and all those qualities of voice and gesture constituting all the different varieties between perfect and imperfect delivery, — and all these factors enter into an estimation of the character of the pupil. The delivery may be a broken, hesitating jumping collection of short, unfinished sentences spoken in pure tones; it may be a series of long sentences, and definitely rounded periods, spoken in words deficient in vocal intonation; it may have unnaturally *placed* or *improper* accents; its fault may be a too rapid or too slow manner of speech, or it may be an otherwise perfect delivery marred by some metallic harshness in the tone which will enable the examiner to determine the immediate moral needs of the pupil.

It may be that an intense and definite conviction regarding philosophical matters will remove the weakness in one pupil; in another there must be a long culture to bring about a sincerity in the mind and heart, before the circumflex inflections indicative of this weakness, can be removed from the speech. If the tones are expressive of hate, there must be a long course of culture developing love for everything that exists.

If there be lack of sweetness and gentleness in the speech, do not expect to remove it by an elocutionary drill; you must teach the soul to feel and sympathize with a suffering world, by a long course of practical work among the people. Do not expect to remove the lip contortions and word accentuations indicative of lying by formula for practice. There must be a course of study of Nature's laws and methods, experimentally carried on, until there is developed a mental and moral integrity, and then the voice will indicate the character. The majestic, orotund utterances of an orator are born of the sublimity of his own feelings, — they can never come from the lips of the unimpassioned declaimer.

The lullaby soothes the child best when it comes from a restful heart and spirit. The tones in the voice of anger produce a feeling of fear in the breast of the victim, and, to eradicate from the voice the harmonics born of an angry disposition, the speaker must feel the effects of love, and assiduously cultivate the emotions of kindness and pity.

It is unnecessary to include in this list the numerous shades of anger, revenge, hate, disdain, insincerity, irritability, cunning, distrust, perfidy, etc., capable of expressing themselves in the human voice, and of throwing their poisonous effects upon all who hear their vocal expression. There are no moral weaknesses, no criminal impulses, no mental deficiencies the existence of which the human voice does not betray. On the other hand, there are no noble impulses, no merits or kindnesses, whose praises are not sung by the voice.

The presence of those harmonics indicative of weakness and sin are as guide-posts enabling us to direct the moral education of their possessor.

The G R methods are briefly as follows. The moral obliquity, and mental weakness having been diagnosed, the pupil proceeds to rectify the underlying mental and emotional conditions.

It would be entirely useless to teach the proper form of speech and

tone, while allowing the mental condition to remain the same. The *cause* which produces the defect in the tone must be *removed*.

It might be possible, if the pupil were a good imitative actor, to teach him to speak in tones from which the evidences of the moral weakness had been eliminated, and he might be able to do this with sufficient adroitness to deceive many, with reference to that one weakness, but he would add to his voice the harmonics of insincerity or artificiality, and while the mask of the sheep might hide the wolf, it could not hide the fact that he was *masked*.

EXAMPLES.

The method of eradicating moral weakness *consists in assiduously cultivating the opposite quality*. If the weakness be a lack of sincerity, the pupil is required to practise being sincere so many times per day, and with repetitions so frequent that it becomes a habit. During this period of practice he must be absolutely truthful under all circumstances. If the weakness be that of an indefinite, indecisive, indistinct articulation, consisting of broken sentences with halting intervals between, — if the words be spoken with an uncertainty, without any rotund quality, and as if the speaker were afraid someone would hear them, a defect indicative of lack of mental coherence and definite convictions, — his culture must be directed towards the formation of convictions regarding truths of the nature and relation of simple phenomena, and the study must be systematically continued until there has been built up in his mind a logical system of related facts and principles, of the truth of which he is personally certain; and he must be required to teach these until all evidence of his former weaknesses has been eliminated from his speech. Indecision in the articulation of words — the absence of the vocal elements of speech, and the undue emphasis of the consonants — is a widely prevalent error of greater importance than a mere matter of poor elocution, and one which no elocutionary drill can remove.

When a man knows whereof he speaks, when he is filled with intense and burning convictions regarding a matter, when every part of his subject is familiar to him, and when all parts of it are systematically arranged in his mind, he speaks as if every word were a coin freshly struck from the mint, — and sentences follow each other as regularly as if written out beforehand. *Indistinct words* are born of *indistinct ideas*; broken and halting sentences are born of a lack of mental continuity; the absence of full tones and carefully enunciated words comes from a lack of appreciation of the importance of the subject, or from a failure to understand it; and hesitation between parts of sentences, and the habit of leaving them unfinished, indicates the speaker's own mental uncertainty.

It is evident this cannot be removed by a drill upon certain sentences, or set pieces: its removal requires the re-training, and re-formation of every mental habit, and the education of the mind and soul in a most general way. He must form the habit of talking frequently and positively about things which he thoroughly understands and believes. The eradication of these defects accomplishes more than the improvement of his speech — it makes a careful, prudent and wise man of one who, hitherto, had been weak and injudicious.

The object may be the removal of harsh, unattractive, and repellant tones and discords from a voice otherwise perfect.

The removal of these tones means the replacing of an ungenerous, cruel disposition, by a kind, all-loving, sympathetic nature.

Whatever there may be in music, poetry, or art, capable of exciting sentiments of pity or tenderness, should be resorted to many times daily, the object being to produce such a frequent recurrence of the feelings of tenderness and loving kindness, that there shall be no opportunity for feelings of the reverse kind.

The practical circumstances and events of life must be daily used for furnishing actual tests of these feelings.

Suffering people and animals must be ministered to in the most tender manner, until the kindly part of the pupil's nature so completely dominates, that no room can be found for opposite emotions.

G. N. K. R. RULE OF WARFARE AGAINST THE EVILS.

An important rule of practice is to prevent the formation of an ungenerous feeling or thought, by stopping it at its very inception by thoughts of an opposite character, initiated and maintained by force of will, until every vestige of the former emotion has perished.

If you find rising in your heart a sentiment of hate towards any creature in the universe, immediately destroy it by forcibly forming in your mind and heart sentiments of love and sympathy for that self-same creature, and continue it until you can never again feel anything but love for that object.

The above rule applies to all the evils and passions. We cannot learn correct speech by being taught that certain words and phrases are ungrammatical: we must practise correct words and phrases until we form a habit of using them. In the same way, we can never eradicate the evil emotions by being taught that they are wrong: we must practise the proper emotions, thoughts and feelings until they become habitual,—until it would be as unnatural for us to entertain an emotion of hate or revenge, as it would be to use some very awkward form of speech.

In accomplishing this frequent repetition of the desirable emotions and feelings, we can call to our aid nothing so serviceable as tones.

Music, Melody, and Harmony and their handmaid, Song, should be brought into daily requisition; but it is to simple tones, accompanied by their variable harmonics, that we must look for our greatest aid. This will require, in the Halls of Practice, instruments for the production at will of harmonics and their relative variations.

At any time of day, when needed, these tones can produce in an intensified form, whatever emotions may be desired, accompanied by their appropriate physical and mental conditions.

These exercises gradually produce an ascendancy of the desirable over the undesirable emotions, and, from lack of use and repetition, the entire disappearance of the undesirable; and, in course of time, the bodily structures and modifications through which the evil emotions found expression, will also disappear; the voice will be free from the tones indicative of these evils, will have taken on the structures belonging to the desirable emotions, and will give them expression in the tones of the voice, habits of speech, feature and gesture.

THE PRACTICE OF THE PROPER 37 TONES.

While this course of culture is being carried on, important aid is derivable from continuous practice in the use of those voice-tones expressive of

the emotions which are intended to be cultivated. To continually speak in tones of gentleness, as an artificial practice, will gradually develop the corresponding sentiments.

This is true in other departments of culture. It is difficult to act silly while the body is maintained in the attitude and pose of dignity. It is almost impossible to deal in dishonorable trivialities while the shoulders are erect and the bearing magnanimous. While sitting in a kingly attitude and maintaining an air of supremacy, it is quite difficult to talk of trivial subjects. A friend refused to mimic a lunatic long at a time, because it made him feel crazy. In fact, to maintain an attitude, gesture, or bearing, typical of some attribute of the mind or heart, will, in a short time, produce that attribute.

The same is true of vocal tones.

By constant repetition and reiteration of those tone qualities typical of certain emotional and mental characteristics, there is gradually produced a growth of these qualities. The pupil should not be allowed to repeat these tones during his development, unless the harmonics of his voice have been carefully measured, and unless, during practice, he can hear the proper tones when artificially produced. In this respect the practice of no two pupils can be alike.

Each devotee must pass alone through the Halls of Learning.

A single tone of a few seconds' duration will be sufficient to produce the emotional state desired, and this state is maintained by a rhythmical, vocal intonation of the same tone, after the manner of a chant or mantra, and the appropriate mental state is superadded by the sounding of a tone whose seventh harmonic is augmented.

It is, of course, highly important that these tones, which serve as standards, shall be absolutely accurate, and perfectly typical of the moral state to be developed.

It requires the use of an instrument capable of producing every pitch of sound, and of giving at will, simultaneously with the simple notes, every harmonic of those pitches, and also every possible variation of relative loudness of the harmonics to the simple tones, as well as of the harmonics relative to themselves; and this instrument is sacred to the use of those prepared to profit by it. It is an observable fact that the repetition of a sad tone will lower the pulse and depress every vital function, and that cheerful tones have an effect precisely opposite.

It is said that Henry Clay could pronounce the words, "The days that are past and gone," in a manner so effective and mournfully pathetic as to bring tears to the eyes of his audience. The story of Chiron, of Pan, of the Siren, and of the flute-players who could charm the birds, are but mementos of the universal belief in the power of music and tone.

If as an unstudied art, and while ignorant of its underlying philosophy, we are able to cast over the body and mind, by means of an æolian or vocal tone, an enchantment more wonderful than can be worked by poems, melodies or orations, what magic power may we not expect from those who have grown familiar with the science of harmonics, and have become skilled in the application of tones for specific purposes?

POPULAR MISUNDERSTANDINGS.

There are those who will at once cry out, "black-art, wizardry and magic!" and who will endeavor to cast upon a noble and divine science the odium of persistent popular prejudice and ignorance.

The tremulous dame will immediately dream of innumerable instances of the misuse of such a power. Lurking in the inner recesses of the minds of ignorant persons is an active consciousness that, if they were in possession of such a power, they would use it for selfish ends and personal laudation. It is a trite saying that forces for good are capable of being used for evil.

Having in mind a man whose voice is tremulous with virile power, who by long culture has obtained complete mastery over the harmonics and intonations of his voice, they imagine him going about casting emotional spells upon those whom he wishes to use for ignoble purposes.

They conceive the voice of love and sympathy as eloquent in persuading an unsuspecting victim to do something self-destructive. We are most happy to say authoritatively — upon the authority of *all that is* — that the misuse of these wonderful powers is simply *impossible*.

No one capable of misusing the power can ever obtain the mastery of it.

As long as there remains in the heart the possibility of using a knowledge of these forces for selfish ends, so long that knowledge can by no possibility be obtained.

THIS IS A STARTLING ASSERTION! It is commonly believed that nearly all that is of value in human knowledge is taught in the schools, or has been printed in books.

That there is a sacred knowledge, obtainable only by those who lead sinless lives, is an idea that has been scouted. Is there in reality a knowledge and a power unattainable even by the most intellectual person, so long as there remains in his heart the slightest traces of anger, hate, or resentment?

Studies of Oriental literature give us no light upon this subject; and we know of no instance in any language where any proof, or rational explanation, is given of this fact. The G. N. K. R. claim to be in possession of a vast collection of knowledges, and of numerous arts and forces hitherto unknown to any of the societies, schools, or peoples of the world. They claim that these knowledges cannot be indiscriminately taught to the public, and that they have a rational, as well as divine sanction for keeping their knowledges and secrets most carefully guarded. They offer to deserving, initial religious movements whatever material or scientific aid they need in order that there may be in such movement a nucleus through which worthy people may gain access to these knowledges, as fast as they are prepared to receive them; and they unhesitatingly affirm that no persons can acquire the powers belonging to these knowledges while any of the evils are operative in their hearts. It is claimed that every vestige of selfishness must be eradicated from the heart before the studies for these attainments can be commenced. They state that in some instances these knowledges, if taught to the unprepared, would place dangerous implements in the hands of the untrustworthy and unskillful. That, while it might be possible to teach in a didactic way, the principles and items of knowledge belonging to a certain force, or to a certain human power, yet, until the pupil could acquire a natural skill therein, by virtue of his own natural capacities and development, this knowledge could be of no advantage to him, but would, in the majority of instances, be positively dangerous. If it can be shown in some one of the domains of scientific investigation, that there is an order of attainment and skill far superior to a mere knowledge of the principles thereof, and if it can also be shown that, at least in this particular do-

main, there is an order of attainment and skill absolutely unapproachable by those who are capable of anger and selfishness, then we will have laid for the first time a completely rational and scientific foundation for a great ethical and moral superstructure, and for a demonstration of the great moral law which forms the basis of the *secret work* of the G. N. K. R.

(TO BE CONTINUED.)

NAKED EYE ASTRONOMY.

BY CHAS. H. MACKAY.

Number Five.

THE beautiful group of stars known as the constellation of Scorpio may be easily found at this date. About the middle of June * Scorpio occupies a position directly south at 10 P. M., and may readily be located by the brilliant red star, Antares, which indicates the Scorpion's heart.

Sagittarius was nearly in full view at the above mentioned time, and just now may be easily recognized from having the planet Jupiter within its boundaries. Jupiter will be noticed shining with a most brilliant, steady light, unlike the brilliancy of Antares however, the latter sparkling and flashing, from the fact that he shines from light of his own creation, while the planet's light is reflected from the Sun.

The other constellations now in view are Virgo, in the south-west, of which Spica is the principal member; Libra half-way between Virgo and Scorpio; Bootes slightly to the west of the Zenith-point, with Arcturus as its principal star; Leo, well toward the west, Regulus being its brightest member; Corona Borealis, or Northern Crown, directly overhead; Hercules a little farther east, and Lyra slightly toward the north-east, the latter having Vega, a brilliant white star, as its brightest member.

NOTES.

There are comparatively few people who know that the Moon always presents the same hemisphere Earthward. Such, however, is the case. No human being has ever been privileged to look upon both hemispheres. The reason for this is found in the fact that she revolves on her axis in exactly the same time that she performs her monthly journey around the Earth, namely about 27 and 1-3 days.

* * * * *

The true surface of Venus has probably never been seen. That which we behold is the atmosphere by which she is surrounded. The light and heat received by her is far in excess of that received by Earth. As to her habitability it is not unreasonable to suppose that beings somewhat resembling man may find there the environments necessary for their existence.

A great tax may not be imposed upon the imagination if we assume that both Mars and Venus support beings very much like ourselves. Perhaps, of all the planets of the Solar System, Mars is the most like the Earth in many important features, and is most likely to be inhabited by beings resembling the human race as it is known to us. While the surface of Venus

* This article was written for July Ecoteris, but was crowded out from press of other matter. The position of Scorpio, as well as of the other constellations mentioned above, are some degrees farther West at this date (July 20).

is doubtless capable of supporting all of the lower orders of life, yet it is doubtful if beings constituted like ourselves could exist there.

When long ages shall have passed away, and her atmosphere rarefied and become more like the environments of Earth and of Mars, then may follow the appearance of beings resembling man. When that period in the history of Venus is reached, the inhabitant of Earth will be infinitely higher in the great path of progress, owing to the refinement of the elements by which man is enveloped and upon which he subsists.

* * * * *

It may be counted a certainty that space abounds in opaque bodies which were destined to subserve the same, or higher, ends and purposes which Earth subserves at the present time. Wherever a sun exists, about that sun as a centre, numerous worlds are performing their periods of revolution and rotation in their several creative states, even as the worlds within our own system.

Many years ago the theory was advanced that variable stars, like Algol in the head of Medusa, Mira in the Whale, and others with regular periods of variability, owed their changes to the influence of opaque bodies. It was supposed that these bodies regularly came between their primaries and the Earth, thus shutting off a part of the source of light to such an extent as to cause a star of second magnitude to 'appear, for a limited period, of third, fourth, and even of less magnitude.

This theory, like many others connected with astronomical research, seems most reasonable when it is least thought upon or investigated. Divine law in the sidereal system must be very different from anything known to man, in order to reconcile this with the laws and principles already known relative to the Solar System. An opaque body of sufficient size to dim the lustre of our own primary, at a distance where he would appear of a brightness comparable with the nearest fixed star, must be vastly larger than any member of the planetary family. A body large enough to cause the changes known to take place in certain variable stars, would approach the volume of the star itself, and consequently would, in the natural order of creative processes, be self-luminous, and nearly as plainly visible as the star eclipsed.

Our own Sun is supposed to be a variable star with a period of eleven years. The maximum period of the number and extent of spots upon the Solar disc occurs at intervals of eleven years, and it is probably to a like influence that we must look for an explanation of the variability of fixed stars.

The phenomena attending stars known as "new," or temporary, must be accounted for upon some principle other than the possibility of the existence of opaque bodies lying in range of earthly vision, and causing such phenomena, for, while these bodies might, in a small degree, arrest the light of distant suns for a short period, they could not by any means completely hide the light of enormous suns for years, and even for ages.

Another cause of variability in the light and heat manifested by certain stars, may be the fact that such stars owe their full brilliancy to the favorable situation of double, triple, or multiple members, the collection appearing as one star to the naked eye, and, in some cases, even to the most powerful telescope yet invented. Especially may this be true of stars whose variability progresses very slowly.

The star Castor, of the constellation Gemini, is made up of at least two members, a larger and a smaller, and may be classed with those stars whose changes in lustre proceed by steps almost indiscernible. The revolution of these two members around their centre of gravity is performed in about 350 years, and if, at certain sections of their orbits, they appear nearly in line with each other and the terrestrial observer, and at other points they are at right angles with the point of observation, then the slow change in appearance of Castor may be accounted for.

If successive observations have confirmed the supposition that Castor and other stars are slowly decreasing in brilliancy, the period must also arrive when the order will be reversed, and these stars will regain their former magnitude, if the changes are due to variation in orbital movements.

The variations in Algol mentioned above, are comparatively rapid, the entire period occupying less than three days, and they can scarcely be supposed to be caused by the same influences that may produce the wane of Castor's light.

* * * * *

The phenomenon known as the zodiacal light, which all have admired, is now a pleasing spectacle of our summer evenings.

It is supposed to be reflected light from an innumerable band of meteors, the position of which is somewhere inside the orbit of the planet Mercury.

Too minute to be examined individually, and too near the Sun for continued observation, they come prominently to notice after sunset and before sunrise, when the atmospheric conditions of Earth are most favorable.

The plane of their orbit is supposed to correspond nearly to the path of the ecliptic. This conclusion is arrived at from consideration of the fact that the zodiacal light is always extended nearly in the same direction which the Sun seems to follow in his daily journey across the heavens.

There are many theories concerning this phenomenon and its effects, and it is enveloped in more or less of the inexplicable.

It has been asserted that a planet of considerable volume, almost equal to Mercury, in fact, occupies a place within the limits of the space where the zodiacal light is seen. At each eclipse of the Sun careful search has been made for this intra-Mercurial member. There was a time when "Vulcan" (for such the new planet was named) was an accepted fact, but later and more careful observations have brought no confirmation of the existence of a body of any considerable size between Mercury and the Sun.

To be continued.

THOUGHT is not the product of the human mind, but external to it; that is to say, it is not original in, or created by, the human mind. Say to a man that he does not create his strength, but borrows it from the grain and flesh which he eats, and he at once comprehends and agrees with you; but inform him that this physical truth has an exact mental and spiritual analogue, and he is dumfounded. He cannot bring himself to see that his brain is nothing more than an ineffably delicate seismograph registering the subtle tremors occurring in its environment. Those minds which have the keenest perceptions possess, as it were, magnetic needles so wonderfully wrought that they swing into line with truths utterly unperceived by those less acute minds belonging to the mass of mankind. (Ed.)

A PRAYER FOR KNOWLEDGE.

BY MELVIN L. SEVERY.

INVOCATION.

Sak Akbar's Vision.

(CONTINUED FROM JULY NUMBER.)

SAK AKBAR had a vision in the which
 All love, divine and human, withered to
 A poor, faint, weakly, church-yard thing,
 And then fell prone in death, — a seared, shrunken leaf,
 Replacing the sweet Eden-garden of
 The heart, whose meteoric blossoms are
 But sparks off-stricken from the fathomless
 And infinite love of God. This the sight
 The Hindu saw, in his, Sak Akbar's, words;
 "My camel tethered, I did lay me down
 In heat of desert sands to rest. My heart
 Within my breast, — an irksome, leaden doubt, —
 Most heavy throbbed, and pulsed such hideous and
 Dirge-racking fears upon my brain, that in
 The very bite of desperation I
 Did cry aloud to Allah; 'Speak, Thou most
 Adored, most holy Lord, and lend me hope!
 The Nile-worm nesteth in my soul, and I.
 Am sore distraught. O Allah, I am full
 Of dire surmise, and all my breath doth turn
 To voice of questioning. I know Thou art;
 But how, O holy One, know I Thou smooth'st
 My path, and lookest to the placing of
 My feet, lest they should go astray, or slip
 In virtue? O what proof have I Thou dost
 Concern Thyself with those so far beneath
 Thee as mankind? If Thou dost love me, then,
 O Allah, make me to see it, that I
 No longer may esteem myself a speck
 Upon a fierce and elemental sea,
 Unguided and uncared for, — on the tines
 Of forces roughly limitless, that do
 Their lack of thought replace by torrents of
 Surcharged power, — but a feather, to whom
 The slightest and most slumbrous breath
 Of Nature is full of the whirlwind and
 The hurricane. O Allah! the sure love
 That blossomed in the garden of my heart
 Hath blasted to an awful doubt, within
 Whose calyx writhes my starving soul leashed to
 Uncertainty. Resap, O holy One,
 My drooping faith, that it, above the tares
 That strangle and beset it, may the light
 Of nobler growths receive. O Allah, speak!
 My soul, on knees of supplication, thirsts

Thine answering draught to taste. O hear me, O
 Thou Lord of All! Thus spake my doubts, and thus
 Did Allah answer in a soothing voice
 Whose tenderness was sourceless, and whose low,
 Sweet accent, like the distant gurgle of
 Great waters, smote my sense with gentleness
 Of voiced attar. From the North and from
 The South, the East and West did flow
 Melodious notes, till o'er the spot where I
 Did rest they met in a weirdly deep,
 Soul-thrilling chord, that like a shroud more fine
 Than cloth of wind, spun of the lightning fingers
 Of Indian beauties, did fall upon my doubts,
 And brood each nascent vulture into calm.
 Most tender was the voice; most kind the word;
 But Oh! the sea of horrors to the which
 These eyes were inlets drowned my fearful sense,
 Until my mind through quaking, caught the pulse
 Of Terror, and did learn the frightful rhythm
 Of his heart? Oh! then saw I such dreadful things
 As rear the very hair upon the head
 Of Bravery. Such sights as freeze the pent
 And lucent waters of the eye — but I
 Forerun my story. — I had prayed for proof
 That Allah loved me. Thus spake the Lord;
 'Thou ask'st to know the thing which thou shouldst know
 Without the asking. Open thine eyes,
 Sak Akbar, and behold, thus Allah answers thee!'

I did obey, yet only for a breath,
 For straightway on my lids a clammy, thick,
 And heavy blackness laid an iron hand.
 With sulphurous and loathly odors did
 My nostrils teem. Mine ears, e'en yet agape
 At Allah's words, were so affrighted by
 A hideous din that they did lock
 Their portals fast upon the outer world.
 My very sense of touch did first grow dumb, —
 Discoursing to my mind no thought, — then dead,
 And fingerless, the while my tongue did cleave
 To the vault of its chamber, tasteless, parched,
 And wordless. Drowned in this Cimmerian
 Abyss — this quick-sand of my every sense, —
 My consciousness my only world, I was
 Alone, the centre and circumference of
 My little, selfish world. No thought of aught
 Save self — unloving and unloved. Alone!
 As much alone, O Allah! as was that
 First mountain-peak that reared its dripping head
 Above the seething, glutted waters of
 The mighty cataclysmal waste. Alone!

(To be continued.)

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER V.

The Black-Art.

CAPTAIN Faunce had sailed on Saturday. A few days later I received the following letter.

On board the Liverpool,
At Sea, JULY 16, 18 —

Dear Lang : —

We speak the "Glasgow" this evening, and I feel constrained to write you a few words in partial explanation of my hasty leaving, and shall send my letter by that steamer, which should reach Boston Thursday morning.

First, I must tell you something of my past. I cannot tell *all*, since a recital of details so harrows my soul that I am unfit for anything but bitterness and grieving after having indulged in meditating upon what my life has been.

At seventeen I was heir to half a million. I loved, with all the intensity of my boyish nature, a lady of my own age, but far below me in social standing: this, however, was of no moment to me. The day was set for our marriage. My guardian objected to the union in a mild way, on the ground that we were both so young. This objection, however, I easily overruled, for I was headstrong, and used to having my own way in all things.

One day I was sitting in an arbor on the grounds surrounding the old-fashioned mansion of my ancestors, musing on my approaching wedding, and the bliss which would be mine when at last I really possessed the object of my love. I seemed in full possession of my faculties, and yet, from subsequent experiences, I know that I was but semi-conscious. A form appeared to me,—a lady of such rare beauty that I was at first startled, and then attracted to her by a power so irresistible that I felt as if being her abject slave would be an honor and a pleasure beyond comparison. She was slightly above medium height, had dark hair, a clear, white complexion, and eyes of such brilliancy and expression that my own fell in confusion before them.

She did not speak, but simply *looked* her meaning, which I seemed readily to understand. I arose and followed her to what seemed to me a distance of many miles, although no effort was put forth, and we appeared to float over the ground rather than to walk. At last we approached a castle, which, from years of desertion, was in a very neglected, ruinous condition. She led me to the tower, and when we arrived at the top I witnessed a scene which I can never forget. The sun was just disappearing in the west, and the golden reflections of the gorgeous twilight across such a landscape as only France possesses, impressed me with feelings of reverence and peace which will ever abide with me.

The beautiful woman at my side then spoke for the first time; "Here is a representation of what your future may be, if you will renounce the world and its fleeting scenes of joy, and follow me. The marriage which you contemplate will only serve to sink you more deeply into your animal nature, although it seems to you that all your happiness depends upon it.

From bitter, bitter experience, obtained through years of suffering, I know whereof I speak, and hasten to give you the benefit of my knowledge. The earthly object of life in the human form is to obtain experience which can in no other incarnation be given us. I have passed through that experience upon which you are about to enter, and I am drawn to you by a power which I cannot resist, and must warn you against this approaching marriage. You are capable of giving to the world at large inestimable benefits, provided your mind can be concentrated on *duty*, to the sacrifice of love for one person, but if you allow this passion to master, then you will live this life in vain, and will be obliged again to inhabit the human form, and out-work the ultimate for which you are the special instrument. The next incarnation may be in such a hideous form that your affectional nature cannot be further gratified, however intensely you may long for it. Can you accept my warning and advice in the spirit given, and will you promise to abandon your mad project?"

Beneath her gaze I seemed powerless, and found little difficulty in making the promise of which she seemed so earnestly desirous. "Will you swear it?" she smilingly asked. "Yes," I replied, "in any manner you may propose the oath." "Then sign this agreement as I direct." She presented a small sheet of note-paper, and, baring her left arm to the elbow, unflinchingly cut the skin until a miniature "F" was formed, and the blood stood out in startling clearness. She read the paper as she passed it to me: "I, Edward Faunce, hereby promise that I will not marry Finette Perault." To this agreement I signed my name in the blood from her arm. Then I seemed suddenly to have been transported back to the garden, and again to enjoy the full possession of all my senses. I shuddered as I thought of my dream, and feelings of thankfulness welled up from within me when I realized that the weird agreement was only the grotesque fantasy of a disturbed sleep.

A week passed away. The story of my dream had been told Finette, my betrothed, with many a joke as to its peculiarities. We were talking of it one evening in the quiet of the veranda when she suddenly asked; "What would you say, dear Ned, if such a proposition should really be made you? Do you think you could overcome the powerful influence which you felt this woman held over you?" "Dear Little Blossom you speak absurdities. Heaven and hell, and all the tortures of the Inquisition could not allure me from you. If I should leave you now, upon the very eve of our wedding my disloyalty would certainly deserve perpetual misery and torment. But pray don't speak of it, Finette; it was only a dream; I ought not to have told you of it." "I almost wish you had not, for it has made a deep impression upon me. I think of it in the dead hours of night, and often see that "F" in all its hideous, bloody vividness." She put her face upon my shoulder, as if to exclude the disagreeable scene which her words revived, and I condemned myself for my weakness in repeating such an absurd dream.

The days flew past, and the eve of our wedding-day was at hand. Finette seemed immersed in perpetual gloom, and her health was in a condition causing me much anxiety, although I was somewhat reassured by our good old physician, who, in his brusque, familiar way, declared that "Spring would give her health along with its many other blessings."

Upon this never-to-be-forgotten evening we sat together in our accustomed place on the veranda, talking of the morrow's festivities, and of our

proposed trip to Italy, when a carriage stopped at the gate, and I saw in the fading light a woman descend and approach us. She came to where we sat, and, as she stopped directly in front of me, I recognized the lady of my dream. The same powerful influence again took possession of me. I had no thought, no feeling, no desire for anything save to serve her. I looked at Finette; she was dreamily gazing toward the still rosy western sky. Was she too, under the strange influence? As on a previous occasion, I seemed to arise and follow, through the action of the stranger's will: I sat beside her in the elegant carriage, and was whirled away without bestowing a second thought upon my poor Finette. —

Let me hasten to the end of my story. The woman was an adventuress, highly educated, and with the most extended knowledge of that branch of occultism known as black magic. Her object seemed to be to get me completely under her influence for the purpose of financial gain. In this she was eminently successful, for, on the plea of misfortune which I promised to explain upon my return, I prevailed upon my guardian to send large sums of money, all of which went into Madam Kingsford's hands.

In Paris she suddenly disappeared, and with her departure, I again returned to my normal condition, as if awakening from a nightmare. I did not lose a moment, but sought the home of Finette at once. She had gone to America! O heaven, can I ever forget that day! The reproaches, the curses of a broken-hearted mother are to this day ringing in my ears. "Did she leave me no word? Why should she go to America? What reasons had she to suppose I had gone *there*?" I demanded. Without speaking, or raising her eyes again, Mrs. Perault gave me a letter post-marked London which read as follows:

"Dear Mother: — I was met by an old man upon the eve of my departure who told me that Ned had gone to America by the steamer "Clio," which will arrive in New York upon the 20th. I cannot but believe him, and hasten to follow by the next boat to the same port. I pray you to do nothing to prevent my leaving, for, if I am made to return, I will kill myself rather than endure the disgrace of such a desertion, and the pain of living without my husband.

Your loving daughter,

Finette.

P. S. Since writing the above I have received the enclosed telegram, which makes assurance doubly sure.

Forgive me, dear mother, for leaving thus suddenly. I do not dare to see you for fear my resolution may be shaken. F."

The telegram, which was from Paris, read as follows;

"To Finette Perault: —

Am forced to leave for New York. Follow by next steamer. Trust me, Finette. E. F."

What devil's hand, determined to work out my destruction, was shown here? O, the misery of those hours! I consulted the papers, and learned that Finette's steamer was already under way. Then, as a last ray of hope, I telegraphed her at New York with instructions to have the message held till her arrival. I repaired to Liverpool, from which place the next American steamer was to leave. The "Bombay," on which Finette had sailed, was only three days out, and I hoped our steamer, reputed a fast sailer, would reach New York not more than two days behind her."

Ah, friend, I suffered enough during that ocean voyage to turn a heart stronger than mine old with mourning. The days were passed in impatient pacing of the deck, the nights in tossing upon an uneasy couch, vowing to lay my life at my wronged darling's feet, and to humbly beg forevermore to be permitted to serve her in the most menial capacity. Oh! how truly I loved her, and how sick and heavy was my heart during that seemingly endless voyage.

At last the end was reached, and we approached the harbor to be met by the pilot who was to guide our steamer into port. I stood by the rail as he came aboard. I can never forget the exact inflection of his voice as he said, having saluted the Captain, "Heard of the wreck of the 'Bombay?' Only twenty-five saved; most of those are of the ship's crew." It was the last straw added to the crushing weight of misfortune which had recently come to me, and I sank unconsciously upon the deck, and for three weeks hovered between life and death. Oh! that death *had* come; but I deserved still more suffering, and with return of strength I tried again to face the world.

That was eighteen years ago, and, although I have indisputable proof that Finette is now dead, yet I know she was rescued from the steamer. I have also learned that she lived two years after that disaster, spending the time under an assumed name, which I know not, searching for me. This information has been given me by the same person who lured me to the path of misery of which I have told you.

And now, dear friend, comes the most inexplicable part of my story. Doubtless Hodge has told you of my love for Miss Darcet. It came to me much in the manner in which the influence of Madam K. was thrust upon me.

For a week past, immediately upon my losing consciousness, my soul has sought Miss Darcet, and, unknown to her, I have loved her with all the intensity of my nature. I foresaw that *you* too, as well as Hodge, would soon love her, and although in both cases I warned you unconsciously, yet you should heed my warning if you care for soul-development, and to attain that which *endures*. Even now I feel the power losing its hold, and, with each revolution of the steamer's wheels my heart grows lighter. I do not seek to *force* you in the matter. I do not care to dabble in the "black-art," but only wish to advise and counsel. You *cannot* serve woman, and, at the same time, excel in spiritual attainments. Whatever happens in the future, remember this; and think of *my* life, and that, in spite of my youthful love and consequent suffering, I now see that all was right, and that it was best that I never married Finette. If we are for each other, we will some time be united, but *now* there is a *greater* work to be outwrought, and it must be done *alone*.

Passion must be rooted out, or true progress will cease.

Your faithful brother,

FAUNCE.

(TO BE CONTINUED.)

"A DISLIKE in the mass," says Victor Hugo, "is always a prejudice." This is even worthy of a much wider application, for surely the great majority of *all* our dislikes spring out of our ignorance of the objects considered, and are hence the children german of prejudice. We criticize our friends harshly, and forget to be charitable, because we are ignorant of that great truth which is the genial soil from which charity springs, namely; that we ourselves, in their circumstances, with their natures, their tendencies, temptations, dislikes and affinities, should err as they err, — fall as they fall. It is ignorance that petrifies the human heart, and points the bony finger of Scorn. We despise things through our ignorance. A course in botany makes the meanest weed not only respectable, but interesting. (Ed.)

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

BEING EXCERPTS FROM LECTURES GIVEN BY HIM BEFORE THE BOSTON SOCIETY ESOTERIC.

(*Number Five.*)

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

THUS far we have dealt with ideas of Power and of Imitation. Next in that series of ideas capable of giving pleasurable excitation to the mind come that class of ideas known as Ideas of Truth. To a perfect understanding of these ideas the art student should fully devote his energies, for upon ideas of Truth rests, as a house upon its foundations, all legitimate artistic effect. "The word truth," says an art authority, "as applied to art, signifies the faithful statement, either to the mind or senses, of any fact of nature. We receive an idea of Truth, then, when we perceive the faithfulness of such a statement."

As stated in the last article of this series, there is in the public mind to-day a tendency to confuse ideas of Imitation with those of Truth, and this, *per se*, is responsible for the affirmation of those pseudo-artists, whose name is legion, that there can be no higher end in art than the perfect and deceptive imitation of nature. Since this misconception is so prevalent,—I had almost said epidemic,—it will be well to make the clearest and sharpest possible discrimination between these two sets of æsthetic ideas.

In the first place, then, Imitation can only be associated with material things. You can imitate a mannerism in the gait of a tragedian, but you cannot imitate his thought; you can imitate his voice, provided there is anything in its technique for imitation to fasten upon, but you cannot imitate his feelings; you may imitate his bearing, provided there is in it anything which permits of imitation, but you cannot imitate his purpose. In other words Imitation must stop within the realm of matter, and can never cross the boundaries into the domain of spirit. I have said that one might imitate the voice of a tragedian, but not his feelings. Let me not be misunderstood here. Any attempt to imitate the thought or feeling of an actor will invariably, if it succeed as imitation at all, be found to be imitative, not of the thought or feeling, but simply of some *peculiarity* in the *vehicle* through which the actor expresses that thought or feeling. Imitation, then, is confined to that lower plane of materialism which is the particular province of the artisan, rather than of the artist. Truth, on the other hand, has a much wider field. It will readily be seen that we may perceive the faithfulness of a statement of *feeling*, the faithfulness of a statement of *thought*, the faithfulness of a statement of *purpose* or *motive*, or yet of *actual fact*, and that this apparent accuracy of presentation will in each case cause the observer's mind to be occupied with those ideas denominated in art Ideas of Truth. There is a truth of the moral and mental sides of human nature, as well as of the material, and this truth is a thousand-fold more important and ennobling than those truths of the physical or tangible phase of life. Ideas of Truth, however,

are infinite in their application, following the human mind not only through its dull round of materialism, but also in all its empyreal flights in the subtler domain of mind and spirit. Observe then, the difference; Imitation is an attempt, inefficient and untruthful, to deceive the mind with regard to some material subject, — Truth the *faithful statement*, either to the mind or senses, *of any fact of nature*.

Again, a still further limitation to ideas of imitation will be found in the following; an idea of imitation regarding a certain (and always material) object can only be induced in the mind of the observer by the employment of media bearing resemblance to the object in question, and this likeness, in the case of successful imitation, must be sufficient to amount to a deception, and must carry with it evidence that it *is* a deception. Ideas of Truth, however, are not thus limited, since the mind of the observer may be impressed with the faithfulness of a statement regarding a fact of nature, without the media used in that statement bearing any likeness whatever to the thing stated, as in the case of poetry, for example, where the words used to state the passions of a Prometheus, or a Lear, bear no imitative relation whatever to the passions themselves, but are simply symbols which are taken as a substitute for them, and accordingly induce their effect, thus constituting themselves uncorrupted channels of truth. Then, since ideas of Imitation require that the vehicle used in their production shall be similar, even to the point of deception, to the object imitated, and since ideas of Truth may be given by the use of a vehicle bearing no resemblance whatever to the object of which it induces a conception, it will be seen at once that ideas of Imitation appeal only to the *perceptive* faculties, while ideas of Truth address themselves to the *conceptive* faculties. This discrimination against ideas of Imitation, were there no other to be made, would be sufficient to condemn the imitator as a mere artisan, and to adjudge as arrogance any claims he might make to æsthetic acumen.

It will be seen from what has thus far been stated that an idea of Truth has its rise in the statement of a single fact of nature, while an idea of Imitation with reference to any given object, is induced by a resemblance to the object itself. For example; the outline of a tree upon white paper is a faithful statement of a certain number of truths of form, yet it does not amount to an imitation. It correctly states certain facts of form, for form is absolute, and there are, with regard to it, no degrees of truth, only degrees of approach to faithfulness. The fact that in one case a limb is twenty feet long, and in another only twenty lines, does not alter the fact that, in both cases the form is identical. Supposing now, the form of the tree on white paper be so shaded as to give to its branches the appearance of roundness; this would induce still other ideas of Truth, — statements of form, and of light and shade, projection, etc., and yet there would be far from being sufficient data for an idea of Imitation. The surrounding paper would not look at all like atmosphere, nor the monochrome in any wise nearly resemble the varied colors and tones of a tree. It will be seen from this, that an idea of imitation requires the resemblance of as many attributes as our perceptive faculties are usually cognizant of, when in the presence of the object of which an imitation is sought. And here I would urge the art student not to be misled by the hasty conclusion which is quite commonly drawn from a perception of the above stated facts. The error to which reference is made, is that of attributing to ideas

of Imitation superiority over those of Truth, in view of the fact that so many more attributes are essential to the production of an idea of Imitation than are required to induce an idea of Truth. The fallacy of such a judgment has its rise in the assumption that an idea of Imitation contains a large number of ideas of Truth. Let us take our illustration of this from the domain of painting. In the first place, ideas of imitation do not contain ideas of Truth accurately stated. If they did do this, and if, again, this faithfulness of statement was made *a subject of contemplation as being truth*, then, indeed, an idea of Imitation would, by very virtue of the fact that it comprehended several ideas of Truth, be nobler than a solitary idea of Truth. But faithfulness of statement is not only not necessary to Imitation, but is in reality inconsistent with it; and then again, Imitation deals only with such attributes of its subject as our perceptive faculties are readily cognizant of, the subtler, grander, more spiritual truths of nature entirely eluding its grasp. The following quotation from an authority on the subject of painting will more fully illustrate the point at issue. "But, observe, we require, to produce the effect of imitation, only (*the imitative presentation of*) so many and such ideas of truth as the *senses* are usually cognizant of. Now the senses are not usually, nor unless they are especially devoted to the service, cognizant with accuracy, of any truths but those of space and projection.

"It requires long study and attention before they give certain evidence of even the simplest truths of form. For instance, the quay on which the figure is sitting, with his hand at his eyes, in Claude's seaport, No. 14, in the National Gallery, is egregiously out of perspective. The eye of this artist, with all his study, had thus not acquired the power of taking cognizance of the apparent form even of a simple parallelopiped. How much less of the complicated forms of boughs, leaves, or limbs? Although, therefore, something resembling the real form is necessary to deception, this something is not to be called a *truth* of form; for, strictly speaking, there are no degrees of truth, there are only degrees of approach to it; and an approach to it, whose feebleness and imperfection would instantly give pain to a mind really capable of distinguishing truth, is yet quite sufficient for all the purposes of deceptive imagination. It is the same with regard to color. If we were to paint a tree sky-blue, or a dog rose-pink, the discernment of the public would be keen enough to discover the falsehood; but, so that there be just so much approach to truth of color as may come up to the common idea of it in men's minds, that is to say, if the trees be all bright green, and flesh unbroken buff, and ground unbroken brown, though all the real and refined truths of color be wholly omitted, or rather defied and contradicted, there is yet quite enough for all purposes of imitation. The only facts then, which we are usually and certainly cognizant of, are those of distance and projection, and if these be tolerably given, with something like truth of form and color to assist them, the idea of imitation is complete. I would undertake to paint an arm, with every muscle out of its place, and every bone of false form and dislocated articulation, and yet to observe certain coarse and broad resemblances of true outline, which, with careful shading, would induce deception, and draw down the praise and delight of the discerning public."

I have felt it necessary to state thus at length the differences between ideas of Truth and those of Imitation, in view of the fact that there is so much misunderstanding upon this point, and I have yet to make the most cardinal distinction, which is as follows: —

Ideas of Imitation do not in the least imply the presence therein of ideas of Truth, those productions which are imitative never being true. Again, whenever one receives ideas of Imitation the mind invariably fastens upon the perception of *falsehood*, as has already been stated quite fully enough, while, in the case of ideas of Truth, the mind dwells wholly upon its own conception of the feeling, thought or purpose stated, occupying itself wholly with the particular attributes which intrinsically belong to that feeling, thought or purpose, and giving no attention whatever to those symbols or signs which constitute the expressive vehicle. "These signs," says Ruskin, "have no pretense, nor hypocrisy, nor legerdemain about them;— they bear their message simply and clearly, and it is that message which the mind takes from them and dwells upon, regardless of the language in which it is delivered. But the mind, in receiving an idea of Imitation, is wholly occupied in finding out that what has been suggested to it is not what it appears to be: it does not dwell on the suggestion, but on the perception that it is a false suggestion: it derives its pleasure, not from the contemplation of truth, but from the discovery of a falsehood. So that the moment ideas of truth are grouped together, so as to give rise to an idea of imitation, they change their very nature—lose their essence as ideas of truth—and are corrupted and degraded, so as to share in the treachery of what they have produced. Hence, finally, ideas of truth are the foundation, and ideas of imitation the destruction, of all art. No picture can be good which deceives by its imitation, for the very reason that nothing can be beautiful which is not true."

So much of vital import to the artist and his public attaches to his correct conception and exhaustive appreciation of ideas of Truth, that it is well, even at the risk of seeming prolix, to sift the subject with care and thoroughness. Ideas of Truth, let it be remembered, are the foundation of all art, and however brilliant and attractive the superstructure reared upon that foundation, it must all bear reference to this under-masonry of TRUTH. As in the case of architecture, every column, and every line, should suggest the strength and beauty of the foundation upon which it rests. In the conduct of life also, truth must be paramount to all else. Nothing can be either good or beautiful unless true; and this holds good whether Truth be merely considered as consistency with Genesis, or as some abstract, God-given standard sufficient unto itself. It is the most commendable of all attributes, — immutable and eternal.

"Truth is truth
To th' end of reck'ning."
(TO BE CONTINUED.)

THE MESSAGE.

BY EVA A. H. BARNES.

SOFT and low on my spirit-sense
Fall a whispered word of recompense;
For my heart was sad, and my life was lone,
And my ships had not brought back my own.
As tenderest love to a stricken child,
Or a zephyr soft o'er a desert wild,
Thus over my heart all tempest tossed
Flowed the healing balm of a love not lost.

My mortal senses were helpless here
 To voice the melody ever near,
 But my spirit woke from its dream of fear
 Athrill with a song from the angel sphere.

I sought to render the anthem sweet,
 But it sank from my lips all incomplete;
 And full of sorrow I turned aside
 In the silence and doubt of a selfish pride.

Then soft and low on the silence fell
 A voice I had learned to heed full well;
 "I pray thee speak the given word
 Till the hearts of men are divinely stirred.

"Some ear will list, some soul respond
 To the voice that pleads from the fair Beyond
 Forget thyself, and thy song shall prove
 A message sweet to the hearts that love."

Thus bidden, I lift my voice again
 To plead for love in the hearts of men;
 That hate and discord may silence keep,
 Till the Prince of Peace shall his harvest reap.

COSMIC AFFINITIES.

PART I.

BELIEVING in the spontaneous generations of the spirit, I would reveal my thoughts as they arise without undue restraint of rhetoric, or any kind of conventionality. Logic is a sort of mechanics, valuable no doubt, but in no wise indispensable to the movements of fish, the migration of fowl, or the creative power of the trustful children of God. A fact must suggest its own affinity, a thought must intimate its own coherency, and a truth must discover its own unity, as one beholding a cloud or stream must conceive the existence of the sea. He has small knowledge of the nest who is a stranger to the secrets of the bird.

Open wide every door and window to the Infinite. Facts will not suffer harm, thought will not soon break down the human brain, nor will truth be thus deprived of friends and care. Let us ever strive for a new day, without regret for any that has gone; the future is dearer than the past; morning is forever purpling upon the restless earth. Only that which lies behind should ever be considered sad and old. Let us cherish beautiful memories; yet let not the splendor of departed sunsets make us feel, while in the common light of day, that the earth has lost its riches and will henceforward be poor. What has the serpent to do with the skin it shed last spring? Does it concern the bright-plumaged bird where the winds have blown its molted feathers? What cares the honey-freighted bee for the circling flights its shining wings have made by sweet and poison flowers, over meadow, forest, stream and mount? The Sun keeps no record of his golden omniscience, the Moon no history of her trackless glory through dreaming midnights on the radiant sea. The liberty of the whole universe belongs to those who love and aspire. To such souls, God and nature supply their own commentaries. No man may dare *enforce his in-*

terpretation of the Sphinx upon another. One should wear, in cleanliness and decency, the clothes that fit him best, though they are without a fashionable pattern; and it should not pain him if he is thus exposed to ridicule, or sneered down as a rustic, a visionary, dogmatist or loon. Critic and school, logician and creed, prevent the sensuous mediocre from license, but are simply clogs to the loving and fearless inspirationist. The twenty thousand critiques of Shakespeare do not teach as much about him as will a page from "Lear," "Hamlet," or the "Midsummer-Night's Dream." To read the innumerable concordances of the Bible tends to dim or obliterate the divine halo around the head of Christ. Heaven is never hidden from earth; you may always have a special and sacred property of which men cannot rob you; give it away, and it will return with compound interest. I do not marvel at the silent Quaker, or "Shouting Methodist," for every yearning soul, though he be but vaguely conscious of the nature of his feeling, will at times be entranced with the Holy Ghost.

All the senses are rivers that flow into the sea of sensation, for the soul can hear without ears, smell without nostrils, taste without tongue, see without eyes, and feel without touch. In the delicacy and strength of each of his five senses, the average man is surpassed by many animals. The hound or deer, has a far keener sense of smell; the bee possesses a finer taste; the sky-lark or nightingale * hears and speaks farther and sweeter; the condor or eagle is keener and stronger in sight; the wild goose is a more sensitive barometer, and the sleeping trout, feels even the shadow's touch. But man is generally compensated with a harmonious diversity of sensuous power, and there is an august correspondence between his spiritual intuition and concentration, and the special gifts of the lower animals; — we see this truth in the almost perfect mastery of physical pain shown by the American Indian, in the wonderful phenomena produced by the oriental visionary, and in talent for all departments of thought and action. Cuvier, Agassiz, Darwin, and Haeckel readily learn the instincts and natures of all animals. The epicure tastes his way through existence, detecting the minutest atoms of the organic and inorganic kingdoms upon his palate; Linnæus and Gray are familiar with all fragrance and odor; the deaf Beethoven knows the universe in sound; the blind Milton sees heaven and earth; the fragile Shelley feels the "weight of the superincumbent hour." Viewed in the light of reason, nature never wrongfully disinherits her creatures; the diseased, mad, imbecile, deaf, dumb, blind or deformed man, is a clear example of punished ignorance; and rarely does she inflict her extreme penalty upon the parent by indexing his offspring's brow with utter idiocy.

Feeling, emotion, sensibility, passion, are graded terms of the same fact; all pleasure and pain, ecstasy and misery, have their home in sensation; for the Pure Intelligence knows neither pleasure nor pain, neither love nor hate, neither hope nor despair, but is impersonal and immutable. The High Spirit eternally decrees an inflexible justice, though He arrest not the sparrow's fall, change not the constitution of a destroying cricket, check not the plague, earthquake and tornado, or suspend not the opera-

* "But the nightingale, another of my airy creatures, breathes such sweet, loud music out of her little instrumental throat, that it might make mankind to think that miracles are not ceased. He that at midnight, when the very laborer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted up above the earth, and say, Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth!"

tion of a poisonous draught. Everything from saint to snake, from Deity to devil, exists and acts under wise limitations, and the serene soul will observe the sure relationship between weakness and wrong, sorrow and sin, suffering and ignorance, despair and crime, strength and purity, pleasure and goodness, beauty and love, knowledge and truth, philosophy and peace, hope and righteousness. Every prayer, save for submission to the order of the universe, is vain worship and blasphemy.

Commonly born either materialists or mystics, we naturally give undue weight to the laws of physical development, or to the phenomena of spiritual involution. God and truth are everywhere, and the most pathetic error of religious creeds and philosophies is that which assumes and teaches a necessary conflict between mind and matter — between the spiritual and the sensuous. If matter is to be loathed as repressive of spirit, life is our worst evil, and death our supreme good! But can suicide ever be held to be a wise act? Matter is as pure as spirit; * the low thought is not higher than the low deed; baseness of soul is not superior to baseness of body; the murderous mind is responsible for the murderous hand.

Our standards are seldom wholly true, and we are not altogether satisfied with them, as is proved by our constancy in their defense. How we suffer from prejudice! How we are hurt in nursing falsehood and pride! Doubt, and even mockery, are the disguised allies of the truth. Man from an ape? It is neither nonsensical nor irreverent to inquire the nature of such manifold creation of insect, fowl, fish and beast. Desire must precede gratification; the question must be prior to the reply; effort is required for the attainment of knowledge, mere belief or disbelief is not enough. What cause for irritation when scholars wisely adjust their glasses for a still hunt of "the missing link"? One should never laugh at the earnest Puritan stirring the ashy remains of some surly hag in search of a witch. Star-chambers and Inquisitions are men's beliefs taking words of torture and flame. We should not be impatient with the naturalist who spends his days contemplating beetles and worms, magnifying formless protoplasms, inspecting fossil bones, laying bare the painless nerves of animals, or cultivating the acquaintance of chattering mammals, — discovering divine tabernacles everywhere. There are *other* priests who need our pity more. The tender hum of a tiny insect, — the monody of a sad-voiced dove cooing farewell to the fledglings of her nest, — the dainty caress of the sensitive plant, — the sunflower, all day yielding her voluptuous bosom to the amorous embraces of her gold-glimmering god, — the melancholy ocean mounting in sombre emerald toward the moon, are to me more beautiful and worthy symbols of the Holy One, than any canonized saint, mystic, medium, crescent, smoking incense, crucifix, sanctuary, or seven-pointed star.

None shall impose east or west upon me; I will regard Heaven and Nirvana, Paradise and Devachan, Purgatory and Kama Loca, Creation and Karma, Time and Eternity, in my own way. Nobody shall name me Deist, or Pantheist; Spiritualist, or Materialist; Mohammedan, or Christian; Jew, or Gentile; Autocrat or Democrat. We are too much victimized by

* Using the word "pure" in the sense of freedom from heterogeneity, — a most proper use of the word, we feel that it may be properly said, that, in some cases, matter may be as pure as spirit; but under this definition the presence of spirit in matter would contaminate, and make it impure. We cannot but feel that in the above context the word "pure" should not be given any of those common interpretations which make its meaning analogous to, and nearly synonymous with, "perfect" and "holy." A sewer may contain *pure* filth, and *that* purity may suffer contamination by the influx of clean water, simply because it is thus deprived of homogeneity. (Ed.)

petty distinctions of language, and phantom forms of thought. Many artistic loves and dearly cherished maxims, the furnace of future discovery will melt into slag, and much "precious ore" will vanish in smoke.

Matter and spirit are one and coeval, the envelope and letter, — the visible and invisible, — the real and ideal, — infinite in expansion and contraction, — natural and supernatural. Evil, poison, pain, darkness, death, matter, are the negative poles of the Kosmos; good, food, pleasure, light, life, and spirit, are the positive. All existence is good and evil relatively (not absolutely) in endless series and appearances. That repulsive, putrescent carcass you saw yesterday, is to-day a beauteous flower exhaling celestial perfume to the refined nostrils of the loveliest lady in the land! * Inspiration and respiration, diastole and systole, in a healthy organism; love and hate, reason and passion, in a well civilized man or woman; day and night; ebb and flow of tide; attraction and repulsion — are all old illustrations of the gentle harmony of relative and rival forces. Nature is a beautiful and perfect unit that seems involved in perpetual contradiction. There is an amorous wooing in the commonest chemicals, — a deadly hatred also. *Nux vomica* is both good and bad for the nerves. The idiot is a distant cousin of the genius. The stars are as much below as above us. Here is a celibate, there is a polygamist, each in sincere ignorance despising the other. The moralist and murderer are not infrequently born of the same parents. Carrion is a wholesome luxury to the buzzard and crow. The glutton dies from excess of food, the pauper from want of it. The good, the great, and the famous of earth mix their lifeless bodies with those of the evil, poor, and unknown. In Heaven, God and Satan go to war. † Flowers have love and hate, as well as sex, and are not deprived of language because they are silent. Everything has its complement, every fact its *contradiction*, every virtue its vice. The law of gravitation is a many-sided truth subject to the modifying influence of minerals, gases, electricity, magnetism and mind; it is apparently negated by the conjunction of load stone and steel, by capillary attraction, by the meteor and comet, by the mysterious cohesion of a dew-drop under the point of a blade of grass, and by the divine apprehension of its illustrious discoverer. But let us not be tricked by half-truths into pessimism and gloom. We may look back of man's notions and laws, until we see that all malice and all murder is the offspring of disease and ignorance: that meteors, earthquakes, cyclones, comets, plagues and explosions, are true to law, and that there is nowhere room for chaos. Who doubts that the inner horizon stretches wider and concentrates finer than the outer?

The spirit is the ocean; the individual is a drop of its water, boundless in accretion and division, — of all temperatures and times, of sleet, snow, frost, hail, dew, mist, rain, river, lake, spring, of all the kingdoms, soft in zephyrs, furious in cyclones, black in storm-clouds, beautiful in rainbows

* Whether or not the carcass may be strictly said to be *transformed* or metamorphosed into the flower, is perhaps an open question. It has long been known, however, that the vegetable kingdom attains to a sort of retort courteous by feeding in its turn upon the animal kingdom. This fact is noticed by Victor Hugo in "*L'Homme Qui Rit*," and by Shakespeare in the passage.

"Lay her i' the earth;
And from her fair and unpolluted flesh
May violets spring."

(Ed.)

† There are probably few to-day, save the most hide-bound dogmatists, who believe in a warlike God. Milton's "*Paradise Lost*," to be sure, contains such a God, and the Bible (Exod. xv. 3.) says; "The Lord is a man of war," but then, as against this testimony we have, on the one hand, the Bible (I. Cor. xiv. 38), "God is not the author of confusion, but of peace;" and on the other, the even less fallible testimony of the human soul.

(Ed.)

and ethereal curtains of moon-lit fleece! Still does our poor, mundane analogy pale and grow dim before the eternal Absolute! Yet, howsoever faintly to recognize that we are fractions of the Universal, sweeping sublimely onward in countless incarnations through innumerable worlds, with innate power to change the conditions of our homes, — to advance or retrograde — to eternally will our own estate, — is to me a luminous revelation of this wondrous soul.

You would have a better and purer state of existence — not here but hereafter? Be not blinded! The wriggling worm is not doomed to bear the infirmity and sin of your departed spirit; *you will carry your real self with you*; and what you are now, and what you are striving to become on earth, is the prophecy of what you will be in another life. Every seraph must grow its own wings, every soul gravitate in its own sphere.

(To be continued.)

THE ETHICS OF BEAUTY.

Part Second.

APPLIED PRINCIPLES.

“WE are seekers after something in the world, which is there in no satisfying measure, or not at all.”

So speaks Shorthouse in his most recent work, and the utterance expresses the disappointment of a universal experience. But in delivering his message more fully he also points to a source of partial relief. He says of one of his characters:

“The existence of beauty was to him a safeguard and an asylum from the attacks of Satan and of doubt. It led him to a Father in Heaven. To him the long range of white summits were indeed the heavenly Beulah. Every lovely chord, or sunset, or mountain rill, or rocky valley, assured him of a higher life; and, safe in this fairy land, he could defy the distracting sights of evil, or the insinuating whispers of doubt.”

Such is beauty to every clear and sensitive soul; and to discover it in various lands, and under diverse aspects, is a work of interest which it is hoped this, and a succeeding article, may do something towards accomplishing.

Among the ancient Hebrews beauty must be studied chiefly in the guise of poetry, the plastic arts having been avoided in obedience to religious precept, or at least hampered in their development, and their scope limited to that of certain ceremonial adjuncts.

Music, too, although not unpractised by them, was simply a ritualistic aid. Now while the arts can serve their nobler selves in no truer way than as exponents of religion, they should not be employed in any one direction, nor used solely for one end. Thus treated, an art becomes moribund. Its neglected phases cease to exist, and even the fostered ones lose their vitality and symmetry. The religious expressions of arts are always fuller, always loftier, when the art is allowed free growth in all its branches, and each of them is awarded thorough appreciation. And so it will not be profitable to search for the specific Hebraic interpretation of beauty elsewhere than in poetry; but there the reward is abundant, the depth and richness of its rhythmic literature opening vistas of infinity.

Before comparing the literature of the Hebrews with any of the other great national incarnations of beauty, let it be understood that the question of inspiration, in the theological sense, does not enter into an enquiry whose sole object is to ascertain racial conceptions of the beautiful, and their relative ethical values. Neither is the examination pursued with any desire to deny the supremely spiritual and inspirational character of certain books.

The prophetic power of the most illustrious Hebrews gives them also the poetic glory — and almost of necessity, for the union of the two gifts is real, and very close, however subtle the nature of the connection may be. Now, as of old, the poet and prophet are one; but, in the ancient combination, the prophet was paramount, while in the modern the *poet* dominates. The prophetic chant is heard through all the music of the Laureate's lines. It forms the ground-swell of his songs, and its impulse surges through, and thrills them with its might. He is the *poet*, and his prophecies are born of the high quality of his poetic gift, while the singing seers of Israel are *prophets* first, and poets *in* their prophecy. Isaiah is the prophet-poet; Tennyson, the poet-prophet; and both present the *truth* through *beauty*.

The most sublime and most faithful, the deepest and highest, the tenderest and strongest translations of beauty in the Old Testament are the books of Isaiah, Ezekiel, Job and the Psalms.

For sustained power and uniform eloquence, combining inexhaustible sweetness, piercing penetration, and majestic, — almost inconceivable, — spiritual soarings, Isaiah is unapproachable. In isolated episodes, and occasional deliverances of revelation, the book of Ezekiel reaches an almost equal height, certain chapters containing marvelous symbolism, being condensed, pregnant, seemingly unfathomable, yet lustrous with transcendent truth.

The most elevated dramatic allegory in this literature — with the exception of the exquisite metaphorical story told in the opening of Genesis — is the book of Job. The communion of the patriarch with deific and satanic forces is described in much the same actualized fashion observable in Milton's report of the utterances of devils, men and angels; what may be called "the prologue in heaven" being wonderfully and intensely realistic. This work abounds in searching metaphysical enquiries, treated with amplitude and acumen, while the certitude of the prophetic strains, and the triumphant outbursts of the poetic spirit enthrall the mind of the student.

These Eastern singers, like the Northern Ossian, and the Western Walt Whitman, discard the forms of strict versification; and, whether the result is thought to be a gain in freedom, or a mutilation of grace, it is indisputable that grandeur is achieved. Ideas of limitless scope can be less inadequately dealt with, and the results of passionate thoroughness more easily utilized, when the cramp-irons of inevitable rhyme are removed.

This relaxation of poetic, or rather versifying laws, is also noticeable in the work of Israel's royal bard, in whom the poet so frequently tempers the prophet. His rhythm is neither rigid nor formal, although it is more measured and positive than that of the three writers already discussed.

In relation to the thought, — souls animating the sound-forms of the Psalms, — the two-fold soil in which it germinates is worthy of attention. On the nature-side of King David's interpretative power, he has been summarized more sympathetically, and therefore more justly, by Saint Augustine than by the materialistic analyses of more modern critics. The high

priesthood of nature was never more vividly delineated than in the following reference to the exquisiteness of this poetry which, says the Bishop of Hippo, "Shuts away the curtains of the skies, and approaches, boldly but meekly, into the presence of Him who dwells in boundless and inaccessible majesty." In his knowledge of human nature David is no less profound, the undying aspiration, the anguish and despair, the exaltation of the universal heart ringing through his melodious speech.

For the purpose of studying beauty among the Hebrews, or among any people, only their divinest productions should be selected, and certainly these four books are the noblest of the Old Testament Scriptures. They will endure the tests, and will deserve the title of ethical beauty, spiritual dominance, strength, purity, sincerity, tenderness, transparence and compassion, dwelling in, and radiating from, every phase of thought. The people who can claim such master-pieces as part of their national heritage are rich indeed, for the literature is supreme among ethics' artistic expressions of beauty.

Among the Greeks of old, beauty flourished in more directions, and was more widely worshiped than with other peoples, or in more modern times. But, in searching for incarnations of beauty which indicate its ethical source, the art of Greece must be drawn upon with discrimination, and only its spiritually significant phases selected. For this purpose its architecture is not preëminently valuable, and it is, therefore, omitted from the present survey. The human body in its highest stage of development belongs to Greece; and the arts reflecting man's physical perfection, and revealing his mind and spirit, bear ineffaceable traces of the glories and mysteries of their ideal. The bodily presence of the Greeks, their sculpture and their poetry, are the Hellenic mediums of ethical beauty. Painting, indeed, was evolved by them, but it never reached the plenitude of power, nor showed the depth of divination which it afterwards manifested during the renaissance of Italy, and other parts of Europe.

No such flesh-and-blood loveliness as was possessed by the Greeks has ever been the portion of other races. It is easy to understand their worship of demi-gods, when their supreme types of symmetry, grace, and energy are revealed; and the moral lessons of fortitude, self-restraint, and the rest of the disciplinary virtues which so greatly aid in molding such forms — almost superhuman in their beauty — are never valueless to mankind.

In the art of Phidias the highest inspiration of Greek sculpture is found. What Sanzio is to Italian painting, Phidias is to the other sculptors of his people; — the most many-gifted interpreter of beauty; the most widely sympathetic and complexly sensitive of those artists who impart a soul to stone; who dream of things ineffable, and straightway, the marble speaks of things unspeakable by mortal tongue; who catch a ray of truth divine, and make it light the paths of men.

The mind and methods of Lysippas may be advantageously studied in the creations of his pupils, two of which, the "Dying Gladiator," and the "Laocoön," such multitudes of travelers have had opportunity to see.

The sorrowful side of the meaning of life is portrayed in them.

Struggle and anguish, molded into beauty by endurance and resignation, are the elements of imperishable pathos, which have stirred the tears and shaken the hearts of the generations who have gazed upon the "Dying Gladiator."

Of the "Marble Prophecy" — to quote Doctor Holland — it is well-nigh impossible to speak with exaggeration. That aspect of humanity which presents itself in a valiantly hopeless struggle with an all-devouring fate; and the individual soul combating with despair, yet dauntlessly, the hissing, twining foe, are each revealed in the immortal agony and immutable courage of this master-piece. That man undergoes this torture and perpetually revolts from it, protesting with all the force of body, soul and spirit against its infliction, is a truth. The apparent power of circumstances to crush, the powerlessness of effort, the blank misery of seeing achievements disintegrate until they appear illusions; the stern determination to resist to the uttermost the seeming omnipotence of environment, are all phases of the evolution of the race and the individual. They are usually experienced with intensity when the existence of naught but matter, and its all-sufferance, are the dominant doctrines of an age. Such theories have strenuously exerted their malevolent strength during the last half century, and they can count a host of victims. In such an epoch, a work like the "Laocoön" is preëminently a noble and instructive lesson. That materialism is not now the prevailing creed that it justly claimed to be until quite recent years, is due to a birth of special forces, and not the less imperative is the message of this heroic group. The need for dauntlessness has not banished because despair has fled; hope, replacing hopelessness, still needs the aid of courage: — and resistance to evil must last until evil has ceased to be, or has become good.

In the poetry of Greece the profoundest ethics are found; although, as is also the case in the types of sculpture just scanned, it deals oftener with the grandeur and awfulness of beauty than with its tenderness, or softer side. Its lights are fierce and splendid; its chords are tense with striving; its very sweetness is solemn; its grace is veiled with majesty. But beauty is there and is its glorious self. It wears the diadem of stars, and the sea rolls beneath its feet. The heart of love beats on eternally. The purple robe is worn with royal dignity; the hand of power is outstretched to lift and save the world; in the high teaching of its word, God speaks to man; through its illumined face there shines the face of God.

To have learned the lessons of the human beauty of the Greeks, of their noblest sculpture, of their divinest poets, is to have garnered a three-fold ethical blessing; nay more — a very universe of ethical truths and treasures.

It is needless to dwell on the Romans as beauty-lovers, and creators, for their art was borrowed, rather than original; and they were oftener revelers in the gorgeous, than devotees of the beautiful. The one branch of art in which they possessed exponents of primary inspiration was literature, and a large number of the great Roman writers have been equalled since in some important particulars. Their one transcendent benefaction to the world — the science of jurisprudence, can scarcely be held amenable to the laws of beauty.

A much more valuable subject for this analysis is to be found in the mental progress of the Italians from the thirteenth century until now. The effulgence of such names as Alighieri, Sanzio and Buonarotti pales even genius, when less than itself, and in their full-orbed blaze the rays of fainter luminaries may also offer up the secrets of their light.

The most striking aspects of the Italian conception of life and beauty, during the beginning of the period called "modern times," are presented

in the work of three men whose influence has become, not only an integral part of the higher life of their race, but has also been incorporated into the best thinking and noblest living of all people.

Dante's awful majesty and lurid dreams of the circles of the nether world, are like the terrible revelations of Vesuvius in eruption, or the horrid secrets that the earthquake tells. Bodies are seen in physical tortures hurtling through space, yet bound to a monotony of suffering. Hearts and souls are exposed in the never-ending agony of an ever-present dying. The lava, and ashes, and molten stones, and riven rocks, and engulfing sea of the flaming, destruction-clothed mountain, and the shuddering of the stricken earth, have all their spiritual prototypes amidst the follies, sins and crimes that the Florentine prophet and the world's poet impales and scourges in the Purgatorio and Inferno. As for the living, lustrous realities of the Paradise, to what can they be likened that will give an approximately true idea of their wondrous beauty? The souls of the flowers, the secrets of sunrise, the words of the star-wreathed night, the meaning of a child's smile, as it looks into the heaven of its mother's eyes, the interpretation of the earth-girdling wind; — all these, and their rapture and mystery, are fragments of the joy that thrills through the Paradise, and culminates in its adoring consciousness of God.

It may be said of Buonarroti that he prisons in marble the thought-statues of Alighieri, or makes them palpitate in living color. Not that he is a secondary, or derived genius, who merely translates into the terms of another art that which a great thinker has already wrought. The sculptor and painter is the compeer of "the poet," but both minds are so attuned that the sombre truths, the stormy lives, and far-reaching splendors, win from them a unity of response. The revelations they receive, while belonging to the same order, are not identical; and their manifestations in the peculiar sphere of each, proclaim them original beauty-seers, although the visions shown in marble and through pigments exactly harmonize with those seen through the fire-mist of vital words.

What words are adequate to summarize and realize the "prince of painters"? For sound, proportioned beauty, in which the sublimity of strength does not over-balance the gentler forces, he surpasses both its other revelators. He shows its many moods in turn; now the joy and peace, and now the exaltation, while power and purpose and infinite compassion speak through his gem-like tints. Precious and significant as the sacred stones, are the waves of beauty flowing through the flame-like symbols, are the jewels of creative meaning which star the work of Raphael Sanzio, the painter of painters, the king of seers in color. It is unnecessary to enumerate the ethical qualities exhibited in the productions of these three men. Studied together, as representative of the highest Italian conception of beauty, they manifest every characteristic which endows an art with moral value.

Many of the artistic embodiments of beauty to be found in France, like the architectural forms of the Greeks, do not meet the tests of its code of ethics. Too often idealism sinks beneath utility, while, in some instances, "utility becomes the convertible word for sensuality." Vitruvius, fancifully tracing women's ringlets in the capitals, and the vigorous attitudes of manhood in the columns, of Ionic architecture, interprets their symbolism upon as high a plane as it deserves; and French art, in a vast number of instances, has conjured itself to the same class of representa-

tion. Notwithstanding this, there are many Gallic realizations of the beautiful which meet every ethical requirement, and are of inestimable worth.

For a century the French painters have been virile, vivid, fervid, concentrated. Power has stamped their work, transparence is a part of it, a pure passionateness irradiates it, and it is given interpretative strength by its insight, and grasp of essentials.

David and Rosa Bonheur, on totally different lines of thought, and with contrasted subjects, substantiate these assertions, while the modern marine pictures of France are the very moods of ocean seized, felt, translated and transfixed. They are psalms and litanies of sea and sky sung in color by the power of the spirit. They are only surpassed in this regard by Turner, whose sea-scenes, like his landscapes, are such as none but he could paint; the heart and soul, the outward seeming and the very being of the sea itself.

Beauty is incarnated in a fashion both exquisite and sublime in the cathedrals of the mediæval and renaissance periods which France has inherited as a rich legacy. Its most recent sculpture is a newborn giant with all the signs of an original, vigorous, very modern paternity, clearly visible.

Indeed, the mystic rose of beauty breathes its ethereal perfume through many roses on the tree of art which grows in French soil, and lovely relations of its hearts of fragrance are made by those who dwell beneath the branches of that tree.

MARY C. C. BRADFORD.

THE USES OF SOLAR BIOLOGY.

(CONTINUED FROM JUNE NUMBER.)

WE give, as promised in our last issue, the letter from Connecticut, and also the answers to the questions.

“CONN., MAY 9, 1889.

Miss A. G. Payson:—

AT the present time the truth is difficult to be obtained. Amid the schemes and speculations, the misrepresentations and frauds, it is no small task to separate the few kernels of truth from the vast amount of untruth. Therefore, it is necessary for us to obey St. Paul's injunction, where he says; “Prove all things; hold fast that which is good.”

Science, to-day, stands on a firm foundation, and “Solar Biology” must have at least as good a basis. Before we can accept any new department of science, we must have ample and well-founded proof. The simple statement of a fact is no proof. Neither do newspaper testimonials add much weight thereto. Bearing in mind these things, I will ask you the following questions.

- I. By whom, and under what circumstances, was “Solar Biology” discovered?
- II. Who have been, and who are to-day, some of the principal supporters of this doctrine?
- III. Name some of the characteristics of this force:—its laws of action.
- IV. If this force comes from the planets, why is it restricted to our Solar System?

We know how, according to the law of gravitation, the Moon circles monthly around the Earth; how the family of planets moves around the great luminary in wonderful perfection. But how a planet, or any number of planets, if such be the case, composed of matter, as is the Earth, can effect me, the ego, which is non-

materialistic, and whose laws of action are widely different from those of matter, is a mystery to me.

Will you please enlighten me? These few lines are sent to you for light upon what may be an important subject.

Yours for the truth,

A. T. B."

ANSWERS.

I. The days of inspiration are not past. "Holy men of old spake as they were moved by the Holy Ghost;" and if God is unchanged and unchangeable, men in these modern days, living in accordance with the same law, can receive the same inspiration, as did the old seers and prophets.

The Rev. W. H. Warren, D. D., says; "During all the ages past there has been one bright and glittering page of loftiest wisdom unrolled before the eye of man. The sky is a vast, immovable dial-plate of that clock whose pendulum ticks ages instead of seconds, and whose time is eternity. This dial not only shows present movements, but it keeps the history of uncounted ages past, ready to be read backward in their proper order; and it has glorious volumes of prophecy, revealing the far-off future to any man who is able to look thereon, break the seals, and read the record. Glowing stars are the alphabet of this lofty page; they combine to form words which are full of meaning.

"Men have not yet advanced as far as those who saw the pictures described by John in the Revelation, and hence the panorama is not understood. That continuous speech that day after day uttereth, is not heard; the knowledge that night after night showeth, is not seen, and the invisible things of God from the creation of the world,—even his eternal power and godhead,—though clearly discoverable from things that are made, are not apprehended."

Who, then, is "able to look thereon, break the seals, and read the record?" We find, on searching both profane and sacred history, that the ancient sages and philosophers were well acquainted with the influence and effect of the heavenly bodies. Josephus informs us that "the sons of Seth employed themselves in the study of astronomy, and that Abraham argued the unity and power of God from the orderly course of things in their times and seasons; and from his observations upon the motions and influence of the Sun, Moon, and stars."

The external science of astronomy is easy to obtain by study from books, or by actual observation, but the influence of the planets upon the nature and character of man, is not so learned. It is something which the senses and the intellect cannot grasp. Of course, after its reception by some one who has recognized the law of adjustment, and put himself in a position to inspire knowledge from the source of knowledge, others can receive the facts from him in the ordinary way. But "the invisible things of God" can only be cognized by those whose spirit-eyes and ears are opened, and then shall the "spirit of truth guide into all truth."

But it is found impossible to be guided perfectly by the spirit of truth, while under the influence of the multitude of minds with which we daily come in contact, and the bustle and distractions of every-day life.

"The ear that listens long
To catch the finer notes
Of God's harmonious song,

Which through all nature floats
Is wearied and fatigued
By the discord and the noise,
Which blunts the keener sense,
And the melody destroys.

The eye that searches deep
For the gems of hidden worth
Which lie on every side
Throughout our ample earth,
Is blinded by the light, —
The harsh and fitful glare,
And is forever dulled,
In a blaze it cannot bear."

Feeling this to be true, and wishing to know more of the will of the Lord concerning him, and humanity in general, Hirman E. Butler, the Author of "Solar Biology," left the busy world and lived the life of a recluse for a number of years; and, laying aside all books, devoted himself to the study of God in nature, stilling the senses, and inspiring wisdom from the Source of Wisdom, the God of the Universe. While in that retirement the science which is now exciting such wide-spread interest, was given to him, and is now given by him to the world. In speaking of it he says, "My chief love from childhood was to read the great book of Nature, and in my perusal of that book, the conclusions reached, I find, are identical with those of the old sages and philosophers." In the preface of "Solar Biology" he says:

"The Author is satisfied, from external and intuitive research, that this science was well known in the golden days of the world's history, when religion and science walked hand in hand in a most divine harmony, as counterparts in one grand whole; and he is most happy to submit it to the thoughtful, intelligent, and educated public, for its consideration and use, believing that it will prove of greater value than any other system of science the world now possesses."

II. The students, and those who know its value, are of course its principal supporters. The book has been published but two years, and in that short time the principles embodied therein have become household topics.

III. In the promised series of articles the "characteristics and laws" of the science will be given. It would be impossible here even to give an outline.

IV. The planets have each a mental and spiritual, as well as physical, quality. The difference being only in degree, and not in kind. Therefore it is easy to see how the three-fold quality of any or all of the planets can affect the three-fold nature of man. Looking at it in that light, we discover that the "laws of action of spirit" are *not* "widely different from those of matter." Man is a citizen, not of the world merely, but of the Solar System, and of the Universe in *all* its parts, both near and remote; consequently there is not a star that shines either active or latent, or a sun that burns, but has expression in his being.

Further questions bearing on the subject will be answered, and occasional delineations of prominent men and women given from dates of their birth.

Your Fellow-Worker,

A. GENEVIEVE PAYSON.

THE SUPERMUNDANE.

BY WALTER HUBBELL.

There is at present so much interest displayed in the pursuit of the supernatural, and this in all probability will, in the near future, be so materially augmented, that it is desirable to get as much material as possible before the public, in order that it may be able to satisfy the demand, which each man will shortly make, to know, beyond peradventure, whether or not his ego, clothed in a personality peculiar to itself, shall survive death. The great mass of matter to be used in this final adjudication must, of very necessity, like so many other things, be taken upon testimony; and, in many instances, there will be little save consistency and internal coherence, or the lack thereof, to attest the truth or falsity of the records rendered. There is no better way, however, than to peruse everything, tendered as testimony, in an impartial, though critical manner, lending most significance and credence to those phenomena which are found most frequently recorded. The speculating eye of the nineteenth century has ceased to blink those solemn Oriental asseverations that occultism is a verity, and is gradually opening to a realization of the fact that even the Occident has more things than are dreamt of in its philosophy. As yet, to be sure, much of the subject must of necessity be hypothetical, and many pseudo-explanatory ideas addressed to the solution of what is now pretty generally known to exist, will be promulgated. Many of these will be fallacious, some one may be right, and *all* will confer the benefit of attracting attention to a subject co-important with our very existence. "The Supermundane" is published in the hope that it may be found useful in one of these lines. (Ed.)

THE marvelous manifestation of an invisible power within the atmosphere possessing human intelligence, and performing many of the physical actions of mankind in haunted houses, has never been investigated in an impartial manner by those scientific men who reason by induction, and devote their lives and scholarly attainments to the development and explanation of visible powers, such, for instance, as hydraulics, steam and electricity, none of which ever produce effects that are specific in action unless properly guided by mankind. In this age of scientific achievement, the time is certainly at hand when all the nations of the earth should come to some definitely unanimous conclusion upon the supermundane, and I propose in this article to give a logical explanation of the "powers of the air," so that the alleged supernatural, that has in all lands ever been the great unsolvable problem of human life, may be understood by all.

It seems to me that it is almost criminal negligence on my part to leave to the jugglers and charlatans who claim to hold intercourse with the inhabitants of an unseen world, a field that is so full of intense interest to the entire human family, without at least offering my logical hypothesis to the world. It has been my good fortune to have lived in a house where an invisible, intelligent power within the atmosphere manifested its presence day after day for weeks, in a manner eminently calculated to strike terror and dismay into the hearts of the bravest men.

The theory has been advanced that electricity was the agent at work within the air when the wonders occurred. Some persons claimed that it was all the result of hypnotism, or some other form of psychology, while others declared that it must have been Satan himself who produced the marvels that hundreds of persons saw and heard, in the little cottage where, for weeks, I had the most remarkable,—the most extraordinary experience of my life.

Some of the wonders witnessed were so far beyond the realm of imagination, that I almost hesitate to give them to the world as facts, and yet that they were facts of the most incontrovertible kind, has been proved by reliable witnesses. All my assertions can be fully substantiated by a complete investigation of similar cases by scientists, whenever such cases occur, and, as my experience is by no means an isolated one, it is but reasonable to assume that in the future there will be as many — if not more — haunted houses than in the past.

Having been a professional actor since my early youth, I am perfectly familiar with all the mechanical devices we use upon the stage to produce the illusive effects that are so often the wonder and admiration of the public. Possessing this knowledge gained by years of experience, and being perfectly familiar with the methods and paraphernalia used by magicians in their exhibitions of legerdemain I am, beyond doubt, competent to judge whether there was, or was not, deception of such a kind in the house where I beheld wonders almost too stupendous for belief, and I assert most positively that no deception of any kind was practised.

It is not my intention to give in this article a detailed account of the many haunted houses with which I am familiar, but rather to confine myself to the one in which I lived, and in which I had such a strange and startling experience. It is to my explanation of the cause of this particular haunted house that I shall direct the Reader's attention. However, before giving my explanation of haunted houses in general, it will be necessary to state that, in the house where my terrible experience occurred, horrors in forms too monstrous for belief, lurked within the atmosphere; the kindling of mysterious fires struck terror to the hearts of all; the trembling and shaking of the house, and the breaking of its walls; the fearful poundings and other weird noises, as if made by invisible sledge-hammers upon the roof, walls and floor; the strange actions of the household furniture, which moved about in the broad light of day; the shrill and awful voices in the air; and a terrifying legend written upon the wall, were all unquestionably the result of the action of a mysterious, intelligent power existing within the atmosphere, and I claim that the power producing these weird results was, in the instance that came under my personal observation, nothing more nor less than ghosts of the dead; and I also believe that houses in the past have been haunted by ghosts of the dead, and that, at a subsequent day, when houses so infested shall have been properly investigated by scientists using my hypothesis as the basis of their explanation, their verdict will attest my theory, as to the cause and explanation of haunted houses, a truth to be believed in future ages, solving for all time the great problem, is there another world and a life hereafter.

In these days of agnostics and iconoclasts, all infidels and atheists who have read thus far will doubtless consider all that I have written as but the senseless wanderings of a weird or irreverent imagination, which has conjured up the alleged superstitions of the dark ages. But, to those readers who believe in the divine origin of the Bible, my explanation will perhaps be of interest, and I hope of value.

As hundreds of thousands of persons, otherwise of the very highest attainments in science, literature, and art, do not know that they possess astral bodies, I must explain, as part of my hypothesis, that the astral body of a human being is born of, or derived from, the astral bodies of his or her parents, just as truly as his or her physical body is born of, or derived from, their physical bodies. I claim that this fact is established by the many recorded cases of "marking," in which the influence of the mother's emotions so affects her unborn offspring as to forever stamp it with distinct traits of character, and, in some instances, with peculiar physical appearance. Now, as there is no neural connection between the mother and fœtus, how can it be possible that a mother, or in fact either parent, should in any way transmit mental characteristics, unless the offspring is born of its parents' astral bodies. Any other hypothesis must seem

preposterous, when accounting for mental characteristics ; for it is a well-known fact in heredity that many persons resemble their mother physically, and yet possess their father's mental structure, and *vice versa*, without possessing any of those abnormal traits known to come from emotional, prenatal influences.

Furthermore, I claim that it is the astral body of a human being that becomes a ghost in the other world, after it has been released from this by death, and that, during our life on earth, it is this astral body that gives form to the physical body, and to each of its members, head, face, hands, arms, legs, feet, and so on; hence it follows that the ghosts of the dead are identical in appearance with the physical forms which they cast off at death.

As to the existence of the astral body, it is a fact that any person can ascertain for himself by asking a man who has lost a limb, or a portion of one, if he ever feels the actual presence of the severed member. He will answer "Yes, I do sometimes," and the reason he feels its presence is obvious.* The astral—or ghostly limb—or portion of it, is still there, and under certain vito-magnetic conditions hereafter fully explained—its actual presence is manifest. From what knowledge I have acquired on the subject, and what I have seen and heard in haunted houses, I am fully convinced that there is another world, and a life hereafter, and that it is the men, women and children who die in this world that actually live in the other world,—the world of ghosts.

Also, that to these ghosts *their* world is just as material as our world is to us ; that they are just as substantial beings to each other as ghosts, as we are to each other as men ; and that what is a solid substance to us as men, is to the ghosts but a liquid or vapor ; while what to them is solid substance is to us but air.

Or, to put it more comprehensively, perhaps : the *two* existing together in the atmosphere, are each as material and real as the other to the inhabitants of their own environment, whether they be ghosts or men.

[To be continued.]

THE PERFECT DAY.

BELLE BREMER.

It comes ; the dawning of the perfect day,
Foretold by seers of old, when none shall say,
"Know thou the truth ;" for everyone shall be
Bathed in the coming light, and all shall see.
E'en now within the East, a white light flares,
And every face a look expectant wears :
Perhaps the cosmos of the world will change
In some mysterious manner ; or some strange
And occult secret, that has lain concealed
Through the long ages past, will be revealed.
Mayhap, some Isis now will be unveiled,
Ere yonder light within the East has paled.
No miracle it is ; be not amazed,

*In the continuation of this article the usual anatomical explanation of this phenomenon is given, so that reference need not here be made to it. (Ed.)

When the storm-windows of your eyes are raised,
 And you, clear-visioned, see the light afar
 That is not light of sun, nor moon, nor star,
 The fadeless fire burning from shore to shore,
 Kindling to light the world forever more.

Long has the world in error's darkness lain,
 Through the long night of bondage kissed the chain
 That bound it, clasping close the band;
 But the great power whose reign is now at hand
 Says; "wake ye! for the night is almost o'er!
 Cast off the chain that binds you, sleep no more!"
 The people rouse, but with their eyes still dazed,
 As one upon whose eyes the sun has blazed
 Too fierce, when suddenly brought from the gloom
 Where long he's lain, in some dim, darkened room.
 Sleep-drowsed, but yet expectantly they stand,
 While still the voice echoes through all the land;
 "Arouse! shake off the slumber from your drowsy eyes!
 The perfect day is near, Earth's Paradise."

THE ESOTERIC COLLEGE.

NEARLY every mail brings us inquiries concerning the College Enterprise, and to all we are compelled to return the same answer, — namely nothing definite must yet be given you, either with regard to the location, or as to the progress thus far made. Rest assured, however, that the leaders in this great movement are conscientiously and unselfishly laboring for the ultimatum of that object which is now so familiar to all readers of this magazine.

In his lecture, "The Ultimate For Which We Are Laboring," delivered before the Society Esoteric in March '87, and published in the first number of THE ESOTERIC, — Prof. Butler made use of the following words: — "Every time there is a need, Mother Nature is ready with a supply. But what is our need now? Is there any intelligent man in Boston, or elsewhere, but what is conscious of pressing needs? Was there ever a time in the history of the world when mankind was so oppressed and burdened? I do not believe that the children of Israel even, were so oppressed and burdened as the people of to-day. Their task-masters made them work hard, it is true, but THEY had the opportunity to work, which many do not have to-day, and they got plenty to eat, as they themselves testified when in the wilderness. Though they had to work hard they did not lack for food, and are there not thousands upon thousands of whom that is not true to-day? How many are crying, "The burden is greater than I can bear!"

"And so the time has come when the divine mandate for an unselfish life must be enforced. 'Love thy neighbor as thyself' is the great panacea; but how can we bring it about when every man is struggling, and thinking only of himself?"

We wish at this time to bring before our readers, more forcibly than they have yet been able to realize, the fact that *we are working for a purpose*. Our leaders, although silent for a time, are faithfully considering

our true interests, and those who remain loyal in the support of the noble souls who have long since lost sight of *personal* ease or ambition in the greater and nobler desire for a *general* advance up the ladder of human progress, will surely experience the blessing which only the *tried and true* can know.

We have from the lips of him who never yet has sought to lead us astray, the promise that "The College will be built." Let us, therefore, have full confidence in the success of this, the most unselfish project the age has seen. Meanwhile, we may fully employ our days in the faithful discharge of those duties which crowd constantly upon us, ever remembering that the more conscientiously these apparently trivial affairs are dealt with, in the inharmonious surroundings of the world, the better fitted will we become for the refined environments and associates of the "Ideal City."

We do not wish our readers to infer from the above that little or no progress has been made in the location and establishment of the College. Our advices inform us that such is far from being the case. Necessity has imposed a great degree of secrecy upon all connected with this movement; but yet we feel that it is no more than just to inform those most deeply interested that they may be sent for at no very distant day. We would that we could be more minute, but the loyal will see, from experience in past instances, that silence is our only safeguard against the unscrupulous onslaught of besotted enemies. In view of this fact, we must ask our friends to be patient yet a little longer, remembering "Everything comes to him who can wait." Those who have gone "to prepare a place for you," and have suffered such contumely for your sake, shall not rest, be assured, till they have rescued you from the labyrinth of flesh, and led you into the palatial halls, which, as children of the Father, are your rightful heritage.

Would you assist in your emancipation? Be prayerful then and patient, for,

"They also serve who only stand and wait."

Fraternally yours,

ESOTERIC PUBLISHING COMPANY.

HUMAN PRONENESS TO BLUNDER.

It has been truthfully said that "man is born to trouble, as the sparks fly upward;" and, admitting its truthfulness, we ask the reason why? Is it not solely because of his gift, so to speak, of blundering. Trouble does not arise out of the dust. No circumstance springs into existence, no action ever transpires, without having its own, adequate, productive cause. We do not ask — is it so? — but at once affirm from an overflowing consciousness that we *know* it is so.

Among the many blunders imperfect men commit, is that of supposing that the more concentrated the nutriment supplied to the human body, the more certainly will that body be vigorous and capable of the enjoyment of life, and of rendering efficient service to others. This will not bear looking into. As a matter of fact the body is a congeries of important organs, individually performing different functions, the full and perfect action of each and every one in its own place or sphere being essential to the health and well-being of the whole. Efforts made to separate the essential nutriment contained in food from its vehicular surroundings, compel inaction

when such concentrated nutriment is partaken of, on the part of certain organs, and said inaction leads to degeneration and partial decay. One inactive member or organ in the human body exercises an infectious influence of its own upon the rest, and so imperils their healthfulness and activity. If man contrives to prevent the teeth from getting full and proper exercise, his act is resented by their degeneracy and decay; then the stomach feels oppressed with work which it is not fitted to accomplish, and the digestion is impaired; next the nutriment contained within the food taken into the system is not extracted, and every part of the body suffers. It was an act of *supposed wisdom* and *intended kindness* that began the mischief. And it is yet to be seen that many of the most mischievous human blunders man's history has furnished have had just such an origin.

Man is greatly indebted to his body, and the workings of its many parts, for instruction concerning themes relating to higher phases of his being. The body is filling its most important function by far, as a whole, when it is made use of as a wondrously perfect correspondence or type pointing to the working details of the higher life. "Man, know thyself" is an oracle fraught with wisdom of as high a character as it is possible to conceive. Did man accurately know himself, and then know how to make full and proper application of that knowledge, he would thereby be enabled to rise into all the fullness of the higher life, and so to attain to the wondrous possibilities of his perfected manhood.

But now to make application of the illustration we have furnished relative to bodily nutriment, on man's higher plane of being. One wondrously perfect law fills every sphere of life and being alike; hence, as Paul declares in Rom. I, 20: "The invisible things of God are clearly seen, being made intelligible by the things that are made, so leaving man without excuse." In the verse preceding this, the same important truth is uttered in these words: — "that which may be known of God is manifest in them, for God hath manifested it unto them." The body then is a perfect divine enlightener regarding matters of the higher, unseen state, and it is made so lovingly, intentionally, especially, and wisely.

This being so, the higher life is clearly brought into life and being, and nourished and developed to its highest possibilities, on lines corresponding all through exactly to those of the physical body. Those who read the Scriptures, or the pages of human history, in the light of God, will see the truth we are now expressing everywhere unmistakably manifested. That being the case, if it be a mistake, and a fatal one, to attempt to separate the essential elements of nutrition from the vehicles in which they are carried, and then to supply that concentrated nutriment to the sustenance of the human body directly; if this, we repeat, be a mistake, what about the efforts men are ever fond of making to extract the essential truth from the vehicle carrying it, and so to apply the naked truth in its essence to the accomplishment of work for the higher spiritual man? If the invisible things of God are rendered lucid and intelligible by the things that are made, it follows, as the night the day, that whatever we hide, God has in His wisdom seen fit to employ to carry nutrition to the higher parts of human nature: that very vehicle is just as essential and indispensable a portion of the perfect scheme, as is that nutriment which the vehicle conceals, but conveys. For the body to live a healthy life, and harmoniously discharge all its functions, it must have nutriment supplied by means of a vehicle, and must find its own activity and energy maintained by fulfilling

all the functions of separating the nutriment conveyed from the vehicle conveying it, and then promptly ridding itself of the vehicle when its purpose has been served. The vehicular means employed by God to convey nutriment to man's inner being is by correspondencies, parables, and types. Knowing what man is, and what is in him, it cannot be that God will allow Himself to ignore His own wise and loving provisions by employing naked truth to effect His purpose. He must furnish every faculty of that inner man with full and proper exercise, so as to allow the reciprocity of action to take place which is so essential to the health and well-being of the same. In that case he cannot employ truth to save or bless man, without selecting a fit and proper vehicle of symbol or parable, in which to hide it, and convey it to its destination. If so, then the manifestation of God in the flesh exhibits this essential characteristic, and we may clearly see that the expression "the sincere milk of the world" has a very deep, broad, and true significance. Moreover, what that very significance is, the words of Paul, as recorded in 2 Cor. v. 16, will discover to us; "Henceforth know we no man according to the flesh; yea, though we have known Christ according to the flesh, yet now henceforth know (or acknowledge) we him thus no more." Just as the body parts with the vehicle which brought it its nutriment, on appropriating for its uses that nutriment, so the inner man parts with the vehicle which brought to him its life, so soon as it has appropriated that very essential nutriment which it conveyed.

How very forcible is the utterance "the letter killeth, but the spirit giveth life" in this strong light! It has been said of the body that one-fourth of what is eaten by it keeps it, while the remaining three-fourths are kept by it at its peril. If the body could not promptly expel the vehicle which conveyed to it the nutriment it formerly held, the result would be certain and speedy death; so then, by correspondence, if the inner man cannot appropriate the nutriment required, from the vehicle containing it, and afterwards rid himself as thoroughly and promptly of that vehicle, there is nothing then but death for it. So, "the letter killeth." "The letter" is the vehicle; the flesh of Christ is that vehicle; they both contain the life-working spirit, but if the spirit, together with that which contains it, be sought to be retained together in the system, but one effect can follow. Thus we note the extreme proneness of our common humanity to blunder!

Death is a thing of degrees, as also is life. There is more to fear in death than that degree of it called the death of the body. The Scriptures teach that she that liveth in pleasure (voluptuously) is dead while living. They teach also that those who are risen with Christ are dead, and their life is in secret with the Christ in God. They speak also distinctly of "the second death." Death, like life then, is a thing of degrees, a relative or comparative thing. Man lives on three different planes at least, so it must be possible for him to die on the same three, or there must be some portion of the three not susceptible of death. Quite likely this is so; and yet, the death having to do with the portion not capable of dying, may become a fact, through the extinction of the personality itself, — that incorruptible portion returning to its Author. The spirit is not capable of death, but it may have so vivified a personality, as to have produced genuine spiritual life; still, events are possible whereby it may become necessary that the spirit be withdrawn from the personality, and then, spiritual death would ensue. That is a possible third death; but it is remotely

possible always, because that which has not been cannot cease to be. Very few men or women have ever yet lived on the true spirit-plane of their being; they have never unfolded to it; they have opened on to the psychic or soulful plane, and erroneously accounted it the spiritual; but the actual spiritual life has not been much in danger yet; still, its turn is coming. That death is something far less tolerable than either the first or second death. The one who dies the third death will realize how much better it would have been never to have entered upon life than to encounter such an experience. The greater the height realized, the more severe must be the fall from it.

Men greatly blunder by overlooking these degrees of life and death. The lowest life possible to man is a mere, animal one; and, if a specimen of humanity exists anywhere with nothing more, but one death is possible to that specimen. We do not say such a specimen exists, but that such would be the truth concerning such, did it exist. Most men have more or less experience in the intermediary, psychic or soul-life, which is the second one in exaltation, and is very comprehensive and wonderful in many of its highest possibilities; such men are thereby capable of a second death, for they may by death lose both body and soul. But before the true spiritual life can be entered upon, to become at all real and permanent, a voluntary death (in figure) must be submitted to, called in Scriptural language "the crucifixion of the flesh with its affections and desires, and also, "the mortifying of the members of the fleshy nature." Paul, as a mystic, speaks of this when he says "I am crucified to Christ, nevertheless I live, only not I, but Christ liveth in me." When the outer man perishes, the inner man takes his place. When the selfhood is led as a lamb to the slaughter, then the inner God-germ comes to life, light, and liberty; and then is the only period when divine worship is possible. Christendom has erred, not knowing the Scriptures on this point, nor yet the power of God, as it displays itself on the genuine spiritual plane.

THEODORE WRIGHT.

MAN'S DUTY TO MAN IS HIS DUTY TO GOD.

DU BOISE.

"RENDER to Cæsar (man) the things that are Cæsar's, (man's) and to God the things that are Gods." Mark 12, xvii.

This rendering to man, thus allegorically expressed, is a command to all mankind that they give to their fellow men such spiritual aids as kind thoughts, encouraging words, helpful deeds and loving consideration. Man owes all this to his fellow because all men are brothers, — children of the same Father.

If we render kindness to our fellow, we give praise to the Father, because we do what he desires us to do, and in this way do we fulfill the new commandment given us by Jesus viz.; "Love ye one another."

Unchangeable and *honest* kindness toward all men will bring us into close relationship with the Father, because we are then permitting the Good (God) within us to show forth: — God is good, and good is God. We not only develop our own souls, but we help our brother to expand.

Jesus referred to the coin current among those to whom he was speaking. Love is the current coin of our Father's kingdom, consequently it

is that which his children must use. The pure gold of this currency is placed in the hearts of all men: each has his own mint from which he may obtain the coin of his realm, and the King not only honors this currency, but he *commands* his subjects to draw and use liberally. The supply is inexhaustible, for, much as we give, more shall be given unto us. The mere act of giving out kindness increases the development of that which already lies in the heart, and soon kindness flows from the soul as the stream of living water flows from the throne of God of which John speaks in Revelations. This pure stream of the river of life is *love*, and, love being the mother of kindness, how easily might all men have this stream of the pure water of life flowing from their souls, if they would render to man that which *is man's* (fraternal love), and to God that which is His (praise and glory).

It is not a difficult task which the Christ sets for man to do. He may have his life nourished and enriched by the waters of this pure stream, if he but ask for it, *believing* the while that the gift is his.

The Good (God-germ) is planted in every human heart, and it is extremely sensitive to culture or neglect. If man but let the sunlight of God's love in upon this inlying germ, the dews of His blessing will come also, and he will have in his possession a plant of priceless value, which will blossom as *he wills*, making his life a very bower of loveliness in which the song-birds of perpetual happiness will sing their notes of praise; and, as the gentle breezes pass among the blossoms of this Eden, they will go forth freighted with the pollen of the Good, scattering it broadcast over the land; many souls will catch this life-giving essence, and other rare plants will grow and bear sweet blossoms and more seed-substance to give off.

Render to man that which is man's, and to the Good those things which are of the Good. When asked for bread do not give a stone, but give that which is asked, and more, remembering that, through the law of giving, "whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." (Matt. 13, XII.)

Give is the key-note of the anthem of Nature. The mountain snows give to the streams that course down their sides; the streams give to the river which lends her strength to aid man in travel and commerce, and of her volume she gives to the surging sea. The rain and dew drops give to the plant creation as they nestle upon leaf, or sink into earth. In turn, the vegetable and plant worlds give to man of their store, not only to please the taste and delight the eye, but that he may have a habitation. Give is the burden of the feathered warbler's song, as he trills his note of praise, which falls upon the ear of man giving delight, often turning sorrow to joy, or anger to gentleness. Earth gives of her store that man may be housed, fed and clothed. The beasts of the field give up their strength that man may be served. Even the tiny honey-bee exhausts her busy life that she may give to man the fruits of her labor among the blossoms. All Nature gives to man of her *best* substance, and he should learn lessons of wisdom from this open book before him, and give freely of his *best substance* (love, praise, and thanksgiving) to his fellow-man, and to the Creator and Giver of all.

BOOK NOTES.

WE have before us "The Coming Creed of the World," by Frederick Gerhard. Many years ago the author was asked the question, "Is there not, perhaps, a faith more sublime and blissful than Christianity?" The query seems to have produced a most lasting impression, from which "The Coming Creed" is born.

The work shows great care and impartiality in the almost inexhaustible method in which the search for truthful evidence has been pursued. In every important point Mr. Gerhard seems to have always kept in mind Paul's memorable command, "Prove all things."

There are not a few who would hold, with more or less pertinacity, that the author deals rather too unsparingly with those passages of holy writ which are apparently contradictory. To this many a one would take exception, maintaining that the Scriptures, properly interpreted, savor of nothing discordant or inharmonious; and that all apparent absurdities and contradictions, if correctly understood, would be transformed into Esoteric truths with meanings of unsurpassed beauty. Many a beautiful thought in these self-same Scriptures has doubtless been so warped and changed to suit the demands of translators, that the *real* meaning is now lost sight of, except to those who may be able to "read between the lines."

The "Coming Creed" is far more impartial in its conclusions than other works of its stamp which have come to our notice, and we can conscientiously bring it to the notice of the readers of esoteric literature, and earnestly advise them to peruse it.

Bound in durable covers, cloth back, 526 pages. Sent from this office post-paid, on receipt of price, \$1.25.

"Go to your bosom; knock there; and ask your heart what it doth know." Mrs. Nellie V. Anderson aptly employs these words of Shakespeare on the title page of her new book, "The Right Knock."

A charmingly written story in the line of Metaphysical thought. The Reader's attention is closely held to the end, by the interesting incidents surrounding the well-drawn characters, and, at the same time, the truths and principles of Christian Science are well presented and forcibly illustrated. In the preface, the author says, "It is a book of facts, not fiction. Every case of healing, every seemingly marvelous experience, has come under the observation of the writer, and can be authenticated as a veritable fact."

"The Right Knock" is neatly bound in cloth, and printed on heavy paper, 300 pages. By mail, post-paid, \$1.25.

THE third edition of "Solar Biology" has just been issued, and is now ready for delivery. Additional tables of the Moon have been inserted, and the work is even more desirable than heretofore. Price, post-paid, \$5.00.

N. B. We have tables on separate sheets giving the Moon's positions for 1890, and 1891, which we can furnish post-paid, at 10c. per copy.

These tables can be inserted in the first and second editions of "Solar Biology," thus making the old books as complete and useful as the latest edition.

THE "Narrow Way of Attainment" consisting of a series of eight lectures delivered before the Society Esoteric by Hiram E. Butler, is now ready.

The contents of "The Narrow Way of Attainment" are as follows:— "Preface," "Introductory," "The Narrow Way" (1st. Lecture), "Sequel to Introduction of First Lecture," "Gathering the Good of All," "The Subjugation of the Body" (3rd. Lecture), "The Three Ways" (4th. Lecture), "The Second Way, or The Highway of Success" (5th. Lecture), "Who is Able to Walk the Narrow Way" (6th. Lecture), "The Paradox" (7th. Lecture), and "Way-Marks in the Narrow Way" (8th. Lecture).

For all who have been students of Esotericism, this last work of the Founder of THE ESOTERIC will prove an invaluable text-book and guide. Bound in cloth 150 pages: price, post-paid, \$1.00

BREVITIES.

EVERY age has its evolutionary precursors, — men who are from one to five hundred years ahead of their time, — men whose heads tower above those of the common throng, and catch the light of divine intendment. It is always easy for the wise, by gazing steadily upon these few illuminated countenances to prophesy, with unerring accuracy, the level of human attainment for a few hundred years to come. The Swedenborgs, the Shelleys, the Hugos, and the Emersons, are but the soul-pioneers of a nineteenth-century, frontier existence. To them, and their like, is relegated the duty of opening a breach in the brazen wall of contemporary materialism, through which they may usher in the nobler truths of a higher dispensation. They plough the human soil in midwinter that an earlier sun may reach its depths and dispel, through vapors sometimes thought miasmatic, the erring and rigid dogmas of its frost. (*Ed.*)

THAT "faith" which leads to inaction is rather to be stigmatized than landed. It is not enough to wait merely, one must work while they patiently and trustfully wait. The plant which waits for the spring sun to bring it its blossom, strengthens, meanwhile, its root, that it may be able the better to support its coming fruitage. When one of Mahomet's followers said to him, before retiring to his tent for the night; "I will loose my camel and trust in God," Mahomet sternly rejoined; "Tether thy camel, and then trust in God." (*Ed.*)

TRUTH is eternal and impersonal. The logician may stoop to sophistry, the chemist may belie the testimony of his crucible, or the astronomer forswear the dictum of his telescope, but the white wings of Truth remain, for all this, immaculate, and sooner or later, be assured, every such falsehood has to face the "*E pur si muove*" of Galileo. (*Ed.*)

SOONER or later the logic of love grows into and becomes the logic of reason. *Rev. P. S. Mocom.*

WE cannot love an abstraction or a principle. These will do for philosophy, but not for life. *Ibid.*

WE may be schooled by conscience; we may be dragooned by fear, but we do not live till we have loved. *Ibid.*

EDITORIAL NOTES.

THE supply of bound volumes of THE ESOTERIC advertised at \$1.25, is now exhausted.

THE second volume makes a large book of over five hundred pages, exceeding Volume I. in size by about fifty pages. We have in stock a large supply of both volumes, either one of which will be sent post-paid on receipt of two dollars.

WE are in receipt of a catalogue of foot-wear from the house of Daniel Green & Co., 122 East 13th Street, New York. We would advise our vegetarian friends, and all whose feelings revolt against the needless and wholesale slaughter of animals, to secure this catalogue, and investigate the merits of the new idea, in shoes and slippers, for the material is obtained entirely from wool.

WE desire once more to call the attention of all interested in our Movement to the fact that we still have several valuable state agencies for our publications as yet unassigned. Our offer presents a rare opportunity to persons of enterprise, and we sincerely hope that many more of our friends will interest themselves therein. We are now in frequent receipt of applications for territory, and as these are naturally for the most valuable states untaken at the time of their receipt, it will readily be seen that, since it is "first come, first served" it is well for persons interested to lose no time in requesting their territory.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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AUGUST 22 TO SEPTEMBER 28.

[No. 8.]

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

BY VIDYA-NYAIKA.

SCIENTIFIC PROOF OF THE MORAL LAW THAT EVIL PERSONS CANNOT
ATTAIN TO THE HIGHER KNOWLEDGES.

By referring to the preceding sections of this article, demonstrations can be made very brief.

It will be unnecessary to give it the form of a syllogism, or to have the major and minor premises follow in a logical order.

The Reader will already be able to construct the argument by remembering that the tone qualities of the voice, which are capable of producing definite emotional effects upon others, can only result from a like emotional condition in the nature of the speaker. The power to lull and soothe by the tones of sympathy cannot be possessed by those in whose hearts there still rankles the elements of hate.

If it be true that every moral condition vocalizes itself in the harmonics, then, so long as there remains in the mind of the speaker the intentions and motives of evil, the harmonics indicative thereof will produce distrust in the mind of the listener.

While there is a lack of personal conviction, the harmonics will produce the emotional effect of suspicion. From a wider basis it may be stated that mental types throughout all nature, are ever found associated with homologous and typical physical structures; and, with every variation in the mental type, we find a corresponding variation in the structure embodying it; and we may also expect to find what observation proves to be a fact,—that with every additional, acquired mental peculiarity and faculty, there results corresponding anatomical and physiological changes, and these changes are inwrought throughout the entire structure, and confined to no one organ, or set of organs; for to change any one organ in the least degree, necessitates an adaptive change in every other organ and function. It is observable that a mental change precedes the physical change. Therefore, as long as there remains in the nature of the speaker any of the evils, they will be embodied in his vocal structure, and betrayed in the harmonics of his voice, and will prevent him from producing, by means of speech, the emotional effects of trust and confidence. No one can produce upon another the feeling of perfect love, so long as there remains in his nature the possibility of anger and hate; neither can there

be produced the feeling of complete belief, while the speaker lacks absolute conviction.

By the magic of a tone he cannot hope to throw upon another the state of rest, while, within his own soul, there is a tumult. If the speaker is filled with gentle and harmonious impulses, and if he is guided by right actions and desires, they will be sounded forth in the gentle and melodious accents of his speech, and people will unhesitatingly drink from the living waters of his discourse; and they will become gentle and harmonious, and will, unconsciously to themselves, be filled with right desires, and will be inexorably impelled to act out the motives implanted, even if the import of the speech has been misunderstood; but if the speaker's mind is, to the smallest extent, infested with inglorious motives, or to the slightest extent distorted by envy and malice, the discordant and jarring harmonics in his voice will partially, or entirely, destroy the power which he otherwise would have had. Just in the proportion that he becomes actuated by wrong intentions, just in proportion that he becomes subject to passion and vice, and just in the proportion that he becomes unworthy of confidence, will his voice become filled with the harmonics that weaken his influence, and repel his hearers.

Under the influence of sympathy and genuine pity, as expressed in the tones of an associate, the iron-bound nature of the villain will slowly give way to more gentle impulses, and he will become the willing servant of him who is truly worthy to be his master.

But if there be in the nature of the master, the most evanescent tendency to selfishness, the tones of his voice will gradually breed, in the disposition of his pupil, the inevitable tendency to betray his teacher for selfish purposes.

Under the influence of oppression, and the unremitting torture of malice, the kindly cadences of Gentleness and Devotion become jagged and harsh; but if, during the ordeal, there is kept up, by the aid of tones, a larger sum of gentle and pleasurable emotions than of unpleasant ones, the original nature can be maintained. In a person who has long been pure and good there cannot be the tone qualities indicative of sin; and in a person who is occasionally a villain there cannot exist the tones of honesty.

Those who aspire to great power over individuals, or over the masses through the magic of tones—one of Nature's forces—must work in harmony with Nature's benevolent purposes, and must desire the power only for the good of others; for the moment it is desired for personal ends, the harmonics of selfishness will invade the voice, and these harmonics are, under all circumstances, repellant and obnoxious. It seems to me the matter is incapable of further argument; I cannot, by a course of reasoning, convince you of a fact: you must observe the fact for yourself. This has been written to no purpose, if you cannot make yourself experimentally acquainted with the laws herein enunciated. But if you admit that Vice, Selfishness and Anger are betrayed by the voice, then you admit that no one, in whose nature there is sin, can ever exercise great power over others by means of his voice, for it will be impossible for him to produce trust and conviction.

ADDITIONAL PROOF OF THE DIVINE SANCTION FOR WORKING IN SECRET.

This subject may be approached from another direction.

Those tones which produce complete emotional subjection and mental rest, must also produce moral satisfaction.

Those tones which, when once heard, make us an immediate convert and willing disciple, are entirely free from all discords. The harmonics of the evils invade the human voice as discords. A powerful and continuous effect can only be produced by a tone, all of whose harmonics are concordant with itself, and with each other. Discords are dissociative, disintegrative, and centrifugal.

It therefore follows that full power and skill in the use of tone-qualities demands the entire absence of discordant harmonics in the voice, and this cannot be acquired as long as selfishness and sin are possible to the soul.

It appears obvious that skill and power in the manipulation of tone-qualities is absolutely unattainable by those who are capable of any of the evils.

If it be true in one department of science, the principle has a broad foundation in Nature. The favored few, who pass through the culture of the Mahopanishada, will learn the same to be true of numerous other forces.

WISDOM OF THE LAW.

It is clearly indicative of the highest wisdom and beneficence in the processes of Nature that the universal evolution *cannot produce creatures capable of thwarting the general purpose.*

Men cannot, by superior intellectual attainments, master the principles and facts of certain forces, and forthwith acquire a personal power and skill in their application for selfish ends, to the detriment of humanity. It becomes evident that an association, possessing superior knowledge of natural forces, and having in charge a knowledge of the methods of acquiring personal powers, must work in most careful secrecy, in order that it may remain the repository of valuable donations to humanity; for, if it became careless of its charge, and indiscriminately cast pearls before swine, it would no longer be able to retain the mastery of the powers for good; — it can only do this so long as its methods and purposes are entirely unselfish and beneficent. Another important observation is pertinent. The fact that superior skill, and personal attainment in the harnessing and use of natural forces can only be made by those who have attained great moral culture and development, demonstrates that there must be two sides to an education — the intellectual and moral. No matter how thorough may be the comprehension of principles, or how complete the mastery of facts and methods, — full and successful use thereof cannot be made, until the pupil has attained a correspondingly high development of his moral nature.

The reverse is also true: moral development and capacity is impossible without a complete mastery of the principles and facts involved in the application of the forces employed in the activities of life. The absence of the evils, entire freedom from selfishness, and the possession of an angelic disposition, cannot enable its possessor to persuade and instruct, if he be ignorant of the facts about which he is attempting to discourse; neither can a most perfect comprehension of these principles enable a person to turn conviction and persuasion into action, if he be destitute of the moral qualities that beget trust.

(To be continued.)

MUSINGS.

WHEN the stars — mystic lights! — from the heavens look down,
 And the Moon fills the soul with its pain;
 Shall we long — but to long; shall fruition ne'er crown —
 Can the embers burn low, but in vain?

When the ashes of matter unite with the soul,
 When the fugitive, Hope, turns to fly;
 Shall we cease then to care? Shall we burn the dark scroll,
 Let our sorrows, unheeded, pass by?

Shall we care, when we're old, that our life's early dream,
 Chased a phant'sy alone but of thought?
 Shall we care that our love, tho' our love it might seem,
 Proved in time not the love that we sought?

Nay; I guess that our guerdons sometime come to us,
 When the pain or the bliss is first felt;
 Whether woe, or its no, is the best, 'tis oft thus,
 That a saint in a martyr hath knelt.

PROF. FRED. LUCCA SQUERS.

Cortland, N. Y.

THE USES OF SOLAR BIOLOGY.

(CONTINUED FROM JULY NUMBER.)

HAVING considered the general uses of "Solar Biology," and the way in which it was given to the world, let us look at it from a Biblical standpoint, so that those good people who think science something widely different from religion, may become convinced that they are but parts of one grand whole. Science is a knowledge of natural law, which is God's law, and religion is the keeping of the law.

The author of "Recreations in Astronomy" says:—"Science and religion are not two departments, they are not even two phases of the same truth. The words and the Word speak but one language, teach but one set of truths. Science has a broader realm in the unseen than in the seen, in the sublime laws of spirit than in the laws of matter; and religion sheds its beautiful light over all stages of life, till, whether we eat or drink, or whatsoever we do, we may do all for the glory of God. Lowell is partly right when he sings;—

'Science was Faith once; Faith were science now,
 Would she but lay her bow and arrows by,
 And arm her with the weapons of the time!'"

From the chapter on "The Bible History of Solar Biology," we make the following condensed extract.

"It may seem strange to some, when we tell them this system is the foundation principle of the whole order of the Hebraic and Christian Bible, which is the only book wherein we find indications of the prior existence of this science, unless, perchance, in the Cabalistic writings. But from the first chapter of Genesis to the last chapter of Revelation, we find unquestionable evidence of its having entered into the history of the origin and life of Israel, and the grand prophecies which point forward to the condition or time, for which Jesus taught us to pray: viz., that God's king-

dom might come, and his will be done on earth as in heaven, are characterized and formulated according to the law and mechanism of this system."

The signs of the zodiac correspond exactly to the number of the sons of Jacob, and further, we learn that their names express the leading characteristics of persons born in the twelve signs, and that they are given in the exact order of the twelve periods of the zodiac, which leads us to the conclusion that they were born under the twelve mental conditions which express the fullness of the heavens.

The characteristics of persons born in the twelve signs have been given so fully in "Twelve Manner of People," which ran through the first volume of THE ESOTERIC, that some basic principles of the quality of each sign will be all that is here necessary in proof of the foregoing.

In the twenty-ninth chapter of Genesis we find that the first-born of the sons of Jacob was called Reuben. By consulting any ordinary Bible dictionary, or even the marginal notes to be found in the most of our Bibles, we find this meaning given to the names; Reuben (*Who sees the sun, — the vision of the sun*) which corresponds with the leading characteristic of the sign ♎ (Libra), power of foresight, vision, or intuitive perception. Simeon means (*that hears or obeys; that is heard*). This well expresses the ♏ (Scorpio) nature, whose tendency it is to hear or obey authorities; and in their sphere of use, as superintendents, they demand obedience.

Levi (*who is joined, who is held, or associated*). The strong point of the ♐ (Sagittarius) nature herein expressed is fidelity, — faithfulness to the marriage vow.

Judah (*the praise of the Lord*.) This has a two-fold expression, — that of the great business idea embodied in ♑ (Capricorn), as Solomon said, "Men shall praise thee when thou doest well to thyself;" and also that deep, interior, inexpressible, extravagant ideality, which is a dominant feature of those born in this sign.

Dan (*judgment, or, he that judges*). This expresses one of the most prominent characteristics of the ♒ (Aquarius) nature, in the quickness and accuracy of their intuitions, and in judging of the nature and disposition of people.

Naphtali (*wrestlings of God — my wrestlings*.) This very well expresses the restless, anxious nature of those born in the sign ♓ (Pisces).

Gad (*armed and prepared*) expresses the uses of the brain ♈ (Aries), which keeps the body in harmony, and arms and prepares for all service.

Asher (*blessedness, or happiness*). This expresses the dominant feature of the ♉ (Taurus) nature, which is the happy, self-satisfied condition of those born in that sign.

Issachar (*price, reward, recompense*). The leading characteristics of the sign ♊ (Gemini) are the mental uses and rewards which it always obtains.

Zebulun (*dwelling, habitation*), expresses the strong domestic proclivities of the sign ♋ (Cancer).

Joseph (*adding, increase*). This has a double significance. First, as to the physical character of those born in the sign ♌ (Leo), which expresses the love-nature and prolific sex principle; second, we find it evident throughout the Scripture that there is a deep metaphysical reference to this nature or sign, as a savior of the people. One reference in this short article must suffice. We find, Genesis, XLIX, 22, 24, "Joseph is a fruit-

ful bough, even a fruitful bough by a well . . . (from thence is the shepherd, the stone of Israel.)

Benjamin means (*son of right hand, or power*). This expresses the unparalleled power of those born in the sign ♍ (Virgo) in their strong will. Hebrew scholars will see that the first letter of the great cabalistic name (Yahveh, or Yhvh), usually translated Jehovah, is in itself the symbol of the right hand, in the attitude of pointing out the way.

Virgo belongs to the digestive function and intuitive faculty, whose office is to take care of its own body by nourishing it, from which source is derived all sustenance and physical strength; therefore power of self-preservation and maintenance, are the leading characteristics of the sign Virgo.

Again, in Genesis XLIV, Jacob generalized the life and character of each of the twelve sons under a prophetic phase of expression, which can be easily followed, and will be found very interesting.

Moses, who was a master and prophet to the twelve tribes of Israel in the wilderness, repeated, before he died, another prophecy in Deuteronomy xxxiii. This chapter is wholly an expression of the divine order that will obtain, when the prayer that Jesus taught us will have been answered; namely, when the kingdom of God has come on earth.

The prophet Ezekiel again foresaw the ultimate order of this system, and his whole prophecy is relative thereto from the first to the last, especially from chapter XL to XLVIII inclusive.

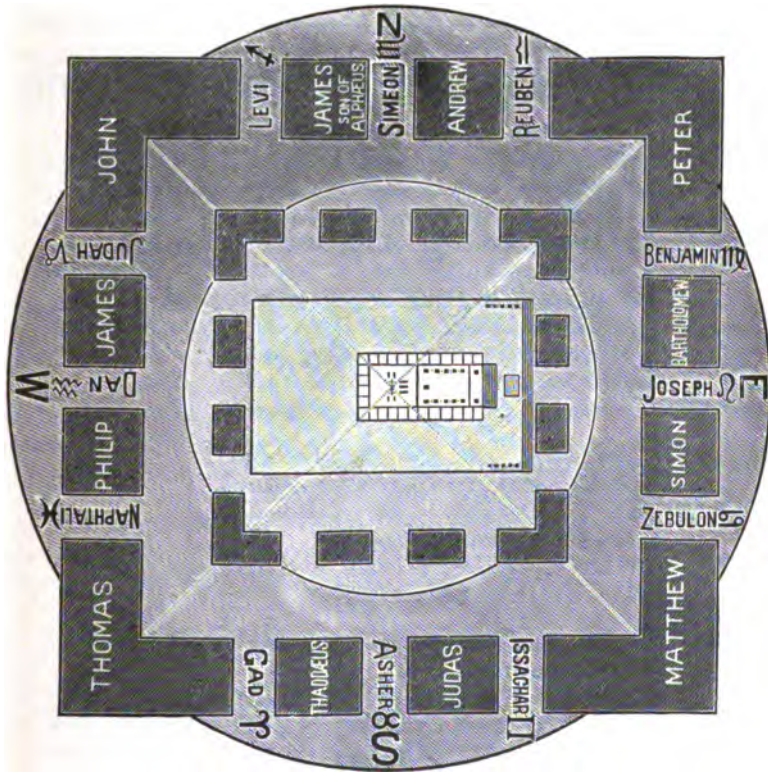
Again, this system is brought to light throughout the book of Revelation, and especially pictured in the description of the holy city in chapter XXI. (See diagram). This shows the twelve gates of the Temple, with the name of the corresponding tribe and sign to which they belong: also the twelve foundations with the names of the twelve apostles of Jesus. The letters N., S., E., W., indicate the four points of the the compass. The circle is squared by the perfect law of God in its triune relation; first, or outer circle, the physical body; second, the soul; third, and innermost, the spiritual. This being squared by the perfect law, is a perfection of the effort made by Solomon to carry out the injunction given to Moses: "See that thou make all things after the pattern shown thee in the mount. . . The pattern of the heavens."

It is very evident that Jesus, when he came, took up the same line of scientific prophecy, and worked in accordance with the metaphysics of this system, for he chose twelve men as apostles, representatives of the twelve signs of the zodiac, he standing as the central sun, whose spiritual and intellectual light was to flow out through them into the twelve departments of humanity. So important was it considered by the disciples that this order should be kept up, that after the death of Judas, they chose Matthias to take his place as one of the twelve.

As the tribes of Israel were each an expression, or representative, of a distinct sign of the zodiac, or twelve departments of the heavens, and as each person in a general sense belongs to one of those tribes, we give in tabulated form the sign of each, and also for the benefit of those who have not had an opportunity of following THE ESOTERIC from the first, the period of each sign, from which persons may determine, by the date of their nativity, to which of the twelve tribes they belong.

Reuben, ♌ (Libra) from Sept. 23 to Oct. 23.

Simeon, ♏ (Scorpio) from Oct. 23 to Nov. 22.



Levi, ♐ (Sagittarius) from Nov. 22 to Dec. 21.
Judah, ♑ (Capricorn) from Dec. 21 to Jan. 20.
Dan, ♒ (Aquarius) from Jan. 20 to Feb. 19.
Naphtali, ♓ (Pisces) from Feb. 19 to Mar. 21.
Gad, ♈ (Aries) from Mar. 21 to April 19.
Asher, ♉ (Taurus) from April 19 to May 20.
Issachar, ♊ (Gemini) from May 20 to June 21.
Zebulun, ♋ (Cancer) from June 21 to July 22.
Joseph, ♌ (Leo) July 22 to Aug. 22.
Benjamin, ♍ (Virgo) Aug. 22 to Sept. 23.

A. GENEVIEVE PAYSON.

LO! NOW THE BLESSED COMFORTER HAS COME!

JOHN XV, 26.

Lo, now the blessed Comforter has come!
Foretold by Christ of old;
The message that he brings to all mankind
The spirit will unfold.
His presence in the hearts of men appears
In each illumined sphere;
The waves of peace kiss every shore,
Love's harvest time is near!

CHORUS.

Hail, O hail, the Comforter sublime!
Hail, O hail, the Comforter divine!
The angels usher in the gladsome time
The future holds in store,
When Love shall rule the hearts of men,
And Truth reign evermore.

Lo, now the blessed Comforter has come!
The Spirit of all Truth.
O, may his blessings greet and ever blend
With thine eternal youth!
May Peace inhabit all the realms of earth,
'Till brothers cease to mar
Creation's rhythmic ebb and flow,
By sin, and strife, and war.

CHORUS.

Hail, O hail, the Comforter sublime!
Hail, O hail, the Comforter divine!
The angels usher in the gladsome time
The future holds in store,
When Love shall rule the hearts of men,
And Truth reign evermore.

EVA A. H. BARNES.

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER VI.

A Strange Power.

"PASSION must be rooted out, or true progress will cease!" A unique, not to say noble sentiment. May I inquire if the remark is original, Mr. Lang? With disgust plainly marked upon my face, I turned and found Mrs. Milveux within a few feet of the garden chair upon which I sat. The tennis court near by was full of gay young people whose sport had been going on during the perusal of my letter, but I little thought that my presence among the shrubbery had been noticed. Mrs. Milveux's tone and manner nettled me beyond description, for it seemed to me that she had taken advantage of my absorption in the Captain's interesting mis-sive, and had, unnoticed, read a portion it. So decidedly mean an act aroused my deepest contempt, and words, hot with anger, sprung to my lips, but something in the woman's manner checked my impulsiveness. I suddenly realized, from her flushed cheeks, and peculiar bearing, that Mrs. Milveux had taken too much wine. "Since you quote so freely from my letter, you surely have no reason to inquire the author's name. Could you not read it along with the rest?" "Ah, do not assign to me the injustice which those words imply," she said, with a touch of real feeling; "I have not been guilty of so small a thing as that. You were so absorbed in your *billetdoux* that you did not realize that you read aloud the last few lines, omitting, however, to name the writer." "Excuse my unjust remark, I beg of you," I said, hastily extending my hand which she graciously accepted, as she took the proffered seat at my side.

"Yes, passion, and love for the material, *must* be killed, if we would gain the heights of spiritual attainment, but I sometimes doubt if, when the end is really found, there do not still linger in the breast, vain longings for that which was spruned as gross and material in our younger days. There are days in my life when I feel that, could I have that companionship of true affection for which my whole being yearns, I would willingly surrender all the knowledge of occultism which, since a child, I have possessed."

I surveyed her with wonder, and questioned with myself as to how much of this assertion was due to the effects of the wine which now, more than ever, I saw was the partial cause of her unusual manner. I remarked at length that I had never heard that she was interested in occult studies.

"No one knows it here," she replied, "even Fantine is unaware of the extent of my knowledge in this direction, but I assure you that few people have gone into the subject deeper, and few can produce more striking proof of their knowledge, than your humble servant." Mrs. Milveux was getting positively silly. The wine was evidently doing its work. "Let me give you a slight exhibition of my accomplishment," she continued, with a smile which had in it an element of demoniac will-power and persistence. "I will mentally desire that you perform an act which you are wholly unaccustomed to do. If I succeed, you will surely be candid in admitting that I am in possession of powers not known to people in general?" She fixed her eyes upon me, and immediately my thoughts flew back to some remote period in the dim past when I had looked into those

same depths before; what wonderful eyes! And what power they exerted upon me! I was so lost in their contemplation that I scarcely knew what she said, when at last I heard her voice.

"A stubborn subject, Mr. Lang; I thought to have had an effect sufficiently pronounced to cause you to execute a certain commission for me, but evidently your powers of resistance are well-developed. Now there is Miss Orvis whom I have many times made to do my bidding perfectly of late. I'll try again."

The person mentioned was at this moment engaged in a game of tennis on the lawn near by. A bright little lady of twenty summers, with light blue eyes, golden hair, — in fact a veritable fairy, whose movements in the exercise of the sport, were as graceful as those of the swan in its natural element. A good mesmeric subject surely. "I'll send her to ask Fantine to join in the sport," said Mrs. Milveux. Miss Darcet never played tennis, nor in any way associated with the gay revelers in their enjoyments, and I saw at once that such a proceeding on the part of Miss Orvis would be most extraordinary.

No sooner had Mrs. Milveux bent her gaze upon the players than Miss Orvis was heard to exclaim, "Excuse me just a moment, please; I can't endure to allow Miss Darcet to sacrifice all this enjoyment; I'm going to bring her out here bodily, if she won't come of her own accord." With a laugh she ran lightly across the lawn, and disappeared from view, soon returning with the remark; "The bird has flown; gone for a stroll, the aunt says." I looked at Mrs. Milveux for an explanation of the words in reference to herself. "I mentally told Miss Orvis that Fantine had gone out. The lady will doubtless declare that she saw me just now in the hotel parlor. Perhaps she did, who knows?" and again the disagreeable smile flitted across her face. "I feel the 'powers' very forcibly this afternoon," she continued. "It seems to me that you need but express a wish, and the execution of that wish will be immediate." Owing to her manner, such feelings of repugnance filled me that no room was left for curiosity to be gratified, and I resolved to encourage this display by no act of mine. This proved no barrier to her, however, for she seemed determined to force upon me full proof of her wonderful knowledge of the unseen. "Come with me a little nearer the lawn," she said. We had been sitting near enough the players to clearly hear their voices, although ourselves concealed from them by the shrubbery. We now took a seat directly upon the edge of the open ground and were easily seen by all, as was shown by their speedy recognition of our approach.

"Miss Orvis was doubtless mistaken in her supposition that she saw Mrs. Milveux in the parlor," I heard someone say, quite near us. I wondered that Miss Orvis failed to see that Mrs. Milveux's immediate presence gave peculiar coloring to her statement of a few moments since.

"Miss Orvis and Mr. Sayles are very devoted to each other, Mr. Lang; I understand that they are engaged, and that the saying 'The course of true love' etc., is not in the least applicable to their case. Yesterday Mr. Sayles was unexpectedly called away, and gave Miss Orvis no definite explanation. This, however, is of no moment to her, for she fully trusts him. He returned at noon, and I wish you to look closely at them now, and mark how devoted, and how perfectly in harmony with each other, they seem. Soon I'll work such a change in her angelic face that you'll scarcely believe her the same person that she seems at present."

Scarcely realizing the strange woman's intent, I said nothing, but awaited the sequel. Miss Orvis soon approached the net, and engaged in low, earnest conversation with her companion. I saw a puzzled, indescribable look come into his face, as she proceeded to talk with him, and then I heard him say; "I can soon set your mind at rest on the point, if you'll allow me to call Major James to my relief; he was with me, and knows the story to be false." "I care nothing for Major James' opinion; you could easily concoct any kind of falsehood between you to blind my eyes, and we may as well consider our acquaintance at an end, if a satisfactory explanation cannot be made at once." I looked at the usually gentle face, and could scarcely stifle exclamations of surprise at the almost fiendish expression depicted thereon.

The occupants of the lawn were gathering around, as full of surprise as myself, and asking for an explanation of this unheard of manner in the proverbially docile Miss Orvis. "Heaven only knows what she means!" exclaimed Sayles, whose features were painful to behold in their rigidity of expression. "She accuses me of having absented myself yesterday without explanation, and worse than that, of having engaged in a drunken brawl. For pity's sake friends, does my appearance warrant such an assertion?"

Had the occasion been less serious, a general relapse into genuine mirth would have followed, for Sayle's habits were known by all to be of the best, and his whole mein gave the flattest denial to the statements just made.

"Major James, why don't you speak and make matters clear?" "Is there anyone present with enough of the suspicious in their makeup to suppose for a moment that our friend Sayles could be guilty of a dishonorable act?" said the Major. "I must say, Major, that there is *one*, at least, who has *strong* suspicions that he was yesterday concerned in a most dishonorable affair. If you know such to be false, why do you not say as much?" said Miss Orvis, with flushed face and defiant bearing, looking squarely at the Major and demanding answer.

"It is with much pleasure, Miss Orvis, that I can positively assert that Mr. Sayles is innocent of the offense with which he is charged. I deeply regret that these words from me are necessary."

"And I regret, my dear Major, that I must still doubt. As the statement came to me, it was declared that proof could be obtained by examination of Mr. Sayle's right arm, near the elbow. At that place, my informant says, will be found a spot plainly discolored from the blood having settled there as a natural result of a recent blow dealt with some hard instrument?" Almost before these words issued from Miss Orvis' lips, Mr. Sayles had bared his muscular arm, and we all crowded around to witness the proof of his innocence. Horrors! There was the tell-tale spot, black and hideous, exactly as described. I looked at the weird, devilish woman at my side. Her left arm, with its short, flowing sleeve, bare to the elbow, was raised, and the hand unconsciously pointed toward the scar which now was the centre of all eyes. At this moment Miss Darcet came slowly into the midst of the circle of mystified people.

From Sayles she quickly glanced toward Mrs. Milveux, and, with a gesture and expression which will never fade from the memory of any who saw it, she sank to the ground in a swoon.

I alone understood the cause of her losing consciousness, for, from the

moment of her advent, I closely noted her every look, and, when she glanced at her aunt, I followed her gaze, and there beheld a sight which almost stopped my very breath. From the bare arm of Mrs. Milveux the bright red blood had seemed to ooze, and to stand there in prominent drops forming, in bold outline, the letter *F!*

(TO BE CONTINUED.)

SONNET.

TO THE ESOTERIC BROTHERHOOD.

O great Hari! purge from wrong,
The soul of him who writes this song.
In vain, in vain!
Earth will of Earth!

Edwin Arnold.

Swear that the gilt is gold; that sin is sweet;
Or that true love shall find its due reward;
As well as that the sunbeams on the sward,
Shall still continue bars of gold, and meet.

Avow that friendship still survives to greet
The weary wanderer fallen 'neath the load,
Too great to bear, along life's dusty road;
Speak, if before it, calumnies retreat.

Where is the Christian charity men boast,
Or where the kindly words for those that fall?
Who takes, since Christ, the woman by the hand?

One sect another killed; and that must roast
The witches of a third; — but stop! appall
Us not. — O, Christ! aid us to understand.

PROF. FRED. LUCCA SQUIERS.

Cortland, N. Y.

COSMIC AFFINITIES.

PART II.

Within the circles of law and cycles of time, the spirit can travel where it wills forevermore. The true lover, the tranquil philosopher, cheerfully obeys the inevitable and fundamental powers in and around him.

Sympathy and compassion are music fit for the ear of an angel; but there are mawkish charities which act as fatal lubricants to the fiercely grating wheels of a monstrous juggernaut.

We write the history of physical crucifixion in eloquent italics, and weep for reformers burned alive, and patriots slain at the cannon's mouth. Cheapest of all delusions! The God in man can conquer pain, and set his sensitive nerves at naught. What does Thermopylæ, Hastings, Waterloo, Bunker Hill, or Gettysburg care for death? In calm and ecstasy the martyr suspends his breath, while his spirit flies on wings of flame to white empyrean.

The being who commends his soul to the eternal justice, and gives his body to the fire of bigotry and superstition, rather than deny, or keep silent,

his opinions, experiences more pleasure than pain, and is father to the patriot who loves freedom more than he fears death. To die for a form of religion or government, proves the *honesty* of the martyr or patriot, but not the *truth* of the religion or government. Millions have perished by stake and sword, for the perpetuation of error, and millions more will probably render similar evidence of their sincerity.

To me, the genuine martyrdom is found in the heart of that refined, sweet-faced woman whose thousand-fold agony is too great for even death to relieve, but must be endured, in speechless bravery, through long and weary years, — a complete sacrifice for others' selfishness or good ; — in the breast of that enslaved and unpaid toiler who keenly feels, and dimly knows, the unjust burden laid upon him, — in the brain of that great and patient thinker whom few apprehend and none reward, but who goes to his grave with the holy wrinkles of earth's civilization chiseled upon his brow. Yet, looking on the other side of this martyrdom, we do not find good reason to doubt that the heart of Nature is tender and merciful. Those things which men call defeat and death, are the noiseless triumph and invisible strength of the sacred Imperishable. The actual personalities cannot be annihilated ; their mystic odors, their visionary sounds, their shadowy forms, their subtle magnetisms, their mysterious movements, are in, through, and over all !

Our visible bodies are not for everlasting procreation ; the human species will all melt into the Infinite, and become the "missing link" and formative clay of worse or better gods. Few are ready to allow, while nearly all in one way or another imagine, that there are both higher and lower, both finer and coarser, organisms than man, through which spirit manifests itself in endless degrees from Jehovah to protoplasm.

The slayer, man, is in turn slain, and so does life basely feed on life. What feasting ghouls are those hidden microbes without volition ! What destructive ghosts are those spiritual nebulae, with dim intelligence.

Do not mourn your fate, or curse your circumstance, but seek to learn its cause and relief ; you will not be vanquished in any pure aspiration. Your tears will bless some arid waste ; there is cure for disease, there is absolution for crime, sometime and somewhere ; there is a nice limit to all suffering, and seeming injustice, and life's most piteous slave will at length be freed. The very heavens go mad and moan, while the thunder-baffled, lightning-blinded eagle drops his prey, and the king of beasts creeps howling to his secret lair. Even the Devil will yet fumigate his den, and joyfully smile at the dead philosophy of the famous legend over Inferno. The mystic and materialist often represent two conflicting extremes of illusion and error, fanaticism and carnality. Cultivate wheat and corn ; gather affluence in your hands ; but do not let low and vulgar mockery blight the blossom of your dreams, and kill their fair, ideal fruitage. Buddha, Plato, Christ, Shakespeare, Swedenborg, Goethe, Shelley and Emerson are diamonds that mere wealth and vulgar power cannot purchase ; they only gleam and shine on breasts of purity, on brows of thought, and hands that do the deeds of love. Commerce, machinery, and earth-burrowing, howsoever they are justly esteemed, cannot cheapen the indomitable soul. What if the small nature ignore your indestructible wealth, and is unable to distinguish between ideas and imitations, love and lust, pride and vanity, faith and superstition, genius and insanity ? You are too rich to mope or whine ; you have but to keep your eye fixed upon the true, the good, the beautiful, and they will leave the cold distant heaven, and nestle down in your bosom

like white-winged, brooding doves. A great man left stranded upon the shores of death, bravely waits the incoming tide which will bear him thence to the glad freedom of the sea. We live, at intervals, all our true prayers and poems. Truth and love are indestructible; a single tender sentiment has saved thousands from despair, — one noble thought has revolutionized nations forever. Establish a signal service for thy soul; build thee an observatory for the Celestial Unapparent.

The saddest feature of genius is, not that it is too sensitive for the world, but that the world is not sensitive enough for it. I pity unutterably those men and women who, to-day, can idly caress their racers and poodles, and to-morrow, in high disdain, pass by the sorrowful nobility of unrewarded toil. Still, I am glad that labor is seldom a scourged vagabond, eating crumbs, dying in ditches, or madly hurling dynamite. I do not hate mankind for its serpentine selfishness, its poison-pouch of vanity, its fanged calumny, and hissing ignorance. We painfully learn our highest good, and our poor sight is long blinded in the golden brightness of the crucified Christ and persecuted Galileo. We embrace our lovers when we know them, and erect monuments of love and appreciation to departed grandeur. Genius, clothed in purple or in rags, is its own reward; and whether shackled and sent to the galleys and the scaffold, or crowned as Emperor and Pope, it governs humanity.

An act is an arrested thought. Imagination is the mind's pyramidal base and apex; reason, memory, judgment, its architecture, hieroglyphics, cloisters, tombs and sanctuaries. The steam-engine, telegraph, spinning-jenny, printing-press, electric-light, telephone, phonograph, etc., etc., are but inspirations imprisoned in matter — visions captured from the circle of cause and effect; — only the bird-like spirit of a poet, trapped and tamed within the toils of a mathematician's brain — simply an incomplete realization of the mystic's experience in fairyland.

It is unwise to fret overmuch about the condition of Church and State, since they are an exact measure of the acquirement and diffusion of knowledge. Are they not worthy fabrics, dyed in the blood of savage ances-tries, and woven in the rude loom of barbarous peoples? Are they not the natural and necessary effects of a fallible being's hope and fear, intelligence and superstition, aspiration and degradation, virtue and vice? Mental telescopes and microscopes are rare, and we should not be impatient with those who have weak spiritual optics, and need the eye-glass of church and creed. Autocratic, Monarchical, Democratic; the form of government is always the expression of the thoughts and sentiments which are most potent in the *mind* of the people. If the majority are enslaved, it is because their opinions are dominated or dictated by the more powerful views of the minority. Violence and war, as a rule, are fitful manifestations of irrational forces, and often destroy in a day what it has taken thoughtful labor a thousand years to create. I have a sense of delight in the valiant onslaught of gifted mortals upon time-worn customs and threadbare conventionalities, but lose respect for those who would fain destroy institutions confirmed by centuries of a struggling wisdom. He is a sad fool whose envy would decarbonize the precious stones that sparkle in the crown of Her Majesty, the woman and Queen.

"Our bodies should be holy spiritual temples;" and the chastity of men is as great a good as the virtue of women. Berkshire swine, Durham cattle, Percheon horses, Brahma fowl, are carefully bred by man; this deserves due praise; but what shall we think of the same being who gives

his oath for the propagation of scrofula, consumption, syphilis, cancer, or insanity? Such unions of the sexes are never "next to Godliness!" No law can prevent that marriage being prostitution which is simply a contract for the gratification of physical desires.

* * * * *

The difference between common utility and perfect beauty, may be seen in a pottery jug and a "peach-blow" vase; in a chart, and an Ascension; in a surveyor's monument, and an angel entranced in marble; in an absorbed money-getter, and an inspired artist; in a perishable, and an immortal ambition. Rather shall my body want for bread, than my soul; for beauty, wherever seen or found, is divine. It sleeps in the infinité azure of the sky; in the calm, translucent depths of limpid lakes; in the sheeny light of murmuring streams and rippling rivers; in the glimmering glory of emerald seas; in the varied growths of trackless forests; in the God-painted loveliness of a million flowers and verdant blooms; in the sublime serenity of mighty mountains; in the countless colors of the mineral world; in the seven-hued radiance of the round rainbow; in the mild and melting luminosity of the silvery moon; and in the golden splendor of the everlasting sun. It shines in noble manhood's face, and glistens in the pure matron's angelic countenance. It beams from the resistless magnetism of a lover's presence, and makes him more than common man. It gleams in the maiden's tresses, sparkles in her innocent eyes, purples on her smooth, unwrinkled brow, rubifies her luscious lips, and crimson her dimpled cheeks. It is shown in the jeweled fishes of the deep, the robin, the nightingale, the canary, the bird of paradise, and the iris-colored, burnished dove. It is revealed by the velvet fawn, the swift-running, wild deer, the royal ringed tiger, the glittering, golden form and diamond orbs of the twining anaconda, the two little speckled eggs of the humming-bird, and in the shy gazelle, whose steps are like the lightning's glance. Beauty is omnipresent. It speaks in color, form, music, motion, life, joy and love; and is the word of God on earth.

EDWARD E. COTHRAN.

THE STAR OF LOVE.

WHEN man was sad and weary, beneath Mosaic rule,
And earth was dark and dreary, and e'en fond love grew cool,
A *star* arose whose brightness sent through the race a thrill
Of mingled Hope and gladness, that *Love* should conquer still.

That star beams now, as ever, and with increasing light;
Its radiance faileth never, 'tis glorious and bright;
But clouds from earth have risen, to hide its luster pure,—
Mankind heeds not the wisdom that ever will endure.

Angels have seen the vapors that hang around the earth;
They watched man's creed-lit tapers reveal the heavenly birth.
They haste those clouds to scatter, to trim the spectral lights,
And turn man's darken vision to heaven's celestial light.

Jesus beheld the Father, His majesty and grace;
He saw no dark clouds gather in vengeance round His face;

He knew His boundless wisdom, His goodness, and His love,
Embraced the human family, to carry them above.

Mankind, arise from sadness, from darkness and despair!
Exchange your grief for gladness, trust in your Father's care!
Love shall possess all nations, and join them into one,
All shall be brothers, — sisters, and earth their happy home.

J. H. & M. T. NEFF,
Fort Wayne, Ind.

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

BEING EXCERPTS FROM LECTURES GIVEN BY HIM BEFORE THE BOSTON SOCIETY ESOTERIC.

(*Number Six.*)

As each one of the art articles published in THE ESOTERIC must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

FROM what has been stated in the preceding papers of this series, it should now be evident to the mind of the Reader that there must be two distinct courses which an artist may pursue.

First, he may simply give faithful statements of any facts of nature, in which case he merely brings his auditor to his own vantage ground, and lets him see what he sees. Here the artist is merely the conveyance. If a painter of foreign scenes, he may show you the Alhambra without your having the trouble of an ocean voyage. If his picture be an ideal example of its class, you will have the same kind of thoughts and emotions when viewing it, as would be excited if you viewed alone the scene which it represents. Art, however, has a higher function than this.

The second course which the artist may pursue is that in which he not only brings his auditor into the *presence*, as it were, of certain facts of nature faithfully stated, but in which he *selects* for his auditor those things which are most worthy of his contemplation, and fills him, moreover, with the passions, thoughts, and noble motives which these things induced in him, (the artist's) more skilled perceptions and more refined taste. In the former case the artist is as a horse, — a mere means of conveyance, bringing his auditor into the presence of his accurately stated facts of nature, and then leaving him alone to think what thoughts he lists, and give what attention he pleases to the production before him; but, in the latter instance, the artist is more than a conveyance; he is an earnest and eloquent friend, directing the attention of his auditor to those most salutary and ennobling portions of nature, firing him with *his* enthusiasm, lending him, as it were, his own laboriously refined perceptions; showing him, not only the beauty of truth, but the wonders of its infinite application; becoming, in short, for the nonce, his *alter ego*, illuminating the heart and mind of the observer by the effulgence of his own soul. The artist is a seer. His per-

ceptions are far more searching and infallible than those of the majority of persons. I think it may be safely said that not one of ten people picked hap-hazard, have eyes of sufficient cultivation to detect the presence of reds in what is commonly called an open blue sky. Nor is this merely true in the case of painting. The proportion of persons who can detect the difference between a rising and a falling circumflex inflection, — or I might even say who could discover the fact that a circumflex of any kind was given, — is equally small.

It should be seen from the above that one of the greatest benefits derived from an artist, comes from his ability to rectify and amplify the inaccurate and insufficient concepts of a half-seeing public. This matter of concepts is of the utmost ethical importance. I do not think it overstating the matter to affirm that a man's value to himself, and to the community in which he resides, is exactly commensurate with the accuracy and extent of his concepts. One thing is certain; theory, whether elaborate or simple, whether applied to subtle and intricate matters, or to the humdrum occurrences of every-day life, must, and assuredly does, precede and govern every act we perform, which has not, through repetition, become either wholly or partially involuntary. Let me illustrate yet more fully; we do not need to theorize in regard to our ordinary process of walking, since that act is given over to the control of a plexus governing such actions; but the time was when we did theorize upon that act, now so simple, just as a man learning to swim, or to skate, theorizes about those acts, which to others have passed into the category of semi-involuntary movements. Suppose, on the other hand, one were to engage in a walking-match, — something out of the ordinary course, he would then instantly begin to theorize. The point I wish to impress upon the Reader is this; theory stands, or at some time has stood, behind all acts, which is simply another way of saying that everything perceived in nature is an irrefutable evidence of the existence and working of mind; that it is, as it were, its prefigurement. We cannot then, deny theory, and much less can we deny the fact that this theory is *accurate* or *fallacious*, *useful* or *harmful*, just in proportion to the *extent* and *truthfulness* of our *concepts*. The great majority of our acts then, — and if we deny the hypothesis of innate ideas, ALL of them, — are governed by *acquired* concepts. The great importance of attaining accurate concepts will thus be seen, and the noble work of the artist in the rectification and amplification of concepts, duly appreciated.

This second course which the artist may pursue is, it will at once be seen, nobler, out of all comparison, than the one first cited. It is the highest aim of art, and "Is not an appeal to constant animal feelings, but an expression and awakening of individual thought: it is, therefore, as various and as extended in its efforts as the compass and grasp of the directing mind; and we feel, in each of its results, that we are looking, not at a specimen of a tradesman's wares, of which he is ready to make us a dozen to match, but at one coruscation of a perpetually active mind, like which there has not been, and will not be another. . . . And this is the reason why, though I consider the second as the real and only important end of all art, I call the representation of facts the first end; because it is necessary to the other, and must be attained before it. It is the foundation of all art; like real foundations, it may be little thought of when a brilliant fabric is raised on it; but it must be there: and as few buildings are beautiful unless every line and column of their mass have reference

to their foundation, and are suggestive of its existence and strength, so nothing can be beautiful in art which does not in all its parts suggest and guide to the foundation, even where no undecorated portion of it is visible; while the noblest edifices of art are built of such pure and fine crystal that the foundation may all be seen through them; and then many, while they do not see what is built upon that first story, yet much admire the solidity of its brickwork; thinking they understand all that is to be understood of the matter; while others stand beside them, looking not at the low story, but up into the heaven at that building of crystal in which the builder's spirit is dwelling. And thus, though we want the thoughts and feelings of the artist as well as the truth, yet they must be thoughts arising out of the knowledge of truth, and feelings raising out of the contemplation of truth. We do not want his mind to be as badly blown glass, that distorts what we see through it; but like a glass of sweet and strange color, that gives new tones to what we see through it; and a glass of rare strength and clearness too, to let us see more than we could ourselves, and bring nature up to us and near to us. Nothing can atone for the want of truth, not the most brilliant imagination, the most playful fancy, the most pure feeling, (supposing that feeling *could* be pure and false at the same time;) not the most exalted conception, nor the most comprehensive grasp of intellect, can make amends for the want of truth, and that for two reasons; first, because falsehood is in itself revolting and degrading; and secondly, because nature is so immeasurably superior to all that the human mind can conceive, that every departure from her is a fall beneath her, so that there can be no such thing as an ornamental falsehood. *All falsehood must be a blot as well as a sin, an injury as well as a deception.*

"We shall in consequence, find that no artist can be graceful, imaginative, or original, unless he be truthful; and that the pursuit of beauty, instead of leading us away from truth, increases the desire for it and the necessity of it tenfold; so that those artists who are really great in imaginative power, will be found to have based their boldness of conception on a mass of knowledge far exceeding that possessed by those who pride themselves on its accumulation, without regarding its use. Coldness and want of passion in a picture, are not signs of the accuracy, but of the paucity of its statements; true vigor and brilliancy are not signs of audacity, but of knowledge. . . . Truth is a bar of comparison at which they (artists) may all be examined, and according to the rank they take in this examination, will almost invariably be that which, if capable of appreciating them in every respect, we should be just in assigning them; so strict is the connection, so constant the relation between the *sum of knowledge* and the *extent of thought*, between *accuracy of perception* and *vividness of idea.*"

It is desirable that the art student, as early as possible, disabuse his mind of that fallacious idea so prevalent among the people at large, that one must of necessity see a thing, if it is placed before his eyes, or that he must hear a sound, simply because it is produced in his presence. Nothing could be farther removed from the actual fact. Were this erroneous assumption true, all mankind, without any especial drill or concentration of attention, would be able to perceive at once a truth of nature, and would invariably be shocked at all trickery of imitation. It is a deplorable fact that the majority of persons consider themselves amply able to detect all

falsehood in art. It is only the cultured, only those who have lain their heart next to Nature's, that are able to even approximate infallibility in the perception of truth, and the detection of falsehood. A truth of Nature, is a part of the truth of God. He who searches it out enters infinity, — he who is blind to it loses himself in darkness. I have said that it is a common error to suppose that the senses convey to the mind a report of all the occurrences in which they are immersed. There can be no record inscribed upon the mind save through the exercise of the attention, and, as has been carefully stated in the earlier papers of this series, the attention soon ceases to address itself to trite and commonplace impressions: hence, by virtue of this very law of mind, it occurs that we do not see, and are frequently even unaware of the existence of, those very things which are most persistently present to our senses. This truth has been stated by Locke, Book II, chapter 9, section 3, as follows: — "This is certain, that whatever alterations are made in the body, if they reach not the mind, whatever impressions are made on the outward parts, if they are not taken notice of within, there is no perception. Fire may burn our bodies with no other effect than it does a billet, unless the motion be continued to the brain, and there the sense of heat or idea of pain be produced in the mind, wherein consists actual perception. How often may a man observe in himself, that while his mind is intently employed in the contemplation of some subjects and curiously surveying some ideas that are there, it takes no notice of impressions of sounding bodies, made upon the organ of hearing, with the same attention that uses to be for the producing the ideas of sound! A sufficient impulse there may be on the organ, but it not reaching the observation of the mind, there follows no perception, and though the motion that uses to produce the idea of sound be made in the ear, yet no sound is heard."

From the above it should be seen that the majority of persons neither know what nature is, nor what is like her, and are consequently deficient in their perception of truth, as the term is used in art. It behooves all such, then, to cultivate their perception of truth, and it should be added here that, while the discovery of truth is purely an intellectual affair, depending wholly upon physical perception and abstract intellect, yet such is the impetus which love, veneration, and the moral attributes generally lend this perception and judgment, that we generally find the perception of truth keenest in those persons of highest ethical culture.

Another reason why so few are capable of forming an accurate judgment of what is like nature, arises out of the fact that we constantly recognize things by their least important and least characteristic attributes, and if these attributes be not found in the production, though there be a hundred higher, grander and more characteristic ones, we are wont to fail to recognize the production as truth. We recognize a friend by his clothes, perhaps, or by his gait, his voice, or by some such attributes, having but little relation to the real man. Another may recognize him by the flash of his eyes, or the expression of his face, as he saw it at some supreme moment of his life, and perhaps this one comes as near as any human being can, to knowing the real man, — an absolute knowledge whereof rests only in the Infinite. By whatever attributes that friend is recognized, those are the ones which the person will insist upon seeing represented in any production which he is willing to admit as a truthful representation.

Before leaving the subject of ideas of truth, some attention should be given to the fact that, since it is not wise to attempt an artistic representation of *all* the truths expressed by an object, it is necessary to consider what truths shall be given, and what omitted. It will readily be seen that the more important truths should be given, and the more trivial ones omitted. This leads us at once to a consideration of what truths are most important.

There is a common aphorism, "General truths are more important than particular ones." This is true in a certain usage as, for instance, when used in connection with a species. It is a truth of more importance to the world to know Newton's deduction that all objects attract each other, than to know the particular truth which led to it, viz., an apple falls to the earth if left unsupported in the air. It is of more importance that man should know that all his race are bipeds, than the fact that some particular man has two legs. But in these examples one particular factor, from the standpoint of art, is entirely overlooked. In producing a work of art the artist aims at the expression of such thoughts, feelings and motives as shall impress his auditor. He knows, or at least he should know, that those truths which are *general*, are, for the most part, so trite as to be passed by unnoted. If he be painting the portrait of a man, he will not expect to attract the observer's attention by the fact that he clothes him, for this is a general truth, and in no wise to be held *characteristic* of any *particular* man.

General truths are of most importance to the material world, because they apply to species or masses of things, but they are the least important to art, because works of art, in the main, deal with *particular* objects, applied to which general truths *lose* their breadth of application, and, having nothing *characteristic* in them, dwindle into comparative insignificance beside particular truths.

Let the student bear in mind then, that art, in the main, deals with individuals, rather than species, — with types, rather than with entire classes; and that, for this reason, particular truths which are characteristic of the individual represented, are of far more value than general truths, which are only *characteristic* of the *species* or *class* to which the individual belongs. When a painter paints a portrait of a man he seeks to prefigure such individual truths as shall impress the observer with the man's personality, his *ego*, and, for this purpose, of course, he makes use of particular truths; if, on the other hand, in the portrait of a man he desired to suggest, say the Caucasian race, he would adopt those general truths which are true to no man as an *individual*, perhaps, but are true to this race, as a race. In the former case, the aim of the artist is to make the picture of the man stand out from that of all his fellows, by the intrinsic difference of its God-given personality: in the latter case, the aim of the painter is to sink all personality in a composite representation or type of a race.

From the above it will be seen that particular truths are of the greatest importance, because they are *characteristic*. Now, the fact should not be overlooked that particular truths, which alone, may be of the utmost importance, and may warrant the utmost skill of the artist at certain times, may, by their association with other, and *more important* truths, be entirely overshadowed and forced into the background. For example, the drapery of the Savior in "Christ Before Pilate," would, if it were considered by itself, be the object of such particular truths as might very properly engage the *utmost finish* of the artist, but the truths which indicate the personality of the Savior are so vastly *more important*, that such work

bestowed upon the drapery as might attract the attention, — in a measure however slight, — from the grand personality expressed in the figure and face, would indeed be contemptible. From this it is expected that the student will perceive that the fact that a truth is *particular*, is not sufficient warranty for its expression at all times, and under all circumstances, since those truths which are most characteristic of the particular style of thought, feeling, or motive to be expressed, must always have precedence, even to the exclusion, if such be necessary, of all others. In art, what does not help, hinders, let it be remembered, and the truth which does not conspire to the effect which it is desired shall be induced, is not, however true it may be, to be tolerated.

The value of particular or characteristic truths over general, will be perceived in the matter of dramatic impersonation, with very little comment. In a characterization of Hamlet those truths are to be emphasized which make Hamlet, Hamlet, and prevent him from being Læertes, Horatio, Polonius or Osric.

We have seen that in art particular truths are of more importance than general ones; to this may be added the fact that *rare truths* are more important than *frequent* ones. Repetition is always blamable, and the representation of trite truths, is the representation of repeated and hackneyed subjects. "No supposition," says Ruskin, "can be more absurd than that effects or truths frequently exhibited are more characteristic of nature than those which are equally necessary by her laws, though rarer in occurrence. Both the frequent and the rare, are parts of the same great system; to give either exclusively is imperfect truth, and to repeat the same effect or thought in two pictures is wasted life. What should we think of a poet who should keep all his life repeating the same thought in different words? and why should we be more lenient to the parrot-painter who has learned one lesson from the page of nature, and keeps stammering it out with eternal repetition without turning the leaf? Is it less tautology to describe a thing over and over again with lines, than it is with words? The teaching of nature is as varied and infinite as it is constant; and the duty of the painter is to watch for every one of her lessons, and to give (for human life will admit of nothing more) those in which she has manifested each of her principles in the most peculiar and striking way. The deeper his research, and the rarer the phenomena he has noted, the more valuable will his works be; to repeat himself, even in a single instance, is treachery to nature, for a thousand human lives would not be enough to give one instance of the perfect manifestation of each of her powers; and as for combining or classifying them, as well might a preacher expect in one sermon to express and explain every divine truth which can be gathered out of God's revelation, as a painter expect in one composition to express and illustrate every lesson which can be received from God's creation. Both are commentators on infinity, and the duty of both is to take for each discourse one essential truth, seeking particularly and insisting especially on those which are less palpable to ordinary observation, and more likely to escape an indolent research; and to impress that, and that alone, upon those whom they address, with every illustration that can be furnished by their knowledge, and every adornment attainable by their power."

(TO BE CONTINUED.)

THE SUPERMUNDANE.

BY WALTER HUBBELL.

(CONTINUED FROM AUGUST NUMBER.)

THE modern medical theory, that all persons who claim to see or hear ghosts of the dead are deranged, is not tenable. Nor does it prove that there are no ghosts, because we know that deranged persons often claim to see and hear them, for there is no reason why an insane person should not see and hear a ghost just the same as a sane person does.

This statement may at first seem paradoxical, but since, in order to see or hear ghosts, it is necessary either to have been born with the faculty, and, consequently, literally live in both worlds at once, or, that some person be present, from whose body vital magnetism escapes in sufficient quantities to render the contact of the inhabitants of the two worlds possible, who shall say that this necessary vital magnetism does not escape from the bodies of the insane, as well as those of the sane, or, that those sane persons born with the faculty of seeing and hearing ghosts, or who have become possessed of it, and are hence in an abnormal state—must lose it when they have become insane. Many insane persons are undoubtedly “possessed of devils” or, in more modern phraseology, are entirely under the malign influence of evil ghosts whom they can at times both see and hear.

If we class among the deranged, all the persons who to-day see and hear ghosts, as the medical fraternity would have us do, simply because we know that those among the insane often claim to see and hear ghosts, — what is to be thought of all those supermundane portions of the Bible, the Koran, the Talmud, the sacred books of India, and the ancient writings of the Chinese. Were the accounts of ghosts, angels and devils, that are to be found in each and all of them, written by insane men, or did the writers tell the truth in narrating the actual experiences of sane men? Notwithstanding the unanimous verdict of materialistic physicians, some persons who have been pronounced sane, or who are at least accredited with being of sound mind, believe the latter; and that so far as those ancient writers could convey accounts of what they saw and heard of good and evil ghosts, they chronicled the truth.

As the term “astral body” may be obscure to some readers, I must explain that by it I mean what all Christian teachers call the soul, and that, by the term “vital magnetism,” I mean that subtle principle that should probably be more correctly called human electricity, — that permeates, and holds the astral body to the physical body, or, as we may say, the soul to its earthly form, from which it is released by death, at which change the vital magnetism accompanies the soul to where the soul, or astral body, as I prefer to call it, exists forever, — the world of ghosts.

In reference to the well-known and easily corroborated fact that persons who have lost limbs, or portions thereof, feel at times that they are again actually present, I would say that, although imagination may, in one case in a hundred, account for the phenomenon, the medical theory about memory, and the ends of the irritated nerves in the remaining portion of the limb, is, nevertheless, a mistake, although it is possible that the fact of the ends of the nerves in the stump of the severed member being inflamed may, in some instances, occasionally cause the elimination of sufficient vital magnetism from the physical and astral bodies of the sufferer to allow the presence of the astral or ghostly portion of the limb to be

again felt, as if present in its earthly or physical form. However, as the ghostly or astral limb is still present, and, under certain other vital magnetic conditions, its actual presence is often manifested when there is no irritation, it must be obvious that it is not necessary that irritation of the ends of the severed nerves should always be present when the presence of the amputated limb is apparent.

This article is not the proper place for me to give a detailed account of my weirdly wonderful experience with the six ghosts of the dead, in the haunted house where I had an opportunity, such as befalls but few men on the earth, to study the supermundane.

All that I need say, is that I kept a journal of all that occurred, and can assure my readers that I was not deceived by jugglers, charlatans, or the alleged mediums of modern Spiritualism, for no such persons were at any time living in, or visiting the house during the time I lived there, nor at any previous or subsequent time, and I may add that I am not, and never have been, a hypnotic subject, nor capable of being influenced, in any way whatsoever, by psychology in any of its other forms, — not even the psychology of Modern Spiritualism.

For seventeen years I have been a careful and patient investigator of the supermundane, and, during that period, have had ample opportunity to expose fraud, and to corroborate what I found to be the truth concerning the greatest problem of human life.

“Is there another world and a life hereafter?” is a question asked to-day by millions of the human race. I answer, most emphatically, “yes, and the fact is capable of scientific demonstration, and need no longer rest on faith and belief.”

In closing, I must say that I have found during my investigations, that just as surely as vital magnetism escapes from the persons of individuals in quantities sufficient to render possible, contact between them and ghosts, just as surely does the same kind of vital magnetism escape from some ghosts; and that that is why such ghosts, without the aid of the vital magnetism escaping from the body of a person in the physical form, can, and do come amongst mankind on earth, frequently haunting old houses that have been deserted by men, and, in all probability, occasionally committing terrible crimes that are charged to men, and for which innocent men, have undoubtedly been made to suffer.

It is a fallacy to believe that ghosts are ever ethereal, because they appear so to the eyes of men; on the contrary they are always, in reality, just as substantial beings as we are, and can come in contact with our world and us, with great ease when compared to the difficulty we often experience in coming in contact with them.

All men appear to be semi-transparent when they are seen by ghosts, for, as I have already stated, and the fact is proved by my investigations, what is a solid substance to us as men, is to the ghosts but a liquid or vapor, while what to them is solid substance, is to us but air.

There is not the slightest doubt in my mind, nor can there be in the mind of any man, or body of scientific men, living in a haunted house, that the evil ghosts of evil men still haunt mankind, as they did in the days of Jesus and his disciples. But the ghosts of the good, the ghosts of the pure in heart, — ah! how sad it is to have to record that my experience has convinced me that the ghosts of the good and pure rarely come to

visit the friends and loved ones whom they have left behind, and I believe the reason is that the corruption, the evil among the people of the earth is so predominant, in the majority of instances, that, being unable to benefit us by their return, they consequently make no effort to rend for all time the veil that separates the world of the good and pure ghosts from the world of depraved mankind.

CONSTANCY.

BY MELVIN L. SEVERY.

TRUE as the sunbeam's course gleams through the dust,
 Deep as the mountain rocks thrust their great bases
 'Neath all disturbing shocks, e'en so love's trust,
 Into the heart of faith, grows, interlaces,
 Till all impurer thought, earth's baneful lust,
 Dies of the death it ought, in the embraces
 Of virtuous sprites, or forever is thrust
 There, where it should be sought, far from the graces
 Of heaven-bent souls, deep in its mire of must,
 Following its loathly lot 'neath its own maces. —
 O constant heart of woman, loyal-souled,
 Beneath grief's grinding-stone so bravely mute!
 As doth the violet when spring's over cold,
 So thy love, unsubdued, takes deeper root.

THE ETHICS OF BEAUTY.

Part Third.

APPLIED PRINCIPLES (CONCLUDED.)

In England beauty has spoken through its Cathedral-builders, its modern landscape-painters, its composers of ecclesiastical music, and the makers of its marvelous literature, which is all-embracing, radiant, and most magnificently responsive.

Many writers have likened modern England to ancient Rome, and claimed that its function in the world of to-day is nearly identical with that of the older empire in the time of its supremacy. This resemblance is true upon the surface, the salient features of the comparison being easily recalled by all. The civilizing energy; the colonizing zeal and success, binding together the uttermost parts of the earth by a strong, elastic bond, and sheltering and restraining them with imperial power; the genius for government, the facility with which organization is effected; the reverence for law: — all these are amongst the traits exhibited in common by the Roman and the Briton. But to England also belongs a far higher kind of dominion. Its language has given it its literature, and its literature is gaining, and will still more greatly gain, that influence in the realm of mind which Greece has hitherto wielded. Rome looked to Greece for its inspiration. In the future, England shall look to none but itself for its deepest draughts of wisdom. Students have been led to Greek letters as the most perfect fruit of the human intellect. Students shall be led to English let-

ters for their nourishment of mind and soul. Other languages and literatures may not be cast into oblivion, but primacy shall be with the tongue and teaching of England and its children.

This composite race has fashioned a flexible instrument with which to do its work. Like the flaming sword of the angel at the gate of paradise, it turns all ways at once, but — unlike it — it does not bar the entrance. It tests the armor and tries the spirit of him who seeks the presence of the beautiful. It pierces — for it is a sword, — but it also shapes like a chisel, and, under its touch, the statues of humanity are born, as illimitable in their grandeur, as undying in their loveliness, as the mighty agent of their formation.

English is brush and palette, as well as sword and chisel. It has been used as “artists’ materials” with the best results. From Chaucer’s ivory-types of women, and his dainty aquarelles, in which the very smile and tender greeting of the English country are rendered with faithfulness of heart, and delicate strength of treatment, through all the generations of writers, its literature is possessed of word-paintings of every variety of power and charm. Added to its other riches, this gift makes it indeed a paradise, where beauty lurks behind each rock and tree, dwells in each flower, laughs in the sun-lit fountains, and leads on to the heights beyond, where the future majesty is revealed; where God — through beauty — walks and talks with the children of men. The ethics of such an art are clearly discernible, affording, as it does, a medium of communication between the divine and the human. Morality becomes spirituality, mortals immortals, and earth an Eden, placed on the shores of Heaven.

Almost as wonderful as the English language and literature — and strikingly akin to it — is the embodiment of beauty found in the German tongue, and German letters, but, notwithstanding this, its most characteristic interpretation, the one most in accord with the intellectual, ethical and spiritual nature of the Teuton, is found in the youngest of the arts. The peculiarly German craving, for mathematical exactness, united with glowing ideality, meets satisfaction in that divine echo of beauty,—music, which is both science and art. That the morning stars sang together is an utterance of inspired poetry. That the motions of the spheres are rhythmic and resonant, has been admitted by a modern scientist. The body and soul, the science and art, of this form of beauty have, therefore, existed since time began, but their dual character has been best expressed through the Germans of the last four centuries.

The dominion of the ethical, the suppression of the materialistic, in music, does not need to be more than indicated, as the student knows that essentially sensuous music is rarely found in the compositions of the great classical masters.

Some remarkable conceptions of beauty are shown in the bronzes of the Russians. They burn with intense individuality — with Russia’s very self,—sad, stern, eager, in one phase; in another, simply joyous and contented, as are few races to-day. They are full of vigorous thought, and their dexterity, their daintiness of manipulation, astound and fascinate.

The literature of this country is impregnated with the melancholy beauty of the remote and mysterious land of its birth; for even yet, Russia is a mystery. It abounds in contradictions. Its people never cease to astonish the world by doing exactly that which it has been pronounced impossible for them to do. Each traveler tells things new and strange, which

he has witnessed or verified among them. Every sociologist who goes to Russia discovers fundamental traits of immense benefit to his favorite science. Each painter catches fleeting gleams of a novel order of picturesqueness, and each writer describes unfamiliar and contradictory scenes enacted in the midst of this national anomaly. Suggestiveness by means of mystery and lucidity, in the centre of perplexing contrasts, may justly be ascribed to the Russians, and to their art.

This literature is also rich in profound divination of spiritual things, and fruitful in solutions of deep-rooted questions, handled with a skill at once large and firm.

The poets and fictionists of Russia are the giant children of the "Colossus of the North," and their teaching is of regenerative import. The prophetic element is strong in them, the prophetic elevation is often reached; and the prophetic soul-searching is usually theirs. The daring and resignation, the love of freedom, and the submission to the powers that be, are the moral antitheses of this race. The diverse results of these mingled motives, are village communism and nihilism; and such conditions find a reflection and explanation in the work of Pushkin, Tolstoi and Turgeneff, and the almost equally great group of writers whose culmination they are.

The Russian incarnation of beauty is sad-eyed, stern-browed, loving, but stoical, and "cruel to be kind." It foretells the future, and unveils the present. It kindles the flame upon the lowly altar, and lights the beacon far up the rocky heights. It is strong, generous, luminous; and grandly fair, amidst the fairest of Beauty's high self-givings.

And, in the still more distant North, beauty flings wide the snowy or fiery banners to the sky. It wraps itself in cloud-formations of exquisite illu-siveness, it dwells in sœter, or in gorge, on shining fjord and heaving sea. It bids the sun shine at midnight, as the august witness of its Norse incarnation.

This northern literature is instinct with all the life such beauty keeps within its heart. Scandinavian letters in general, are in a most flourishing condition, but Norway leads its neighbor in really significant work. Dramatic and idyllic power are both exemplified among these people, "Synøve Solbaken" perhaps being the most widely known Norse composition of the latter class. Even in this bit of nature, however, the dramatic element is not wanting. The vigor with which the emotions are portrayed, the clearness with which the spiritual problems are stated, and the logical marshaling of interior and exterior events, meagre though the latter are, evince genuine dramatic genius, all the more remarkable because it is exerted under another form of art. It is probably due to this fact that so many critics of Bjornson's prose master-pieces have done scant justice to their deeper and more virile side. A full measure of appreciation has greeted its pastoral aspect, and it is most difficult at this late day to say anything new in this regard. Nevertheless, no study of beauty in Norway is even approximately just without a loving scrutiny of this work. It is spirit-like, yet human. It leads the reader into fairy pastures, and elve-inhabited nooks; and it gives access to the inner recesses of a maiden's heart. The gentle daughter of the Norse-land grants a fair and tender confidence, veined with a love of freedom and of country, and glowing with the white heat of poetic truth. It has been said by no less sensitive an observer than Helen Jackson, that the Scandinavian peasantry are the most poetic in Europe, and certainly, if "Synøve Solbaken" be an average specimen of

the class, it is easy to approve her verdict. The book carries one away to the sunny, mountain valleys of Norway, where the pines blend their murmuring music, their fragrance, and their stately grace, in a chord of threefold beauty.

Nothing more lovely than this story has been produced in North-land literature. The idyl is at once a fragment and a type, of Norway's ethical influence, which is like the wind in its bracing and purifying effect.

A most striking dual manifestation of the beautiful, is afforded by the Spanish genius. Spain's painting and its literature are alike marvelous. In both departments its art is rich and subtle, dowered with exterior perfection, irradiated by interior force; and it is also courageously faithful to the facts of life.

Murillo's "Marriage of St. Catherine,"—now in the Vatican—palpitates with meaning. The expressions on the faces of St. Catherine, the Virgin, and the infant Jesus, form a triune study of wondrous depth; while the rendering of the flesh and blood, is realistic in the true sense of that much abused term. The Holy Child in his mother's embrace placing the ring on St. Catherine's finger, looks a benediction upon the kneeling woman. His eyes baptize her with a rain of love and gracious strengthening. His glance shows that he knows all he is to suffer, and that he accepts the bitterest misery of the prefigurement. He admits St. Catherine to share his portion, and crowns her with his comprehension in return for the apotheosis of pain she is to meet for him. The eyes of all three are dark, as is the hair of the two women, but the fluffy, shimmering down upon the baby's head is tenderly truthful, and far lovelier than any conventional halo, not an approach to which is seen in this picture. Each figure is perfect, each face possesses beauty; but the child is veritably divine.

Motherhood—sainthood—Messiahship! The ethics of these three redeem the world.

In America and Switzerland the most complete revelations of beauty must be looked for in the scenic grandeur with which these countries are endowed; notwithstanding the value of the progress they have made in the arts, they are not pre-eminent for possessions of the beautiful, except those which are a part of nature. But surely man need ask no more of beauty than the privilege of kneeling to receive the impact of its soul, and this the worshiping disciple may do in either the mountain-walled or sea-surrounded republic.

Mountain scenery is a characteristic of both countries, but that part of the United States usually called the American Switzerland—the Rocky Mountain region—has little in common with the land of the Alps.

With all its majesty, Switzerland is happy. Sublimity is not more its attribute than joy. It is human in its beauty, graceful in its grandeur, cheerful in its wide diversity. Its rivers sing, whilst cloud's and grassy slopes hide, but to give again, the sun's smile. Its sunrises prophecy sweetness yet to be, and its sunsets reflect the memory of past delight. Its skies are banded with pure, pearly, tender color, like peace—itself etherealized. Its very storms are not terrific, tremendous though they are. They are rather magical; for in their darkest and most lurid moments they contain a promise of calm, and through the lightning blaze, and underneath the rush of rain and roar of torrents, the sun-sprinkled slopes are seen again, the softly-echoing voices of the mountains are heard once more. Not even laughing France is gayer than this little land of snow-hoods, and fairy

flowers, and warm-hued grass; and far sadder is the beauty of Italy, close-clasped though it is in the arms of the South.

Such are the elements of Alpine beauty.

But in the Rocky Mountains gladness does not dwell. In their fastnesses it is easy to believe the geologists when they say that the new world is really the *old* world. The desolation of a vast experience speaks from canon and peak. The exhaustion of struggle is written upon every feature, some scenes seeming but the ghosts of a dead for ce. Mournful with reminiscent passions, and petrified phases of torture, yet marvelously fascinating and fathomless in depths of revelation, are the Rocky Mountains in their most striking formations. Their distinctive moods are utterly unlike the moods of other mountain-systems, but they more nearly resemble their kindred when snow-covered. Then they cease to be anguished, and become solemn; and when the ruddy torches of the sunset cast down their flaming shadows, and the white giants answer to their splendor with soft radiance, the mountains of the west are not only grand, mysterious, terrific, — they are then throned on power, sceptred with loveliness, and crowned with light. They are beautiful.

The ethics of mountain beauty are varied, and have never been more accurately defined, nor more exquisitely interpreted than by Starr King in his book upon the White Mountains, entitled "The White Hills." It would be impossible to announce a truer classification. Therefore, it is wisdom to draw a little upon the riches of this ardent lover of mountain moods. Starr King says that "renunciation is the ever present lesson of the hills;" and no student of science will deny their continuous self-giving. And so, what is seemingly the most immovable of structural forms — the mount, is the render of its own bosom for the good of the earth. Steadfast, yet selfless; firm, yet self-renouncing are they. The moral qualities which make of man a god are the lessons that the mountains teach eternally. When the world shall listen, and "lift up its eyes to the hills, whence cometh its helps," the message of the mountains shall be a benediction, and man "shall be clothed with righteousness, as with a garment."

The sea-swathed beauty of the east and west of America compasses all natural teaching. Each passion, ideal emotion, every throb of feeling pulsating through human nature, the arts, or outward nature, finds its response in the soul of man, for the many-sidedness of beauty is nowhere so truly symbolized as in the completeness of humanity: — and humanity finds its echo in the sea; for the sea is the type of the soul.

The ethics of beauty! Are they not everywhere? Do they not call incessantly for recognition, and is not their right to the loving allegiance of mankind a fact of transcendent meaning? Does not a nation or an individual lose its privilege of worshiping beauty when it denies its divine origin, and ignores its spiritual uses? Such homage is an affront, such worship a travesty. He only knows what beauty is, who knows that he has never seen it face to face. Even as essential beauty is an attribute of God, an emanation of His spirit, so are beauty's various manifestations to the thing itself.

Let men adore the beauty they can realize. It gladdens, enchants, and glorifies the world. Let them bow before the perfection of appearances; for if they worship "from the ground of the heart" they will speedily learn that such lovely seeming is but the *shadow* of a *higher thought*, but the echo of the voice divine.

MARY C. C. BRADFORD.

THE STORM.

THE western sky reflects the light, —
 A crimson hue ; the coming night
 From eastward rolls, like storm apace,
 And from the north vague forms arise ;
 Black sullen clouds each other chase,
 Hurrying on to clasp the skies
 Within their dark embrace.

All, all is still ; the expanding air
 Seems for the combat to prepare ;
 All earth is gasping for the rain, —
 Waiting the coming storm ;
 And far across the thirsty plain
 I hear the first alarm, —
 A thunder clap, a lightning train.

Then from the north unto the south,
 As hell had opened wide its mouth,
 There came a lurid flash,
 And all the clouds in heaven above,
 Seemed mingled in a crash,
 As though they with each other strove,
 And did each other lash.

Then down upon the parchéd earth
 Came that which gives the seedlings birth,
 In one continued stream.
 Down poured the bright, life-giving flood,
 Catching the lightning's gleam,
 On plain, on hill, on mead, on wood,
 That shall with blossoms teem.

O Nature, strange are all thy ways !
 A servant, thou, of Him we praise.
 Great must that Master be,
 Who with the power of mighty will,
 Can part the land and sea !
 Thoughts of such power each heart must fill,
 And make each bend the knee.

JNO. M' CARDELL.

THE law of compensation is everywhere operative in nature. Indeed, it is by virtue of this fact that things exist in such an exquisite state of equilibrium. Upon the physical plane this truth is doubtless universally perceived, but its mental and moral analogues appear to be subjects of widely prevalent oversight. The person who to-day is joyous even to ecstasy, cannot see why, in a few days, or perhaps even sooner, he should be plunged in sorrow. Tell him that if there were no pain, there could be no pleasure, — that if there were no valleys, there could be no mountains, — only one eternal, dreary, and monotonous level, and he at best but dimly apprehends you. He expects, figuratively speaking, that Nature will thunder all the year round, and that the white lilies upon the tree of life will never go to seed upon a barren stalk. Such is not Nature's way ; they who enjoy most, suffer most, and thus the eternal law of compensation, — Nature's great aorta, — is fully satisfied.

[*Ed.*]

NAKED EYE ASTRONOMY.

BY CHAS. H. MACKAY.

Number Six.

SHOOTING-STARS.

"In the year 599, on the last day of Moharrem, stars shot hither and thither, and flew against each other like a swarm of locusts; this phenomenon lasted until daybreak; people were thrown into consternation, and made supplication to the Most High; there was never the like seen except on the coming of the messenger of God, on whom be benediction and peace."

The above is from an old Arabian work made use of by Prof. Newcomb in his book on "Popular Astronomy." It gives the reader a good idea of the awe and terror which a meteoric display brought to the minds of men of the period above mentioned. In August and November of each year we have frequent illustrations of the phenomenon in question, and *only* from its frequency do we become so accustomed to the gorgeous spectacle, that we cease to wonder, and pass it almost unnoticed.

Sometimes an inquiring mind will silently question as to the cause of these brilliant flashes, and even think of the possibility of the damaging consequences, should one of the "stars" strike the Earth.

Revolving in an orbit extremely elliptical, these little objects perform their journey around the Sun with the same precision which follows in all the works and plans of the Creator. As mentioned above, these displays take place twice each year, although there are few clear nights at any season when more or less of them may not be seen; and at periods of 33 years the shower is most remarkable for its brilliancy and length.

There is little to be feared regarding a meteor striking the Earth. Rare indeed are these instances, although a few are recorded where stones weighing hundreds of pounds have borne the resistance of the Earth's atmosphere, and struck the ground with great force, usually attended by a tremendous explosion.

The atmosphere surrounding the Earth presents to external objects an armor of mail, so perfect in its structure, and so thoroughly adapted to defense of its jewel (the Earth) which occupies its centre, that the enemy must be potent indeed, and possessed with phenomenal powers of persistence and endurance, to effect an entrance to any considerable extent.

The meteors and shooting-stars are presumed to be detachments of a once important planetary organization; a body which perhaps rivaled the Earth in size, and splendor of form and use. This planet possibly furnished the scene of the rise and fall of races of beings farther advanced in art, science and religion, than the human family as known to our age.

From the fact that this body had fulfilled its mission as a centre for the existence of beings resembling the human family, is due, perhaps, its dissolution as a planet, and its change to forms of higher utility.

To the writer, here is a beautiful illustration of the change which comes to the material man when "death" takes place. The visible or earthly, returns to dust, and goes through the diverse stages of dissolution, and finally even the dust is diffused and scattered, until no trace can be found of the once beautiful and symmetrical proportions.

Thus the death of a planet may occur. First, the period of internal or external circumstances which cause the separation of particles, and allow the spirit or life (the *real* form of the body) to escape and pursue its higher field of use; then the particles, one by one, as they encounter the destroying influence of media like a planet's atmosphere, are blotted from visible existence, and diffused in areas of the invisible Universe, where the work of progression is ever going on.

Is not this a more ennobling thought than to suppose that in the outward dissolution of a material form its usefulness is forever past?

It has been generally supposed that the Earth's atmosphere extended in all directions to the distance of only 45 or 50 miles; by the observation of meteors with modern astronomical instruments and appliances, it is now believed that our atmosphere is 100 to 110 miles in depth. This is known from the fact that a meteor is visible the instant the outer edge of the atmosphere is encountered, and by obtaining its parallax at this instant, the height from the Earth's surface is quickly ascertained.

Boston, Mass.

Aug., '89

SEVILLE.

O FAIR Seville, Naples of sunny Spain!
 Thy shadows watching in the Guadalquivir,
 As if thou lacked adornment, — feared thee plain,
 Or felt — who knows — thou wert the only giver
 Of noble sights; — that thou, alas, wert vain,
 And watching thine own image in the river, —
 A stone Narcissus. Dost thou feel his pain?
 Thou canst not faint with every quiver
 Of the waters, like thine image. Retain
 Thy form thou must, O Andalusian Queen,
 Enthroned where gentle waters lave thy feet,
 Bringing thee perfumes from the far off green
 Where thirsty lilies, censed with odors sweet,
 Dip there bright bells into the sheen
 Of changeful pearl and silver, — rippling sheet
 Of iridescence! And o'er all the scene,
 Grand Alchemist of Nature, showering heat,
 And light, and life, — reigns the impassioned Sun.

* * * * *

Thou art, Seville, an eloquent denial to
 The charge that man is not divine.
 Thy brilliant beauty is the mirror in the which
 The smile of God's beneficence is seen,
 Effulgent past all doubt. O flower fair
 Of Andalusia! Through thy veins flow floods
 Of holiest beauty, fresh from out the heart
 Of Infinite Love; for beauty like
 To thine is naught, — unless the untranslatable,
 Unutterable love of God.

THE POWER OF KNOWLEDGE AND EQUALITY.

POWER lies in knowledge, and knowledge comes from growth. We must first pass through our infant growth, after which we shall begin to learn the meaning of objects about us, and often, in our desire to explore many articles, we shall meet with mishaps, and sorrowfully regret the undertaking; and yet, we no more than turn from the investigation of one object, before another claims our attention. There seems to be something inherent in all causing them to explore whatever seems hidden, and, as the mystery is revealed they exclaim; "Why, how simple! Why did I not find that out before?" New laws present themselves to be investigated, as fast as we are prepared for them, until we feel that the more we know, the more there is to know. But, as Nature does not go in leaps, we find, in searching for spiritual truth, that we must begin as the trees do. We must first be rooted in good soil, and season after season send out our twigs and branches; and the higher we grow the more we see.

In music, we first learn the letters of the scale, and are forced to practise them many times, while feeling quite indignant at not being permitted to strike out into a popular tune. Our teacher, however, knows that in proportion as we perfect our first studies, will we excel in the higher ones, and so, day after day, we drum out the same notes, often to the discomfort of those about us. After years of "scaling" we touch the master chords, sending forth peal after peal of harmony, while those who listen to the entrancing music forget that we have passed through years of weary preparation, and see us only in the light of advanced development. We know the process by which we unfolded, and though there were times when we nearly gave up the struggle, we feel at last that the reward repays us for the long continued application. So, in *spiritual* growth, we have been severely disciplined, and often felt that our guide was dealing unjustly in insisting that we should thoroughly learn our lessons; and often, with closed eyes and aching hearts, we have turned from our books, and have striven to forget our subject; but after a season of rest, the books have again been presented, and again have we taken them up and turned over another leaf. Our lesson for the present seems to be one of intense interest. Rays of light are approaching our orbit that are attracting the attention of astronomers. The rapidly increasing brightness of the rays denotes the approach of some unusually brilliant heavenly visitant. Nightly the mighty telescopes of two hemispheres are pointed towards the approaching brightness, and the Star of Bethlehem is heralded around the world. The reappearance of this wondrously beautiful traveler of space is awakening an expectant world; and the wise men of both the old world and the new, are turning their eyes to the east, and to the west, searching for the manger where the child is to be born, who is to bring new tidings of great joy. Now and then a ray of light appears upon the horizon of thought, with a brilliancy that staggers the ordinary vision, and agitates profoundly the student and philosopher of established schools, and the star of Bethlehem is heralded among the wise men. The magi and the scholars present themselves at the humble shrine of the new teacher, and worship. The weary searcher after hidden truths sees a star of hope, and eagerly scans the eastern sky, as the rays mount higher and higher, paling before them the light of stars that heretofore have stood unchallenged in their positions of importance in the firmament. The self-constituted regulators of thought, also turn their startled vision towards the new light, as did Herod of old, and

would seek the young child to destroy him. The thoughtless multitude, led by such authority, lulled into fanciful security by the teachers they have placed over them, dwelling amid mounds of earth and homes of clay, are awakened. The new light shining in upon them is laying bare the sins and errors which they have allowed to enter them and become their bosom companions. Their peace is disturbed, and their windows, — those that face toward the searching light, are darkened; already is heard the mutterings of their discontent.

The wisdom that would develop the understanding, that would open up vast possibilities in the present, declaring unto men knowledge pertaining to the future, that would even open the gates of the soul into fields Elysian, demonstrating the grandest truths of immortal being; this and more would they, in their ignorance, crush to earth.

The world still loves darkness, because its deeds are evil. It is as ready to denounce, persecute, and crucify a Christ to-day, as it was two thousand years ago, unless his coming be upon a plan proposed, considered, and adopted by a few in ecclesiastical authority.

We do not say that no progress has been made in the last two thousand years. In the departments of religion, science, and morals, wondrous advancement has been made. The beginning of the Christian Era was a marked departure from ceremonies and customs of which the soul of man had wearied. Many forms introduced by followers of the lowly Nazarene are becoming obsolete. The powers of the air and sea are being developed, but the same bigotry, and spirit of persecution, exists to-day, as when the Sun hid his face from the scene on Calvary.

The mile-stones beside the path of history mark unnumbered graves of those, who, inspired of Heaven, attempted to give new light to a land of shadows; their bodies were tortured at the stake and on the rack, but the light they shed only increased in brightness, and its many rays, finding lodgment in congenial soil, have been reflected again and again, making glad dark places of the earth, and the race to-day rejoices that they once lived.

As we peer into the coming dawn of the twentieth century, we foretell a rosy sunrise. The misty clouds that have arisen from superstition and ignorance are slowly disappearing before the melting light of knowledge. When I say knowledge, I do not mean a product of the intellect alone, but a union of the two divine principles in man, whereby he attains understanding; for the word "understanding" implies illumination, and light is only evolved by the union of two principles. When the divine feminine and the divine masculine in man are unified, then, indeed, will he realize his birthright of power, and the bright rays radiating from him, as a central light, will help to pierce the darkness of ignorance, and he will begin his part in the larger drama of life.

Universal power depends upon equality. Equality is an equilibrium of ratio, or rays. Therefore, dear friends, we, as rays of the Divine Light, need to bring ourselves into harmony with the One Great, Central Source of the Universe, and then we shall realize the power of union.

There is no difference in the quality of rays, they are all pure light in different degrees of refraction. If my ray be broken into different tints from some other rays, then I may view the same object that others are looking at, and, where they see error, I may see truth; while where I see truth, they may see error. Then who shall say, "I am holier than thou"?

We are all gazing at the same beautiful mountain, the only difference being that some are looking at one point, and others at another. Some, not

accustomed to the glare of the sunlight, are enjoying the shadows that flit across the base ; others are admiring the rich dress and noble form of the same mountain ; while some, more skilled in climbing, are standing on the summit of the lofty peak, and are lost in contemplation of the heavenly brightness, the effulgent glory of the surrounding beauty! Who can say that the one standing at the top is better than the one at the foot? Who can say that if he does not climb just as he did, and stand in the same spot, and cast his eyes over the same landscape, he will be lost? The one at the foot may, in his exploring expedition, find a new path which to him will be the way. What matters it what this one, or that one thinks of our personal appearance? Are we not all rays of light in different degrees of luminosity, and does not the power of light depend upon its brightness? Do we not belong together, like the colors in the rainbow? Would we have everything in the world red, or blue, or green? Is it not the combination of colors, the harmonious blending one with the other, that produces beauty and affords pleasure? Would you be me, or I, you? Then it is harmony we want; and how is this harmony to be attained? Simply by the recognition that one ray (or person) is as good as another ; —that we all emanated from the one Divine Centre.

That Centre is Love, and in that Love we are united. Then Love must be the magnet that holds the rays. We must love one another, we must forget self in our desire to uplift others. When we admit diversity, inequality, we scatter our forces. The strength is at the centre, and when we recognize the purity and oneness of all, we recognize the Central Love. We, as rays of light, are powerful in proportion as we are near the centre, and when we are near the centre we reflect its Love.

To judge of persons' characters, we must judge them according to their ability to reflect love. If one stands back and says, "I cannot agree with such an one, as he is not in the truth," that one at the same time admits his own misconception of truth; for we are all in the truth and cannot get out of it.

Every one should feel free to express his own belief, as he is looking through his own ray, and cannot possibly see through any other. If his ray be broken into deep colors, then he will see and think very differently from the person whose ray is the least refracted. In process of time, the brighter and therefore more powerful rays, will attract the others, and they will partake of their quality, just as the intermediate notes of the scale are combinations of the primary tones.

We may be likened to an instrument of many octaves. Some are in the lower octaves, some in the higher ; but the instrument would be nothing without the different octaves. Then let us make our minds one grand instrument of music. Let us unite master hands to manipulate the keys, and when an artist touches the notes, and brings forth harmony, let us applaud him for his skill, which we know has only been acquired by hours of unceasing toil and of unwearied devotion. Never mind how he looks, how he is dressed, or just what he believes ; if he *bring out* harmony, it comes from within, and if he is in harmony, he must be near the centre of equilibrium, where the rays blend into one, — where all is equality.

We hear people say, "Do you think such a person is very spiritual?" Now, what do we mean by being spiritual? Spirit is light ; pure spirit is formless, and, therefore, if a person were very spiritual he would not be recognized by any one on the material plane. A person is known by his works, just as a ray of light is known by its color.

When we see a person express the attributes of love, with which all are familiar, then we should admit his purity, his luminosity, his power; when we see anger, jealousy, and criticism displayed, we see deep shades of color, which denote greater distance from the point of radiation, and, therefore, less love, and less power.

The duality of truth should never be lost sight of. One is relative, the other absolute. We should always keep in mind the different degrees of manifestation. What is knowledge on one plane, is not truth for those on another plane; in other words, if we are looking at red, we see red, and that is truth; if we look at white, we see white, and that is truth. Then the object of all should be to change their color.

The light of love is white, and denotes purity; purity knows nothing, save universal equality. Let us become white; let us eliminate all jealousy, all personality, from our minds, that the strong light of the Central Love may send its beams of wisdom into our darkened atmosphere, cleansing us of self and of selfish desire, preparing us for the reception of divine truth, wherein lies the power of the coming era. Then weave laurels of charity, and crown the Truth. Long may it have been hidden under dogmas and superstition, long been subjected to the fiery darts of criticism, till the crust lay so thick upon it, that it has taken the continued outpourings of the strong sunshine of Love ages to bring from the ashes of ignorance the slumbering Truth. It did not die; it only rested to renew its strength, to burst forth in a glorious flood of light. The darkly encrusted gem has been polished by the chisel of malice, till, like a sculptor's master-piece, it stands out clear and perfect. It shines with a flood of light to guide men to knowledge. It speaks from its heights above to the heavy laden, and bids them look up. It smiles to the women of sorrows, and bids them be of good cheer. It sends its warm life into dark homes of poverty, and tells their occupants there is enough for all. Into the dens of vice it finds its way, and assures their wretched denizens that happiness cannot be found there. In its still, small voice it whispers, "Look within." Deep in the heart is the spark that can light the way to Heaven. The Redeemer is with you. With love twine your laurels, and in justice crown your King. Place Him on His rightful throne with His sceptre of love, and permit Him to rule His own. Let His kingdom be ruled by love, and His subjects are born to freedom.

The truth speaks in a still, small voice; sometimes in the great, dark centre of night, when suddenly you may start at the streams of light that flow about you, while with closed eyes your soul awaits the meaning in silence most profound. In letters of gold you may read the words, "All is well. Peace, be still." Strife must cease, fear be subdued, before you can pass within, and lift the veil. To those who have lifted the veil, and grasped the prize, there comes a command. "Give," — give to the winds. The stars send out their arrow-like lights, the moonbeams glimmer, and the silvery sheen reflects the command, "Give." The winds moan and surge and sweep, bearing on their breath the same command, "Give." The waters dash and roar, the waves break in billows high upon the shore, and echo back the word, "Give." Yes, give to the world your prize. Divine love hath nothing of its own. Scatter your grains of truth; the breezes will bear them away, and the breath of evening will whisper the message, "As ye sow, so shall ye reap."

Peace, be still.

CLEMENTINE B. PERKINS.

CONSERVATISM AND REFORM.

EVERY new movement, whatever its merits, invariably meets opposition. This arises out of old-fogyism, or, to be optimistic, is the result of conservatism. Perhaps America, to as great extent as any country in the world, has sloughed off this perennial skin of ignorant imbecility; yet, with regret be it said, a new and self-evident truth has, even here, to run a tedious gauntlet for existence and recognition. It is not enough that Herbert Spencer logically probe to utter death and dissolution the fallacy of individual ownership of land; not enough for him to reiterate that all men are created free and equal; not enough for him to asseverate, with all the solemnity of his magnificent wisdom; "The world is God's bequest to mankind. All men are joint heirs to it;" and to aver further that "men who cannot 'live and move and have their being' without the leave of others, cannot be equally free with those others." The popular ear of the nineteenth century cannot attune itself to the clarion note of this scientific colossus, who points them to the blight within their bloom. This being the case, when Henry George comes forward to announce what he believes to be the remedy, he has but the dead ears of prejudiced old-fogyism into which to speak. Why is all this? Is it because the justice of the points at issue is so very illusory? Is it because there is a strong and logical and sequential argument to prove the right of one man, could he command the capital, to buy a hemisphere, and convert it into a "sterile promontory," forcing its sometime inhabitants to the other side of the planet? By no means. No one, unless paid therefor, would think for a moment of claiming the tenability of such an hypothesis; for the admission of the right of a man to purchase one hemisphere, and to crowd its denizens upon the other, would conclusively imply his right to buy *both* hemispheres, and crowd the entire human population out of tangible existence.

There is no sane individual who cannot see this, nor who lacks the power, if he choose to exercise it, to perceive that the ordinary ownership of land presents hereto only a difference of degree, and not one of kind. Who but can see the force of Spencer's remark; "It is manifest that no one, or part of them, may use the earth in such a way as to prevent the rest from *similarly* using it; seeing that to do this is to assume a greater freedom than the rest, and consequently to break the law." The law here referred to is that each man "has freedom to do all that he wills, provided he infringes not the equal freedom of any other."

Tolstoi also meets with the same selfish opposition,—the same fool-hardy old-fogyism, which had all the will, and barely lacked the power, to butcher Garrison and Phillips, in the streets of a civilized community. How is it, we are wont to ask, that such a hideous thing as slavery could ever have been tolerated,—even upheld? Simply because of conservatism,—because it was held right that millions of fellow creatures, born equally free, should be ground to dust between the relentless links of a long chain of precedence, for no other reason than that millions had already so suffered.

In governments, the effect of conservatism is to nail down the tiller of the Ship of State with curiously twisted spikes of precedence, red with the rust of centuries: in individuals, old-fogyism petrifies the brain-tissues, and converts the broad, ocean-like potentialities of intellect, into narrow and deep-worn gulches and canons of bigotry. In either case conservatism essays to spike the wheels of evolution.

Nor does what is generally called old-fogyism always arise out of a respect for time-honored customs. Quite as often, alas, it has its inception in selfishness of the most sordid kind. Men affect not to believe, and rigorously persecute that which, in their heart of hearts, they know to be the noblest and most salutary of truths.

Thus it is that reforms are invariably met by old-fogyism, on the one hand, and personal selfishness, on the other. The latter is by far the worst enemy to a righteous cause. The former merely hurls against the reform, with a dogged persistence worthy a better cause, the weight of its accumulated prejudice; but this latter foe, foreseeing that the new and higher dispensation will, perforce, ventilate and fumigate the dens of greed, lust, and of their parent, darkness — wherefrom this self-worshipping foe has acquired the fat of its loathsome proportions,—it instantly becomes to such reform, the most implacable of foes. It flies in the face of Reform's high teachings, and insidiously works its way, till it is able to sting its heel. Such foes live only in the gratification of unholy passions, and, therefore, since that is all they know of life, the defeat of any reform likely to estop their baneful practices, is regarded by them as a war of self-defense, and a struggle to the death.

It is such warfare that has met every great reform the world has ever known, and it will be seen from this reasoning, WHY it is that the grander and nobler the reform, the more bitter and persistent the opposition.

The worst foe which any righteous reform can have, is not the person who disbelieves in the new dispensation, but rather the one who knows that its teachings are true and ennobling, and who *also knows* equally well that, if such reform attains to prevalence, the result will be the sacrifice of something to which his selfishness fondly clings.

It is in this way that every reform, which is worthy the name of reform, finds many bitter enemies; for there has never been a time when many of the denizens of this planet have not been engaged in, and desirous of perpetuating, unholy practices.

The bestialized cohorts of Sodom and Gomorrah are arraigned with especial strength against the Esoteric Movement, its theory and its practice, because the tenets of this new reform will make that discrimination between the human vertebrate and the animal vertebrate, — now so often a "distinction without a difference," — an infallibly accurate and ineffably significant distinguishment.

It is in view of these circumstances, foreseen by the Leaders of this Movement from its very inception, that we have been obliged, in times past, to solicit the earnest coöperation of all capable of appreciating how closely their highest spiritual interests were interwoven with the ultimate for which this Reform is working. Regarding the College Movement, now in process of ultimatum, we have had to be in the past, and must be for a little while yet to come, very secret. Our reasons therefor have been given on former occasions, and need not now be repeated, as the wise already understand.

In spreading such a Reform among the people, many of whom as stated above, are bitterly antagonistic thereto, a large amount of literature has to be circulated, and this diffusion of *light* amounts to little more than a "labor of love." This is true particularly of those essentially Esoteric works, which contain the salient teachings of the new Reform. We have been able to carry on the good work through the coöperation of our loyal

friends, and the margin of profit which we are able to secure upon some of the literature which we handle.

At present, we could use to advantage, for the furtherance of the work, a little more capital than we have in hand. We hope to be able to enlarge our publishing business, and, by the publishing and controlling of valuable works, greatly strengthen our financial standing. To do this, we yet need a small additional amount of capital. We desire this especially, in view of the fact that our experience, derived from our general agencies, recently established, point to this as one of the crucial points in the solution of the support of our Reform.

It may be well to state here that we have quite a number of exceedingly valuable State Agencies yet untaken, which offer a rare opportunity, from a commercial stand-point, to any person who may care to interest himself in the sale of our publications.

For particulars regarding these agencies we would refer the applicant to THE ESOTERIC for July.

In closing, we would once more ask our earnest friends to endeavor to realize the ignorant conservatism, and the still more personal enmity arising out of selfishness, against which our Reform is obliged to make its way, and, in view of their appreciation of these facts, to do whatever may rest within their power to assist the Movement upon its holy, but uphill course. Such aid can be given by purchase of the stock of The Esoteric Publishing Company, at ten dollars per share, and the buyer feel that he has not only made a paying investment, but has assisted a worthy cause. The Stock paid six per cent. dividend last January, and will, it is expected, pay more next January.

This is not a *donation* for which we ask, but an *investment* which, so far, has well paid those who have bought stock.

We hope that our loyal friends will gratify us by a sufficiently hearty response hereto, to enable us to scatter light broadcast. Remember friends, the printing-press is the beacon of the world, and light, the one eternal and inexorable slayer of evil.

Selfishness is such a hideous malady that, when light falls upon it, the stricken individual is seized with loathing, and mends his ways. It is the root of all evil, — indeed, hell itself, is only selfishness on fire.

Then let us have light and shed it upon others.

Fraternally yours,

ESOTERIC PUBLISHING CO.

478 Shawmut Ave.,
Boston, Mass.

LOVE, THE REGENERATIVE FORCE.

THE true basis of social ethics is Love. The people perish, not only for lack of knowledge, or material food, but for lack of the uplifting force of love — genuine, pure love.

Universal love is the fulfilling of the moral law; the fullness of being; the divine principle that elevates humanity to the highest possible plane of earthly attainments.

The development of the spiritual nature — the highest form of the love-principle — is the highest goal of human attainment. "Follow after love, and desire spiritual gifts," for it is the power of the light of truth, and of all knowledge; the uplifting of the struggling, weary ones, whose over-

burdened bodies, and famishing minds and hearts are shut away from the sources, and deprived of opportunities for the acquirement of intellectual and social improvements and pleasures.

“Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up; beareth all things; believeth all things; endureth all things. Love never faileth.”

Love is the very essence of Life; the attractive, adhesive, adjusting force that creates all good things.

Love is willing to suffer a little deprivation, if thereby the object of that love may be made happy, and rejoices in the knowledge, sweet to the heart, that it is able to give happiness to any of the human family.

Love is the great, strong, gentle Mother-heart of the universe. We say “Mother-heart,” because love is a feminine principle — the female element in nature; the wonderful Mother-God-force in all creation; the nurturing principle in all animated life; the great, illuminating Truth that should be the dominant force in all human law, but is not, and never has been, inasmuch as the adopted ethics of our social systems permit not the true adjustment, the perfect blending, and harmonious mingling, of the positive and negative — male and female — elements, shaping and developing themselves into a grand, sublimely beautiful and orderly life, in which should exist nothing impure or unholy.

The negative, or receptive element has been overbalanced by the self-assertive positive force. Thus the powers are unbalanced, and TRUTH, Wisdom, Order, and Virtue—are disarmed; inharmony reigns, and abnormal, disorderly conditions of the human family are the result.

Suffering, depravity, decay and death are now the inheritance of the grand temple of the soul; and yet, has not the Christ declared that our physical being is the temple of the living God, in which His kingdom is established?

Who is responsible for the desecration of the sacred temple, the dwelling place of the great, Intelligent Principle? The race must learn wisdom, search for and find, the truth, before the true equipoise can be established. In the beautiful language of Solomon: “Happy is the man that findeth wisdom, and the man that getteth understanding. Length of days is in his right hand, and in his left hand, riches and honor. . . . Her ways are ways of pleasantness. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. Exhault her, and she shall promote thee, shall bring thee to honor when thou dost embrace her.” What a treasure is Wisdom! How precious and grand!”

Woman, “the power behind the throne,” must advance to the front, bring into the economics of human affairs all her energizing, spiritual force, the highest light and warmth of life-giving, loving-kindness, blending perfectly with the complementary force — the male element, — thus bringing us into unity with the magical law of harmony.

Then will the day of our regeneration have arrived. Then will we have entered upon the “New Age;” the “new heaven, and the new earth” will have existence within our innermost being.

Woman must learn the true object of her existence; develop her spiritual nature, and utilize the function of her being for the regeneration of the human race, before that regeneration can take place! She must come forth from her subordinate, subjective position, and reign queen in the realm of sex, thus balancing the virile king-power on the other hand.

MARY W. BARFELL.

WHAT IS ERROR?

WE are very often confronted jeeringly and scornfully with the query, what is Truth? as though it were a profound and an inexplicable mystery; it may possibly be helpful to a solution of the mighty difficulty to propound the opposite enquiry, what is Error? Truth is necessarily like its wondrous Author, and so, characterized by universality and unchangeability. There is one universal and comprehensive science of "all truth" with which the name of God, and of the spirit of God, is happily associated. That science is a wondrously perfect thing embracing what? Embracing all its parts. What then, are its parts? Paradoxical, antithetical, often as widely sundered in appearance — that is to us — as the poles of any material sphere; — as those things belonging to the centrifugal and the centripetal forces, the positive and the negative influences of electricity, and to what is associated with the very special character of God, a knowledge of good and evil.

It has been said that "whatever is, is right." No doubt there is infinitely more truth and point in that axiom than has been apprehended, or dreamt of. Suppose the centrifugal force could be separated and used apart from the centripetal, or *vice versa*; would not the act of thus separating and employing either of those forces be a grievous and destructive error? Beyond question. And yet both are equally essential parts of a perfect system of truth, are equally in being, and are equally right. Combined, they work wonders of order and beneficence; separated, then nothing but mischief and malevolence can result. This illustration serves to throw a very strong light upon the spirit of truth, and the spirit of error. Take a part of all truth, — a wondrously perfect thing in itself, — and employ it away from its other parts, and then let parties of every name select other portions of truth, and do the same thing again; every one of them will thereby be led equally by the spirit of error into helpless contention and confusion, and will furnish an apt illustration of Jude 19. "There be those making boundaries for themselves, soulful men, having not the spirit." So then, it may plainly be seen that nothing more mischief-working or destructive to man can be laid hold of, or employed by him, than what is in itself after all, a very part of truth; therefore, all the so-called errors in the world, may actually resolve themselves into parts of truth, wrenched by weak man, and by the force of ignorance, from their dependent and immediate surroundings; and so all such cases serve as forcible illustration of the axiom aforesaid, "whatever is, is right."

If the law of analogy holds good, and will help us at all to understand our limitations or possibilities, then we know for a certainty that we can no more lay hold of, or employ for any purpose, anything that has not physical being, than we can fly without wings. And the law that exhibits itself thus, in connection with matter, is the same law that operates equally in the unseen state, and upon unseen things. It is no more possible for the mind to imagine, or create, something out of nothing, than it is for the body. Give the expert, raw material in things of matter or mind, and he will image what he pleases therewith; but without the expertness, and the raw material, he will do nothing of the kind. We have, therefore, no reason to doubt the full truthfulness of the axiom "Whatever is, is right;" but we have every reason to doubt the wisdom and the correctness of the conduct we see on every hand, in the employment.

of many of the things that are. Entities, incapable of grasping comprehensively the "all truth" that is Divine, have fallibly grasped parts of truth, and employed them invidiously and mockingly, while quite naturally and erratically, and by doing so, displayed "the spirit of error," under the assumption of being guided by "the spirit of truth!"

Now we are better prepared to confront the question, what is Error? and to answer it more pointedly and definitely. Being assured it exists, we are therefore assured that it is right; so then, we are tied down to the position that it is a fragment separated from the one great and all-embracing science of "all truth." We have shown that the most erratic, mischievous and, death-dealing heresies or evils on record, may logically and happily resolve themselves — upon close and critical examination — into fragments of the one great science aboved named. Anything more mischievous or death-dealing than fragments of truth, accepted as more than fragments, or treated as if the whole, we cannot conceive of. Then why should we regard "error" as being anything more or other than fragments of truth foolishly torn from their proper surroundings, — their other helpful, working parts? Yes: why should we? If we see that "whatever is, is right;" then the fact of erratic workings in proving the reality of error, can only be logically accounted for by the position we now take and defend, and that is that error necessarily and logically resolves itself into detached, fragmentary, and therefore unpracticable and mischief-working, portions of the truth. That conclusion seems to us to satisfy all requirements much more logically and harmoniously in every way, than any other; while it does away with the idea of two antagonistic forces in the universe, ranged under two very widely different and distinctive heads.

Now, while we are dealing in this way with truth and error, the same process of thought and reasoning comes to the assistance of good and evil. Truth and good are counterparts, error and evil, the same. From the altruistic stand-point evil cannot be seen; from the imperfect stand-point, proportionately, and to the degree of imperfection manifested, — evil will be very apparent. All evil is, in truth, a relative good, a potency temporarily employed by an all-wise and all-loving Ruler to correct erratic and imperfect causes. To those who are on the dark side, and see nothing but the shadowy form of the manifested potency, a nameless terror is bound to blanch the cheek, and cause the limbs to totter and tremble, as in the dread presence of an evil. To those who are in the light of God, however, and who therefore see the thing as it is, and also its intention, the manifestation will show itself in brightness and beauty, and as the very thing of all others most beneficial under those peculiar circumstances; therefore by them, it will be recognized and accepted as a relative good.

Truly the ways of God are past finding out! Truly man's highest wisdom is folly! Truly man's ways are not as God's ways, nor man's thoughts as God's thoughts; for as the heavens are higher than the earth, so are God's ways higher than man's ways, and God's thoughts, than man's thoughts. But it is the purpose of God to make man at one with Him, and not to allow him to remain thus in perpetual discord. And His purpose is ever progressing slowly and surely towards its goal. And for this end a middle-man was given to the race, when that race was ripe for his appearance, — that is, when the fullness of time was come for him to set before man more clearly what was the mind and will of God. Now those

who apprehend that middle-man's intention, and keep it, thereby become his very disciples, and shall assuredly know the truth, and by it be made free. Free! Yes; gloriously so! Free from erratic partialities and preferences; free from fleshly lusts which war against the inner and higher life; free from the pernicious entanglements of superstition; free from everything ritualistic and merely seeming; free from unreality in every form, and from every false way; free from the bonds of all fleshly imitations and surroundings; free from the Fall, its curse, and consequences; free from any fear of any description, seeing that man is impotent, and God is love; free to soar away from, and above, the fleeting and transitory things of time and sense, and to realize the realities of the eternal and immovable state.

This is the wondrous freedom of the altruistic state.

THEODORE WRIGHT

EDITORIAL NOTES.

OWING to the press of other matters the poem, "A Prayer For Knowledge," is omitted from this number of *THE ESOTERIC*.

WE desire once more to call the attention of the public to our facilities for publishing books, pamphlets, etc., on terms especially advantageous for authors. We are always glad to give estimates, free of charge, upon all work sent us. In asking for our figures our patrons will please send manuscript, or give us the number of words contained therein, together with size of page, quality of paper desired, style of binding, etc., etc. We feel that we can give better service for less price than can be obtained elsewhere. Kindly send for estimate

WE take this opportunity of informing our friends that we are always glad to receive original manuscripts upon subjects consonant with our Movement. Our work of diffusing spiritual light is so largely a "labor of love" that we are unable to pay for papers received. We trust, however, that this will not cause the loyal who have thoughts for which the race is starving, to hide their sacred light beneath a selfish half bushel. Manuscripts not published will be returned to writer.

IN sending matter to "*THE ESOTERIC*" for publication, the manuscript should be clearly written, every possible effort being made to make proper names unmistakably legible. Care should also be taken with capitalization, punctuation, paragraphing, etc. Write only on one side of paper, and have author's name and address clearly written at the top of the first page.

THERE is yet a large, unoccupied field awaiting those who are interested in Esoteric thought, and who desire to secure one or more states in which to act for us as general agents. Remember that "now is the accepted time." Very soon the best sections will have been spoken for, and a few days' procrastination may debar you from a life-work of use in a most worthy, as well as financially valuable, enterprise.

We are making every effort to get this system fully in working order for the fall and winter trade, and the more promptly you act, the sooner will the General Agency machinery be in satisfactory running condition. Correspondence with the President of the Esoteric Publishing Company is desired at once. As previously stated, we require each General Agency to purchase books to the extent of at least \$100. upon which we make an exceedingly liberal discount, furnishing printed matter, prepaying transportation charges, and giving all necessary information needed to immediately begin work. Each General Agent appoints Sub-Agents in counties and towns of his state, allowing them such discounts as he deems wise. Business which now comes direct to this office we shall at once turn over to those agencies within whose district it may come, thus giving our agents the benefit of all commissions possible.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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[No. 4.]

SEPTEMBER 28 TO OCTOBER 22.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

BY VIDYA-NYAIKA.

WISDOM OF THE LAW, (CONCLUDED.)

To recapitulate by re-explaining; — I desire it to be clearly understood that the harmonics to which allusion is made have never, in their relation to emotions, been studied outside of the G. N. K. R. class-rooms, and have never been applied practically except by this Association. The laws given in this article relate to that which has hitherto been unknown, and they open up a wide field of theoretical application, and introduce a new element of moral culture. It is not new that there are harmonics in tones, but it is new that each harmonic relates to a definite emotion, and to a definite mental and bodily effect; it is also new that the relative loudness of these harmonics, compared to the fundamental tone, determines the emotional quality of a tone; and that the relative loudness of the harmonics among themselves, with reference to the dominant harmonic, determines the shadings of sentiment belonging to the various emotions. It is a new discovery that the emotional character of tones is dual. It is also new that every mental and moral characteristic is expressed by the dominant harmonics of the voice, and that the hearing of these harmonics produce not only like mental and moral states, but actually produce structural changes in the organism of the hearer. The instruments and methods by which this knowledge is practically applied to mental and moral growth is also new. No one can hope to partake of this culture till they have given, for a period of at least two years, satisfactory evidence of having conquered anger, hate, revenge, resentment, and selfish ambitions.

It would be entirely useless to attempt to deceive on this point: the harmonics of the voice register with absolute accuracy the moral growth.

Of course we do not depend entirely upon the voice for detecting the lingering remnants of the evils.

All there is of gesture, feature, physiognomy, attitude, contour, and personal habit, is brought to our aid.

The applicant for entrance into the G R, or G K departments cannot hope to hide the history of his mental and emotional experience, or the state of his moral growth. Experience shows that grief rapidly chisels

its care-worn look in the facial lines, but even if these have become obliterated by years of quiet, his speech will reveal his past.

Sorrows past, as well as sorrows present, sing their dirges in the tones of the voice. Long practised deception betrays itself, not only in pose and gesture, but in the very formation of sentences, as well as in the accents and intonations in which they are delivered. Every wrinkle is the grave of a buried hope, — a furrow washed by a deluge of tears.

Worry throws over the face the white shroud of pallor; and vice writes upon the human countenance the daily bulletin of disaster, disease, and death.

On the other hand, the joy that is born of moral rest, and pure purpose divinely illuminates the face with a halo of gentleness and love. If anger has congested the cerebral fibres, and left a foreign deposit in the tissues, the lack of development thus occasioned will produce a lack of proper harmonics in the voice. Those organs which are most often used will develop at the expense of others, and anger develops the lower and basilar organs of the brain, — the very ones that ought not to be unduly stimulated, if you wish the higher ones to be active.

Anger is an emotion which is usually intense: as a rule, those who are capable of the disease feel it very intensely for minutes, hours, and even days at a time, and this state, even if it be only a slight irritability, disorganizes the entire mental and emotional condition, and builds up, during that time, abnormal brain structure. Its effect can be most rapidly eliminated by the aid of the harmonics producing the opposite emotional state.

Glorious will be that time in the pupil's attainment when he can harbor a pure emotion, and a holy desire, with an intensity equal to that with which he once felt anger. Happy will be the day when he can retain a joyous serenity with equal intensity and continuity, interspersed with moments of sublime enthusiasm and rapturous thought, instead of moments of petulance and restlessness. Only after the mind has been free from these intense evil emotions for a long, long time, will it be able to continuously entertain for days and weeks those delicate sentiments and aspirations and receptive moods, necessary for the higher growth. "Anger puts out the lamp of the mind," says Buddha. The Yoga says that the mind should be likened to a lamp in a windless place.

Fertile philosophic thought is prone to have its birth during moments when we are filled with sentiments of symmetry and poetry, yet it is exactly these mental conditions which are most effectually destroyed by feelings of irritability and resentment. The mind should be as the mountain lake, unruffled by the adverse winds of circumstances. The lake with the smooth surface reflects, with distinctness and continuity, every star shining in the sky above it, and so the mind, when undisturbed by all that which may agitate it; it mirrors the truths of Nature with completeness. We are impelled to plead with those who aspire to a mastery of these knowledges regarding the great importance of conquering the evils once and forever.

It is a tenet of the Society under the charge of the G. N. K. R that every new acquisition of knowledge should bring a new moral obligation, the practice of which must precede further study in that domain.

I therefore implore you to eradicate from your nature every tendency to use knowledge for a selfish end, before you attempt to acquire the skill and power in the use of your voice hinted at in these pages. If you do not,

the circumstances and events of your life (the doings of the Infinite) will form an insurmountable barrier to your progress.

Do not think to apply these laws for the unworthy purpose of improving your voice, for the sake of its effect from a social stand-point.

The object in view is the immeasurably larger one of emancipating your own soul, and putting it in harmony with ALL THAT IS. The voice-tones simply indicate the progress you are making, and aid you in your growth.

Begin at once to use those tones in your daily speech, which are indicative of the condition to which you wish to attain. Maintain unalterably the mental, emotional, and moral condition which you wish embodied in your organism. Do not destroy a year's growth by a momentary relapse into the feelings of selfishness. Every frown leaves a scar upon the soul, and it will continue for a long time thereafter to work evil upon yourself and others, in every word you utter. Every scowl is a sirocco in the human heart, and it destroys the fairest foliage you have so carefully nurtured. All scolds and grumblers breed a pestilence in their own minds. Fret undermines the will and the health, as effectually as fury.

To harbor hate against your enemy, is like killing yourself with a deadly infection, in order that the corruption of your corpse may poison him you hate.

Hate is a miasm engendering every moral disease, and to harbor the unholy feeling for any length of time, will make you hated in turn.

The psychismic effect of the hate of enemies will pass you unharmed, if there be not in your brain abnormal chords capable of sympathetically responding to forces of the same kind and pitch.

Learn to love everything, and avoid the expression and feeling of disgust, for it leaves in the fountains of your emotional nature, the poison which will estrange your friends. Think especially of the unhappy fate of a person who is at such a low moral ebb that he is capable of insulting or slandering you, or of doing you evil from motives of selfishness — he injures himself most, and truly deserves your pity. He knows not your opportunity. The karma of former lives gave him an evil disposition, and circumstances stronger than himself, developed these evils into activity. It may be that you have made mistakes and done wrong yourself, and have censured yourself severely, but this gives you no right to condemn him.

He may be vile beyond conjecture, — all the more he needs your love, your gentle tones, and your kindly looks: the look of contempt would leave within your soul shadows in which would lurk demons more dangerous than sin-weakened man.

May this "music which calls the past out of its grave, and the future out of its cradle" sing you into a sweet forgetfulness of all the evils of this world, and may pure and harmonious tones — God's voices — breathe over you the spell of pure thoughts and holy motives.

(To be continued.)

"If man and woman at the present time will begin with their 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." From Butler's "Narrow Way of Attainment."

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

(*Number Seven.*)

ART OF TO-DAY. (*Part First.*)

I have thought this an opportune time to consider, before launching the Reader more deeply into the technique of the system in hand, the real art-status of to-day, in the hope that he may learn from present æsthetic excellencies and short-comings, a lesson which may save him much future annoyance.

"THE Madonnas of Raphael were made to be worshiped. Tragedy was instituted for the like purpose, and the miracles of music: all sprang out of some genuine enthusiasm, and never out of dilettanteism and holidays. Now they languish, because their purpose is merely exhibition. Who cares, who knows what works of art our government have ordered to be made for the capitol? They are a mere flourish to please the eye of persons who have associations with books and galleries. But in Greece, the Demos of Athens divided into political factions upon the merits of Phidias. In this country, at this time, other interests than religion and patriotism are predominant, and the arts, the daughters of enthusiasm, do not flourish" Emerson.

That the average art production of to-day suffers greatly when compared with the monuments of art which have come down to us from the most cultured periods of past ages is, I think, generally conceded; but the cause of this present inferiority is a much mooted question. It is unsafe to draw conclusions from the study of any one art, and much less from any particular branch of an art. Those who, in the consideration of this matter, confine their attention to sculpture, are wont to account for the superiority of the marbles of the ancient Greeks by the assertion that they had models of physical perfection which now are unobtainable; while, on the other hand, many of those who merely study data procured from the field of painting, refuse unqualifiedly, to believe that any period has surpassed the present century in artistic brilliancy. In the contemplation of this subject too little attention is paid to architecture, oratory, music, and the dramatic art.

There are doubtless some persons who will contend that all the inferior productions of any ancient artistic epoch chosen would, almost of necessity, perish, while only the master-pieces would survive to give a false impression of the artistic status of the age which created them. Before attempting to assign any reason for the great superiority of classical art, let us examine the foregoing observations, and assure ourselves of the reality of this alleged superiority.

We have first to deal with those who, arguing from the stand-point of sculpture, claim that the inferiority of modern art arises from the lack of proper models. Even if this were admitted, in the case of sculpture, the same theory could not be applied to architecture, and to the other arts: therefore, in taking a comprehensive view of the whole field of art, I must refuse to entertain this hypothesis. Those who, considering painting only, urge the equality, if not the superiority, of the art of to-day, need only to examine the condition of the other arts to find therein full refutation of their belief. The argument of those who claim that the works of the mediocrist and the amateur of ancient times have been destroyed, and that only the master-pieces in art are left us from which to form a judgment, while probably untenable, might yet, if true, materially affect the matter in question, namely; whether or not the art of to-day is at the highest

degree of perfection art has ever attained ; but if it is proved that the art master-pieces of to-day fall immeasurably behind, both in number and excellence, those which have come to us from former periods of the same length of time, this argument at once becomes worthless in this connection, since the superiority of the ancient art-status would be proved by its meritorious examples, whether the truth of this theory regarding the execution of inferior works along with them, were admitted or denied.

I do not confine myself to any particular date of ancient or mediæval art, as I feel assured there are several periods therein, the works of any one of which would compare most favorably with those of the present. Let us make a brief *résumé* of the present condition of several of the arts, beginning with sculpture. What is found? In this country, scarcely anything worthy of notice. Indeed, what better could be expected when some of our most ambitious sculptors select their models from the lowest class of sporting men. Our commons and public places are adorned, if it may be called adornment, with statuary, nearly every piece of which is deficient in some one or more of the chief attributes of artistic sculpture. Indeed, it is no uncommon thing to find the law of opposition violated half a dozen times in a single figure, while instances of inconsistency, and lack of precision, though perhaps less noticeable, are equally prevalent. With recent foreign sculpture, though it is doubtless expressive of greater perfection of technique, I fear the same fault may be found. How rarely is seen, in any modern marble, the strong, flowing lines which characterize the work of the ancient Greek. In the statuary of to-day, if one finds strength, he must tolerate violence ; while if he looks for reposeful, flowing curves, he must content himself with the weakness which almost invariably accompanies them. The sculptor of to-day would do well to keep more constantly in mind that which he knows perfectly well, — that other parts of the human body than the face are capable of expression ; and that *classic* statues are not types of obesity. After all, is not one piece of Phidian statuary worth a hundred of the so-called modern master-pieces?

The architecture of this country indicates even a lower grade of artistic taste, and it is a significant fact that nearly all of the best buildings we have, among them the Court House at Philadelphia and the capitols at Albany and Washington, were designed several years ago. There are, of course, in cities such as Boston and Chicago, a few praiseworthy pieces of architecture, but, alas, how few there are! In the race for startling effects, consistency, and consequently truth, — is violated on every hand. Styles of architecture widely differing from each other are placed side by side, in a way to produce upon the sensitive observer a most displeasing impression. A curious example of this is found in one of the most costly churches in Boston, where, within the space of ten cubic feet, are found samples of Moorish, Gothic, and a hybrid architecture. Now, if architecture is an art, its function is expression ; and several styles of architecture in contiguous portions of a building are indicative of as poor taste as several styles of painting in a picture, or a production of Hamlet wherein the melancholy prince was represented in the several acts of the drama by tragedians of widely differing schools. Yet, to such an extent does this want of taste prevail in architecture, — even among the wealthier classes, — that it is a well-known fact among designers of buildings, and especially those who give their attention to summer residences, that that architect will be most employed whose drawings produce the most startling and bizarre effects.

I have in mind a case where seven different, dismal, and inharmonious colors of paint were ordered for the exterior of a small country house. A trip into the suburbs of any of the New England cities will demonstrate that this is no exceptional case.

Many will perhaps say, when I speak of the art of painting, that at no former time has the general standard of this art been higher than it is today. Will the facts bear out this conclusion? However patriotic one may be, it would be absurd for him to contend that the art of painting in this country is more than out of its infancy. We have, it is true, some artists of ability, but they are few, and, for the most part, foreign bred in their art. Bostonians are told by optimistic critics on the eve of auction sales (and I would like to know what they receive for their utterances) that certain collections of American paintings (about to be sold) are fully equal to those found in foreign galleries, and that they, as Americans, would do well to buy good works from their countrymen rather than to go into foreign markets for poor productions.

I have examined several of these collections, and it would, in my opinion, be a flattering verdict to say that they had, as a whole, reached anything like mediocrity. I am not so foolish as to think American paintings gauge the merit of the pictorial art abroad. Ours, it is true, is a young country, and the argument that we have not, up to a comparatively recent date, been able to rest from our log-cabin duties, and the struggle for existence in a new land, is not without weight; but this will not account for any decline in American art, if a decline is found to have occurred; and I believe, in the general artistic and literary taste of our people as a whole, such a decline has taken place.

Foreign painting, although possessing a degree of perfection higher than is commonly exemplified on American canvases, has yet, I believe, though in a less degree, all of the failings of our own, with some others not generally prevalent here: for example, there is in French painting (and in French art in general for that matter) a degree of levity, sensuality and materialism, which, in our own art, does not obtain. There is as much of Emile Zola in French art as there is in French literature.

There is still another grievous fault to be found with French art, but, as it prevades, though in a less degree, all modern art, I forbear to speak of it in this connection. German *genre* painting with its vigor of handling, its candid technique, and its domestic sentiment which gives that delightful atmosphere of home, of happiness, and of content to so many of its pictures, reaches, I believe, or at least very nearly approaches, the supreme excellence of the modern painters' art. There are also some notably good English paintings, both in oil and water-color, from the brushes of modern artists, but they do not raise the general character of English painting above the Continental standard. Italy surely would not claim any of her modern painters to be the peer of Michael Angelo or of Titian. Ask Italy for her modern Raphael or Guido; Holland for a Rembrandt or Ruysdæl; Flanders for a Rubens or Vandyck; Spain for a Murillo or Velasquez of to-day, and what will be the answer? Nothing; and yet you will have asked each country to point out to you the living peer of but two of her many past masters.

The public is qualified, in a large degree, to form its own judgment of many of the largest and more widely known works of modern painters, such, for example, as "Christ Before Pilate," "Christ on Calvary," "Christ

Entering Jerusalem," etc., from personal inspection. I may add, however, in passing, that the judgments so far expressed are by no means uniform, some persons being perfectly satisfied with the pictures, while others persistently assert that they all lack some essential of a great work of art. The laws of taste are absolute; and where two classes differ regarding the artistic merit of any production, at least one of them errs in judgment.

In respect to the condition of music to-day, speaking generally of the whole civilized world, I feel that little or no discussion is needed to convince even the professional optimist that the present generation does not, so far as the art in question is concerned, rival the musical epochs of the past. I do not wish to be understood to say that the past half century has not brought to light brilliant musicians, but these masters have been, for the most part, the product of a few musical centres, and their influence, while widely exerted, has been insufficient to prevent a general decline in their art. To Wagner, Rubenstein, Gounod, Liszt, Berlioz, Verdi, Myerbeer, Rossini, and a few other master musicians, is due the credit of mitigating in no inconsiderable degree, the corruption into which the musical taste of the general public has to-day fallen. The class of musical insipidity which the public so liberally patronizes in the shape of comic operas and the like, is unmistakable evidence of a marked decline in the musical taste of the great mass of our people, and the infection is by no means confined to our poorer classes, but is equally epidemic among the so-called "upper ten," where wealth and leisure give opportunity for lives of studious ease.

Oratory, as it is taught in the great majority of American elocutionary schools, is indeed at a low ebb. The average teacher of elocution is a charlatan ignorant of the first principles of the art of which he arrogates himself a master. This may seem like a harsh judgment, but its justice can be easily proved. At no time in the history of our country has there been a larger proportion of the American people interested in the study of this art than there is to-day; and yet at least ninety per cent. of the teachers of elocution, — I repeat it, — are ignorant of the first principles of their art.

Let me explain the general method of teaching, whether it be by private or by class instruction. A piece is, we will suppose, to be "worked up." The teacher reads a line, and the scholar repeats it. If the imitation, — which is the thing striven for, — is sufficiently accurate, another line is tried in the same manner; while if it is not satisfactory, the line is dwelt upon till the pupil's mimicry is fairly perfect. This I state advisedly and from personal observation. The school which, until recently, boasted the largest attendance of any elocutionary institution in this country, teaches in this manner, and is cited only to exemplify on a large scale, the *general* mode of procedure. I do not mean to say that this, and other schools of elocution, do not pretend to have a system, but I do mean to say that in these schools, imitation is the thing striven for, however strongly the principals thereof may stigmatize the assertion. The scholars they have taught are the best exponents of their mode of teaching. Are they not imitators, and that, too, of poor originals? They do not suggest Nature, they strive to imitate her. Attend the graduation exercises of any of these schools, and, if any one of the young lady pupils chances to read Bryant's "Bobolink," — and if her classmates monopolize "King Robert of Sicily," "Aux

Italiens," "Brier-Rose," "The Tale of a Tramp," and one or two other of the perennial "stand-bys," she will probably feel it her duty to do so, — you will notice that she will attempt a bird imitation whenever an opportunity occurs for her to do so; and, if she is successful in this mimicry, you will also observe that, however well she may have rendered the other portions of the poem, — however perfectly she may have expressed the author's spirit, — the moment her bobolink effort begins, all the legitimate effect of the poem is destroyed, and the audience is lost in wonder at her polyphonic ability. She imitates where she should suggest:

It should be said in this connection that there are a few schools where an intelligent system of oratory is taught, and the pupils of which are as conspicuous for their rarity, as for their artistic ability: and there is even ground for the hope that the time will finally come when a male elocutionist cannot be found who will persist in attempting to read the "Sleep-Walking Scene" from *Macbeth* in a woman's voice.

And now examine for a moment the condition of the histrionic art, the greatest of all the arts; for it not only embodies all of the others, but adds to them, in the way of pantomimic movement, the most efficient means of expression of which art is capable. Gesture, whether of the face or limbs,—for a facial expression is in reality a gesture, — is a universal language interpretable alike by man and animal. Never, in the history of the world, have the mechanical appliances of the theatre reached such a degree of perfection as to-day they have attained. If no one had ever written a play since Shakespeare's death, the stage would not lack good dramas to present. What, then, is the matter? We have good plays and every means of "staging" them in the most artistic fashion; and yet, week after week we are treated to milk-and-water dramas, brainless burlesques, gaudy extravaganzas, insipid operatic conceits, and weak adaptations of novels cloyed with blood-curdling impossibilities. The better class of the drama is not able by its own merits to "hold the boards." Whenever Mr. Booth appears he is, of course, assured of a large audience. It is a significant fact, however, that nearly all those who attend Mr. Booth's performance come to see and hear Mr. Booth, rather than the play. In fact Mr. Booth's art has reached such a degree of perfection that persons are willing to pay out their money to witness his performance without, in many cases, knowing the play to be produced, or the character he is to represent. But suppose a man without fame, notoriety, or local favor, desires to produce a play and to make it a financial success. His returns will be far greater if he appears in some recent dramatic platitude than they will if he presents a Shakespearian drama. Theatrical managers fully believe in their aphorism, "Shakespeare spells failure."

It is said that when the author of "A Bunch of Keys" read his effusion to the manager who accepted it, the latter said; "My dear boy, you have a fortune in it; it's the worst thing I ever saw." Time has proved the wisdom of this manager and, at the same time, furnished another instance of the low state of our drama.

Perhaps, after calling attention to the class of plays performed, the best method of gauging the present standard of the histrionic art, is to consider the class of persons who perform them. A large proportion of the so-called actors of to-day, far from understanding their art, do not even know the meaning of the lines they utter; and, to such an extent is this true, that it is safe to say that a majority of the managers have ceased to

consider a good education on the part of a dramatic aspirant as anything particularly in his favor. Here is an instance in point. Some time ago there came to Boston a young woman, traveling as a "star," whose line of parts included "Rosalind," "Juliet," "Leah," and other rôles of a similar character. This actress, in the presence of an audience which nearly filled the Boston Theatre, was guilty of such mispronunciations of "chimney" and "Hellespont," as might be represented by the spelling, "chimbly" and "Hellospont." I have heard a tragedian playing "Virginius" at the same theatre disregard, in the pronounciation of the words, "figures" and "prowess," the orthoepy of such authorities as Worcester and Webster, adopting in its stead that of Perry, Walker and Knowles. This ignorance, or lack of painstaking, is but the index of more grievous faults of a similar nature, on the part of the lesser lights of the dramatic firmament.

The present standard of the histrionic art is rapidly falling. One after another have the companies disbanded which, in the past, devoted their efforts to the artistic production of sterling comedies; and the few companies which still remain have become itinerant, and expend their energies in the attempt to make palatable such insipid dramatic doses as "The Railroad of Love," and the like. The standard of the drama abroad I believe to be higher than it is in America, and the persons filling the lower walks of the dramatic profession, to be, on the average, better educated than are those occupying similar positions in this country.

(TO BE CONTINUED.)

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER VII.

Mrs. Milveux.

THE time was rapidly passing, and soon the season would be at an end. Already the cool mountain air at morn and eve, forcibly reminded one of frost, and many of the former guests of the hotel were already ensconced in their city residences.

Fantine and her aunt expressed the determination to stay until the close of the season, and it is needless to add that I also proposed to remain for the same length of time. Three weeks had elapsed since the occurrence of the incidents just related. With my former slight knowledge of occultism, supplemented by the captain's letter, I fully understood the power which, in my presence, Mrs. Milveux exhibited at the tennis-court upon that never-to-be-forgotten afternoon.

In former years she had doubtless been a faithful student of white-magic, and through patience, aided by natural adaptation for such lines of research, had acquired a wealth of power which few may possess. This power had sometime been used for a selfish purpose, and from that time, her gifts had been employed only to gratify the ambition or the curiosity of others.

I thoroughly felt the truth of this conclusion, and determined, sooner or later, to find out from her own lips the proof of my surmises. Since the occurrence of the incidents above mentioned I had scarcely seen any of the participants therein. I felt such strongly repellant sensations regarding

Mrs. Milveux that I left the hotel the next morning with the resolve never to again enter the presence of this strange being. During these three weeks I had struggled with my ever-growing affection for Fantine. The Captain's advice steadily sounded in my ears, and, although *reason* told me that I must give up the object of this strongest, most unselfish love of my life, yet *her* face, the face of my dream, was always before me, and the sound of *her* voice always in my ears. What could I do? It seemed plain at times that my duty led me far from Fantine's side, and again I felt convinced that *with* her I could move heaven and earth in the accomplishment of deeds for the benefit of myself, or humanity at large. I found myself at last but mortal, and yielded to the constant longing for one more glance into those strangely beautiful eyes. And so again I sought the hotel, "Lake View," and soon found myself in Mrs. Milveux's presence.

"Unruly boy," she began, advancing with both hands outstretched, "what possible excuse can you offer for your prolonged absence, and the very unceremonious manner of your leave-taking?" "Really, Mrs. Milveux, I can only plead guilty to your charge *in toto*," I replied, "I can offer no excuse but an eccentric disposition which sometimes makes myself, as well as my friends, extremely uncomfortable." She looked steadily at me for a moment, dropped my hands, and, seating herself in the rustic chair upon the lawn remarked, "Oh why do people talk so superficially and falsely. Excuse me, but I so well know the little ruse of attempted deception, so often employed by society people, that I have no patience with the would-be deceivers. Now if you were to say exactly what *truth* prompts you to say, it would be this: 'Mrs. Milveux, your manner at the tennis-court three weeks ago filled me so completely with disgust that I never wished to look upon your face again; for this reason I absented myself.' Am I very wrong?" Guilty flushes colored my face as she looked at me with those searching eyes, and I was unable even to assent in any other way, or offer the slightest denial of the statement. She went on, "I did not imagine at that time that you were so far advanced in the study of occultism that a little exhibition in the line of black-magic would be so distasteful to you. I did something upon that day in which I seldom allow myself to indulge. You perhaps noticed that I was not the usually calm, self-possessed Mrs. Milveux. You also must have drawn the correct conclusion as to the cause of my condition. It is not, rest assured, of frequent occurrence. That I have a great preference for the best of wines," with a little deprecatory smile, "is well known to my near friends, but I seldom show their effect as I did upon that day. Since you have seen me under circumstances so questionable, and witnessed a display of my gifts in a direction extremely obnoxious to you, I feel that it is due me that you are informed of my past life, to the extent that you may understand why I sometimes stoop to the employment of my art for the gratification of curiosity or ambition. That is," she went on, noticing a slight hesitation on my part "if you desire such enlightenment."

I assured her that the subject was of great interest to me, and begged her to continue. "There is less danger of interruption in our private parlor. Will you come?" I arose mechanically and followed her, vaguely trying to recall an incident in the dim, far off past, when I had been under almost precisely the same conditions, and surrounded by the same circumstances.

With my mind intent upon this line of thought, we entered the parlor to

find Fantine and my friend Hodge, engaged in chess. I was completely surprised to find my friend here, for I had supposed him in New York, deep in business. His surprise at *my* presence was doubtless as genuine, for only a few days previous I had written him from my office in Boston, making no mention of another trip to St Auburn. The cause of his return was quite apparent to me. He, too, could find peace only in Miss Darcet's presence. I resolved, then and there, to occupy no false position toward my friend, but to come to a plain understanding at the very first opportunity. When I had exchanged salutations, and received a cordial hand-clasp from Miss Darcet, Mrs. Milveux said; "children, we are very sorry to interrupt your pastime, but Mr. Lang and myself are just now interested in a little affair which we are particularly anxious to discuss in a more private manner than we can do on the veranda. Do you object to seeking new scenes? Will you kindly allow us the use of the room for half an hour?"

I fancied that I saw a look of annoyance on Fantine's countenance, but Hodge graciously assured Mrs. Milveux that her will was law, etc., and at the same time invited his companion to a stroll in the open air. It seemed to me several minutes before Mrs. Milveux spoke, and then not upon the subject which we had proposed to discuss, but regarding a question at present much nearer both our hearts. "That girl mystifies me more completely each day. I have seen her with her calm, cool, indifferent manner bring disquiet and inharmony to the lives of a dozen men. Your friend loves her to distraction, and she is treating him exactly as she has treated all before him, deliberately leading him on; quietly encouraging, and yet holding herself sufficiently aloof to be able to say when the crisis comes, why, Mr. Hodge, you overwhelm me with surprise; have I given you cause by word or act to suppose I cared for you except as a valued friend? I regret, that you have so thoroughly failed to understand me. I use your friend's name simply as a *convenient illustration*," she said, with peculiar emphasis. "Mr. Lang," she continued, with a searching glance into my face, "I am glad to see that the little warning which I proffered sometime since has had its effect. I know that *you* are unscathed by her influence." I thought it well to allow the remark to pass as lightly as possible, simply saying that Miss Darcet and myself had been but slightly acquainted as yet, and that our relations had been conducted in the most ordinary and commonplace manner. Mrs. Milveux resumed:

"Fantine possesses two distinct natures. She is of heaven to-day, and of earth to-morrow. To-day she may appear to be very fond of your friend; to-morrow she will be tired of him, for to-morrow her "heavenly" self will predominate, and her ideal will be too high to be satisfied with commonplace, mortal man. She must have something ethereal, something not of earth, or she can never remain satisfied three successive days. And even though an angel from the higher heavens paid her suit," Mrs. Milveux went on with a smile quite cynical, "even then, the grosser element of her nature would still remain dissatisfied and rebellious."

"Either phase of her nature would bring peace and happiness to the heart of a reasonably pure-minded man, — but the two united, or rather the presence of the two spirits, and their *inability to unite* in harmony will always work discontent and unhappiness." During this dissertation upon Fantine, my mind had traversed a seemingly long distance in the past. Again, I stood in the old tower in Southern France. Every particular of the vivid dream was before me. Fantine, with her golden, wavy hair, her

complexion, form, and whole bearing beautified and etherealized; her hand in mine, her eyes looking into my own with the same love and trust as before. Oh! so different from the cool, almost cynical Miss Darcet whom I had so often met since that eventful dream.

"But we forget the object of our coming here," said Mrs. Milveux, abruptly leaving a subject which to me was fraught with most intense interest: "first I wish to assure you that, although Mr. Sayles and his lady were sufficiently affected to cause them to leave for 'pastures new,' yet you will be glad to know (and at the same time partially remove the bitterness felt toward me) that yesterday's Herald contains an account of a very brilliant wedding in which our two friends were the contracting parties. After your hasty leave-taking, I made clear to them that it was all due to myself; that the discoloration upon the arm was an optical deception thrown upon the whole group by aid of powers which I afterward exhibited in other ways; and that the other disagreeable acts were simply the result of suggestions from my mind upon the too sensitive brain of Miss Orvis. It was a display of black-magic, Mr. Lang, I admit, and I regret the conditions which caused me to take so prominent a part in the affair, but after all, there is a redeeming feature connected with what appeared so evil to you. The two young people have now far greater confidence in each other than heretofore, and nothing of ordinary account will ever again cause distrust in the bosom of either."

I offered my hand to Mrs. Milveux in a most sincere manner. Evidently she had deeply regretted her behavior in the abuse of a power which should be used *only for good*. I assured her that my pleasure at this explanation was very real, and that she had risen greatly in my estimation since I knew that she regretted the acts of that hideous little by-play. She held my hand with much more cordiality than *my* manner warranted, and seemed absolutely happy at my forgiveness. I was not a little puzzled at the warmth and interest manifested in her face.

"There is one point in connection with that affair which to me was more inexplicable than all the rest, Mrs. Milveux," I said; "when Miss Darcet entered the group she looked straight at you, and quickly lost consciousness. Can you tell me why *she* should have been thus affected when the other ladies present were moved only by surprise?" For just a moment Mrs. Milveux seemed at a loss what to say. Only for a moment, however, and had I not been intensely interested in each particular of this strange affair I would doubtless have passed her hesitation unnoticed.

"Fantine swoons upon the slightest pretext," she replied, "especially is she subject to this weakness when in excitement, or when any unusually interesting incident occurs in her presence. Her temperament is an exceedingly sensitive one, and her brain is so receptive of feelings of others, and of conditions, that when she approached us upon the lawn that day, the whole weight of excitement centred itself in her brain, and was plainly felt by her with increasing effect, until, as she gained the interior of the circle, the climax was reached, and the unconscious force of our minds upon hers was greater than she could bear." I know not whether or not Mrs. Milveux felt that this explanation satisfied me. She offered no further comment in this direction, and I allowed the subject to drop. My object was accomplished. I knew the cause of Fantine's sudden indisposition, and from Mrs. Milveux manner concluded that *she* also knew it, but for some

good reason did not care to refer to the mysterious crimson "F" which came so prominently to my notice.

"Mr. Lang, may I trust you with something which no other person under heaven could wring from my lips?" she said, as she came to the sofa, and sat close beside me. A strange, livid expression covered her face, and I never before witnessed such intensity of feeling as centred itself in her countenance. I felt almost alarmed, but managed to reply that whatever confidence she chose to repose in me would be jealously guarded. "I know it, I know it!" she cried, "I could trust you with life itself, and yet I would feel so much better if you would swear it; will you, in a manner I will suggest?" Then, without giving me chance to reply, she proceeded, "No, I will not ask it; *I will not allow it,*" with far greater emphasis than the importance of the case seemed to demand, "it would be an insult to the wealth of honor which I know you possess. Is it not strange how a person with occult knowledge and power is drawn to one who is good and pure, and moved only by right impulses? Such persons can possess all the jewels and benefits of the universe, if they will only be patient. Ah! there are so very few of these pure souls like yourself, who desire nothing selfishly; who will gladly sacrifice everything for the welfare of others; who would brave dangers, risk reputation, or go to any extreme of discomfort to create peace for their fellow beings; who would even give up their hearts' idols to rival suitors, if, by so doing" — "Stop I beseech you, Mrs. Milveux," I exclaimed, while the hot blood rushed to my face and brow, "you surely cannot be serious in supposing *me* this model of purity and goodness! I would be no fit inhabitant of earth were I all that your glowing description paints me. To be sure I *try* to do right. From the intense anguish and sorrow which my past life has given me, I am brought to the realization of the fact that lasting happiness or peace comes only through the desire to aid others, and make *their* burdens lighter. Oh! I assure you that I *want* to reach that sublime pinnacle to which you have just elevated me, but have not yet. Ah no; I am far below it now." "We will not discuss that point;" she replied with a genial smile, "I am satisfied, however, that I can trust you with my little secret, which no other ear has heard, — *which none other ever will hear*, for, having heard it, you will guard it, as well as myself. I have that confidence in you, and yet, I repeat that it is all strictly *sub rosa*."

CHAPTER VIII.

Madam Kingsford.

MY strange companion sat a long time without speaking, without even venturing a glance in my direction. During this silence and preoccupation I found excellent opportunity to closely study her face. There are but a very few people whom we meet from day to day, and with whom we get upon friendly, even familiar terms, a clear description of whose features or expression we should after months of association, find ourselves able to give. We would find that the brilliancy and power of *one* feature, the eye, had always claimed *all* our attention. Of this remarkable fact Mrs. Milveux was a notable example. Since my acquaintance with her, I had been engaged in scores of incidents involving familiarity in conversation, but, had I been questioned as to particulars of feature or expression, I could have given little information. The indescribable attraction and power of her

eyes, seemingly restless, yet steadily holding your own irresistibly within their power, proved a magnet strong enough to becloud all else.

To-day their power seemed suspended. A far away look filled them, and they had scarcely met mine since I entered their owner's presence. As I sat there in the silence which was becoming weird and uncanny, I noticed for the first time Mrs. Milveux's striking beauty. Her age could surely not be under forty, and yet the purity and freshness of her complexion, the glossy black hair, with no trace of gray; the erect, proud poise of the whole figure, conveyed the idea of youth and vigor of a woman at least ten years below Mrs. Milveux's actual age.

Why had I been blind to all these points of excellence? Why had I previously exercised so uncharitable a feeling toward a woman who perhaps was good and pure at heart, but had appeared to me in unfavorable conditions? In a moment, like a flood of light, I realized that I had been unjust and severe in my judgments of this woman whom I had condemned, through my failure to understand her. I resolved to atone for my unkindness, and hereafter to look for the good in her, for I suddenly believed that beneath that puzzling exterior a mine of gold was concealed.

I broke the silence with an effort, managing to say; "Your thoughts seem far away from earth, Mrs. Milveux. Will you not allow me to enjoy them also? I am sure they are agreeable, or your face would not wear that peaceful, satisfied expression?" "Not so very far removed from earth, Mr. Lang," she rejoined, with a smile so tender that I marveled greatly at never having noticed the sweetness of the expression before: "I'll be candid, and admit at once that I was thinking of yourself and Fantine." "Pray enlighten me more fully," I quickly rejoined. "It is surely something which I ought to know, or you would not have broached the subject?" "Yes," she replied "you *ought* to know, and yet it is so hard to wound the feelings of one toward whom I feel the deepest regard, but this very feeling ought to be sufficient reason to induce me to withhold it no longer. First, let me ask have you other than friendly feeling toward my niece?" I felt the blood tingling at my brow, and in Mrs. Milveux's searching gaze I read the answer which it was unnecessary to put into words, yet I replied. "It is foolish for me to even *attempt* a defense, except to plainly admit that I have been, and doubtless am now very much attached to Miss Darcet." "Has she shown any marks of reciprocation?" "No, Mrs. Milveux, only that previous to my leaving three weeks ago, she told me, that of all men she had met during her life, none impressed her with deeper respect, and in no one did she feel the confidence that she felt in me. I have no fault to find with her. She knows I love her, but has not sought to increase that love, and I have always found her the same cool, indifferent lady, sometimes approaching to liveliness, but never by word or act showing that she possessed any feeling for me other than that of a friend. To this statement I might make one exception. I have fancied that beneath the wonderful expression of her eyes I have sometimes read a secret, which she herself did not know. In my dreams, and when a hundred miles lay between us, I have yet seen that same look, and found peace and happiness in its contemplation."

Mrs. Milveux's features assumed the cynical expression which several times before had so moved me, but now I was very slightly affected by it. She replied "Doubtless that hidden expression was a part of the 'heavily' Fantine of which I spoke a short time since. But seriously, Mr.

Lang, for the second time I must warn you to overcome this attachment, for she is a woman with whom you could never be happy and who is incapable of love such as *you* would demand, — such as you *must* have, in order to be able to occupy that plane of use which you are destined to fill. Fantine has treated you unfairly; she has allowed you to go on in this infatuation, while all the time she loved, in her own peculiar way, a man far below yourself; a man who has been your bosom friend and companion. *Miss Darcet and your friend Hodge are engaged!*” It is impossible for me to describe the sensations which filled me. I made no outward show of emotion. Could it be that this woman, than whom I had thought none more staunch and true existed, had thus associated herself with deceit to my discomfort? I recalled the words in reference to Hodge which she uttered only a few weeks since, “I sincerely hope he considers me only as a friend, for nothing more could I possibly be to him.”

I arose and calmly said; “Mrs. Milveux, you have my gratitude for this information; it is very hard for me to believe that Miss Darcet is capable of the deceit which your words imply, but I cannot believe that *you* are misrepresenting the case. To say that I am bitterly disappointed in two people, the last in all the world I would have distrusted, but feebly expresses the pain which your statement has brought me. I do not wish to hear another sentence in this connection. You will please excuse me now. I must be alone.” “One more word, Mr. Lang, and I promise you that I will ever after respect your wish for silence.

Has not this little affair gone even farther than you have yet admitted to me? I have, on two occasions, heard Fantine while asleep, give utterance to words which made me suppose she was your promised wife. Surely she would not have talked thus if the idea had never been given her while in her normal state.”

“Mrs. Milveux,” I replied, “I assure you that nothing of the kind.”—I stopped in confusion, for I suddenly recalled the strange dream-incident of the tower; “suffice it to say,” I proceeded, “that we both fully understand our relations, and we know that they are of the most simple and friendly character.”

“I am satisfied,” she said; “and will not annoy you with further reference to a subject which is so obnoxious. I have executed my duty, and put you on your guard, for I could not see you continually deceived by those with whom you had been so faithful in your associations. *Please* be seated for a few moments, I have yet most important things to say. You are the friend of Captain Faunce. In his heart of hearts he loves you more than any man he ever met. You wonder at my knowledge in this respect, but I have seen you together, and no one knows Captain Faunce as *I* do. I suspected from the contents of that letter, a portion of which you read aloud in my hearing, that it was from him, and was a partial history of his life. A history of that portion full of bitterness and sorrow, in which a hand was manifest which brought gloom and desolation, not only to his own life, but also to that of his sweetheart and others. Am I right? *Did* he tell you this?” “It is perhaps no breach of confidence to admit that with which you now seem to be perfectly familiar,” I replied. “The Captain has certainly been most unfairly dealt with, and his life has been thoroughly darkened, by the peculiar freak of a strange and unprincipled woman.” Mrs. Milveux smiled, and said calmly, “I judge from your words that you quite forcibly disapprove of her conduct?” I looked at her in

amazement, "Pray what different judgment could be passed by a sensible man endowed with any love of right or justice?"

To my mind, this woman was of a character so black that almost an eternity of repentance would be necessary to atone for the wrong she committed in thus bringing the keenest misery to loving, trusting hearts. She was, to my idea, a veritable Mephistopheles,—a *fiend incarnate*." I fancied that I saw Mrs. Milveux involuntarily shrink from me, as I expressed myself so forcibly. Presently she said, "I gain nothing by procrastination, my confession must be made sooner or later; I cannot rest till all is told. The fiend incarnate is before you. *I am Madam Kingsford*. You, of all the world, know me. You, of all the world, may pass or withhold judgment as you please, it matters not to me. I can sincerely cry *peccavi*, but my sin brought *some* good, as you will see in the future, if you cannot now realize it. Captain Faunce was completely in my power. More so than you know. More even than he knows, and, although that power was an *involuntary* one, yet it was none the less effectual." She arose and opened a small writing-desk, and, taking therefrom a bundle of papers, selected one officially stamped document, and gave it to me for examination. It was a marriage certificate executed in Paris, and the contracting parties were Madam Eugenie Kingsford and Edward Faunce!

Without comment I returned it to her hands, and, after carefully replacing it, she went on; "This is only the prelude; hear the sequel. I had seen Captain Faunce (then a mere boy, and familiarly known as "Ned"), but once or twice before I met him to speak with him. I was strangely drawn to him by an attracting power which I could not resist, nor understand, but which I have since known to have been thrown upon me by a school of occult students holding nightly sessions in Paris. These men selected us for subjects through which to exemplify the powers of black-magic, which alone they possessed. Ah, could you only know what I also have suffered, you would not so thoroughly condemn me. Those weeks with Captain Faunce were passed as in a dream, and yet every incident, while forgotten by him, is distinct and prominent in *my* memory. At last, the unholy power was withdrawn, and, at the first opportunity, I hastened to my home. I was alone in life. The heiress of great wealth, left me by my boy-husband, Monsieur Kingsford, who died within a few months after our marriage, and when I was but seventeen years of age.

Soon after my marriage with Captain Faunce, I left my pleasant home in all its palatial grandeur and loneliness, and came to America. Here I have been ever since, adopting the name of an ancestor, and living in a most quiet and secluded manner. Have you still no word of excuse, no sympathetic feeling for me? The occult power which I possess has seldom been misused. Determined to know all there was to know in this mystic line of research, I have studied long and patiently, and at last acquired powers which few could gain. Have I been thoroughly wicked? Can you not find one bright feature in my past life?"—"Mrs. Milveux," I said, with deepest emotion, "you have been more sinned against than sinning. Since suffering thus at the hands of these bad people, I wonder that you have not *constantly* abused the powers which were used to bring discontent to *your* life. I pity you, and the same feelings will move Captain Faunce, your husband, when all is known to him. Why, may I ask, did you not tell him all, when you understood it so well?" "I have never met him face to face since that time. I have been unable even to know his whereabouts,

until, by accident or through fate, he was drawn to this spot. I resolved to keep our marriage a secret, looked within my breast alone, to live and die with me ; thus he would never be caused anxiety or discontent through acts in which he had no voice or influence." " But Fantine, Miss Darcet," I exclaimed, " what of her ? How came she to be with you ? Did she accompany you from your home in France ? " Mrs. Milveux smiled sadly as she replied, " Fantine joined me after I had reached America. She is an orphan most truly. She has never known the love of father or mother.

Her name is *not* Darcet. She is my daughter. *Captain Faunce is her father !*

[To be continued.]

THE MIDNIGHT ECLIPSE.

JULY 22-23, 1888.

FAIR and bright the full Moon rides
In Southern sphere, down low ;
To Night she gives a splendor grand,
Touching Earth with magic wand,
Coining gold from out the sand,
She maketh all to glow.

So proud, so bright, withal so pure !
Of Night she's truly Queen ;
No rival to her silver face,
None equal her in winning grace
As on, in still, majestic pace,
She sails with noble mien.

The twinkling stars in myriad host,
Attend her, great and small ;
The Milky Way, the Pleiades ;
The Nebulæ, great Hercules ;
From Northern heights to Southern seas,
In homage bow they all.

Her grandeur now she seems to feel,
Flooding the Earth and skies ;
Her light she takes to be her own —
The beauty hers and hers alone —
So thinks this Queen upon her throne,
As through the night she flies.

Truly, thou may'st well be proud,
Goddess of starry dome ;
Thy shining front in dazzling rays
Maketh all a fairy maze,
Changing Night to autumn days ;
We must thy splendor own.

* * * * *

But ah ! what transformation steals
Upon that face so bright ?

Upon her cheeks, around her brow,
About her limbs there creepeth now
A phantom grim, a darksome vow
Which dims the streaming light.

A passing cloud? It cannot be,
For all the sky is clear;
The Archer bold; the Arrow small;
Meteors, as they flash and fall
Are plainly, clearly noted all,
But our Queen — alas! so drear.

Where now, O Moon, that sparkling light
So recently with thee?
Where all thy cold and soulless glare,
Thy beams of silvery sheen so fair,
Thine unsurpasséd grandeur; where
May now thy beauty be?

My eyes may safely dwell on thee,
As on the deep, black sky;
Impotent now to blur my sight,
Completely shorn of grace and light;
I mourn thy lot, dead Queen of Night;
I hear all nature sigh.

The humble star, before unseen,
Close at thy glowing side,
Was lost in thine effulgent glare,
But shineth now with glory rare,
Seeming to smile at thy despair,
And sneer at thy false pride.

Wouldst thou, O Moon, if now thy light,
So quickly gone, was thine;
Wouldst thou, with evil thoughts again,
In self-sufficient promptings vain,
Deny thy King whose powers sustain,
Whose face mak'st yours to shine?

* * * *

Repentance dawns upon thy brow;
Upon thy crown the light
In distant space from that great orb,
In trembling benedictive sob,
Falls by grace of loving God
Upon the beauteous sight.

All nature wakes and casts aside
The mantle dark and sad;
The little birds arouse and praise
Approach of morn by lunar rays,
For truly now the light of days
Has made the midnight glad.

Again the splendors of the sky,
 But tranquil peace present;
 The Moon, with all her fair, clear light,
 Now sails away in greater might;
 The shadows passed, fair Queen of Night
 Rolls on in sweet content.

C. H. MACKAY.

THE USES OF SOLAR BIOLOGY.

(CONTINUED FROM SEPTEMBER NUMBER.)

How often have the words of the old couplet rung in our ears :

“Dare to do right, dare to be true,
 You have a work that none other can do;”

but how little have we known of its full meaning. If we thoroughly realized that we had “a work which none other” could do, methinks we should have such a consciousness of the importance of our lives, and of our use, that we would, as a natural consequence, in the dignity of our manhood, and womanhood “dare to do right,” and “dare to be true.” The craven who goes around among his fellow men with drooping head, and uncertain, hesitating mien, as if apologizing for his very existence, cannot “dare” anything, for he has no conscious feeling of power and usefulness.

If, then, we have a work that “none other can do,” we certainly should make it a business to find out what that is, and this is where *one* of the “Uses of Solar Biology” is so clearly apparent. Our usefulness, and consequent happiness, is established or destroyed by our being in the right or wrong place in the world; for being in the wrong place, either in the business, social, or domestic sphere, is being in some other person’s place; and being in some other person’s place, of course, means confusion, and of necessity inharmony.

A mistake as to our business calling means failure, utter or partial, according to the extent of our mistake, and our ability to surmount obstacles. Emerson says, “Happiness is employment which yields us enjoyment,” and no truer words were ever spoken; for idleness is not happiness; and the work which we find our hands or brains to do, while our thoughts and desires are in an entirely different direction, is more harmful and disastrous in its effects than is generally dreamed of. Sin being “any want of conformity to, or transgression of, the law of God,” a wilful or ignorant violation of law brings the same result. When the Nazarene was confronted with those severe temptations just after his forty days’ and nights’ fast, his invariable answer to the tempter was, “It is written,” etc. The laws of God are “written” ineffaceably all over the universe, and he who runs may read, if he but have eyes to see. Someone has said; “The universe is God’s name writ large. Thought goes up the shining suns as golden stairs, and reads the consecutive syllables — all might, and wisdom, and beauty, and if the heart be fine enough, and pure enough, it also reads everywhere the mystic name of love. Let us learn to read the hieroglyphics, and then turn to the blazonry of the infinite page. That is the key-note, the heavens and earth declaring the glory of God, and men with souls attuned listening.” And he might have added, men with eyes and vision made clear, seeing.

God's laws are written, — stamped, in form, in color, in sound. In the sighing wind, in the hurricane, in the waving grass, and in the revolving planet. But nowhere, to the careful student, are they more plainly written than in human life: in the "human face divine," in form, color, and movement. The observance of law may be seen in ruddy health, graceful, easy motions; well-developed, symmetrical forms, sweet, happy dispositions, and beautiful, harmonious surroundings. Its violation or transgression is written on pale, sallow faces; attenuated, angular forms; stiff, awkward, movements; and unpleasant, discordant surroundings.

Truly "the way of transgressors is hard," but the human family has taken a long time to get beyond the purely spiritual meaning of the words, leaving the mental and physical almost entirely out of the question.

Since the request for dates of birth of prominent men and women, several have been sent in, and we shall select one, which, for strength and intensity, seems to illustrate better than some others what has just been said. When we consider that everything is mind, that children are an expression of the thought of their parents, and that the date of birth is a *register* of that thought; when we understand that good and evil are not absolute terms, but only relative, indicating different stages of development, then shall we take less pains to punish the evil, and make more effort to develop the good. The character which we have chosen is August Spies, the condemned anarchist, who was executed in Chicago in 1887, and a sketch of his character will show that his life was in strict accordance with the thought that was "written" on his nature.

AUGUST SPIES, BORN DEC. 10, 1855.

According to the science of "Solar Biology" the positions of the earth, moon and planets on the given date were as follows:—

- ⊕ (Earth) in Sagittarius.
- ☾ (Moon) in Capricorn.
- ♅ (Uranus) in Scorpio.
- ♄ (Saturn) in Sagittarius.
- ♃ (Jupiter) in Virgo.
- ♂ (Mars) in Aquarius.
- ♀ (Venus) in Aquarius.
- ☿ (Mercury) in Taurus.

By reference to the diagram of the Solar Man, in the June number of THE ESOTERIC, it will be seen that this man belonged to that part of the grand body represented by the thighs, which relates to the muscular and motor-nerve systems. This sign is symbolized by the archer with a drawn bow; and like the arrow speeding to its mark are the mental, and also physical tendencies of those belonging to it. The executive is the leading characteristic of this nature. This man, therefore, was bold, fearless, determined and combative. In everything he said and did he was very decisive, and would be very quick to decide, speak, and act. He was a person of one thought, and one idea at a time, and, in order to execute that one thought, he would throw into it his entire energy, without properly weighing and balancing the consequences and difficulties in the line of his action. His mind had a constant tendency to go beyond the present; to peer into the future, and foresee events. He was inclined to express the first thing that came into his mind, and just as it struck him, regardless of the consequences; because of this he would be led into combat, and make

enemies, and sometimes speak harshly to friends. In everything he did he was apt to go to extremes, being over-zealous and sanguine in whatever he undertook. As a friend, he was such with all his being, and as an enemy, was also apt to go to extremes; but his kind heart, and loving, sympathetic nature would restrain him from deeds of violence. The polarization of the mind, by the position of Moon in Capricorn, indicates that the minds of his parents, prior to his birth, were very active in the prosecution of some business. This gave the subject of our sketch an excellent business mind, abounding in plans and schemes, and adapting him more for general principles, than for minutiae. This also gave him high aspirations in a business direction, and a disposition to make everything bow to that end, Capricorn being the knees of the grand body, and the sign which is the generalizer in methods of service. This man was of a fine grade of organic quality, highly endowed with love of music, grandeur, and the fine arts in general. And we find him possessed of a sympathy, philanthropy, and love of doing good, which would lead his determined nature to try to carry into externals, and force into existence, an ideal surpassing even his own comprehension.

This polarity would give him a love of literature, art, and education; and he would be inclined to contribute freely money, time, and strength, to maintain educational and art interests; and especially all things of a utilitarian character. He had a broad, elaborate brain, full in the centre, and the qualifications of a good public speaker. His talk would be simple, plain, and easily understood, but tinged with ideality, and with a touch of sarcasm which would make it pleasing to the public. Being a natural organizer, he would adhere closely to the support and maintenance of the societal conditions of life.

Uranus, — the planet which is highly spiritual and metaphysical, being in Scorpio, the source of life, turns the forces of life back into the body, as it revolves from feet to head in a different direction from the other planets, thereby vitalizing the whole system, and, in this position, uniting with the qualities of Scorpio, would give to his character pride, self-esteem, conventionality, and approbateness.

Saturn, the planet of order, harmony, etc., in Sagittarius, the muscular system, would give easy, graceful motions, so far as his executive, energetic nature would permit. He would be capable of making great attainments in art, in music, in language. This position would also increase the tendency to minister to others.

Jupiter being the largest planet of the solar system, its prominent characteristics are size and strength. At the time of this man's birth, it was in the sign Virgo, the digestive function, or the chemical laboratory of the grand body. In that position it gave him powerful digestion, also a love of rich and highly-seasoned food in abundance and variety, and all the qualifications of a first-class cook. Jupiter would aid in building up a naturally strong, vigorous body, and would give him a love of athletic sports, and physical exercise. In running, wrestling, and other vigorous sports which called for strength and fleetness, he would excel. He had great endurance and tenacity of life, and a love and appreciation of all its good things.

Mars, the maternal planet, and also the mythological "god of war;" and Venus, the love planet, were both in Aquarius, which is distinctively the people's sign, and together they would give the feeling, "The world

is my family." These positions turn the love and maternal nature into the sphere of the public, giving love of public life, of being with crowds, and dealing with the masses. This person would love theatre's, operas, and other places of public amusement. He would also have a love for travel, and an inclination for meeting strangers, and associating familiarly with them.

Mercury, which is the most physical planet with which we deal, was at the given date in Taurus, which governs the sympathetic system and sensations. This would add to his physical strength, contribute to strong feelings and emotions, and give a dread of suffering and death. His strong body and mind would instinctively shrink from yielding to the "last enemy."

This briefly is the character as registered by the positions of the heavenly bodies at the time of his birth. And the events connected with the movement with which he was identified, and his execution, have brought him before the thinking public so prominently, that the truth of this science can be easily tested.

In summing up, and carefully weighing the different planetary positions, it will be seen that his loves, his ideals, and his aspirations were among the people. His business talent lay in that direction. The prophetic tendency of his nature led him to look ahead, and see humanity's future condition; and his activity and energy led him to work for them almost as a father would work for his children.

In social life, he would be agreeable and entertaining, because there was a natural suavity in his manner, with a great deal of tact in dealing with strangers; and his love of beauty and art, gave him an inclination to fashionable dress, approbation and conventionality.

In domestic life he would be kind, sympathetic, devoted, and loving. There was on the part of his parents a great deal of devotion to home, family, and religion; and this man would be characterized by fidelity in his love-relations. He would not take opposition kindly, but, if a good reason were given, would be easily convinced and reconciled. He would desire a home to be beautiful, and pervaded with an air of hospitality, so that strangers and friends could find pleasure and a welcome. If a father, he would have pride in the appearance of his children.

To this delineation some may object, on the ground that it is too highly colored, that the good points are brought out, and the bad ones suppressed. The answer is this; people are a great deal better than they or others know, and it is the special mission of "Solar Biology" to find out the good and develop it, in the way indicated by its peculiar nature or quality. Inversion of good is always evil, and if good be suppressed, its opposite will surely come to the front.

This man, if living amid undeveloped conditions, on a low grade of organic quality, and without education, would still be a leader among people of his own class. The energy and determination of his character would manifest itself in cruelty and combativeness. The love and appreciation of life, and its good things, would render him selfish, coarse, gross, and sensual, while his prophetic and spiritual tendencies, diverted from their normal uses, would lead to trickery, cunning, and low scheming. Thus it will be seen that the same qualities can be powers for good or evil. And the great question of the day should be, not how to most effectually crush out evil, — thereby distorting nature, and stirring

up its worst elements, — but how to bring out and foster the good. Some poet has truly said.

“In every soul there is some good lies latent in the dark,
If man would only take the pains to fan the vital spark.”

When the Fatherhood of God, and the brotherhood of man is fully recognized then is the millennium come; and it will then be more apparent that “Man, down-trodden man is more an angel than a devil.”

GENEVIEVE A. PAYSON.

A CALL TO WORK.

“LIFT up your eyes and look on the fields: for they are white already to harvest.” John IV., 85.

By the language of this text the Christ wished to impress upon the minds of his disciples, that there was always at hand work for them to do, and that they must not wait for times, or opportunities, but that opportunities would come to them, if they would but lift up their eyes, and look upon the field before them.

To the willing and faithful worker it is very comforting to know that the Father, in His goodness, constantly surrounds him with work to do, and that, if he but look up, light will be given him to see his work in the fields that are “white already to harvest.” After the work is discovered, strength and ability for its execution are his for the asking. The way has been made easy, and the burden light, for all who will put trust in the Father, and wait for such directions as He, in His divine wisdom, may see fit to bestow.

The field is the world, and to the eye, illuminated by the light that never fades, it is ever “white already to harvest.” Opportunities for work of the spirit present themselves on every hand, and lead into avenues where work may be done for the Master. The spirit leads the willing worker, and reveals the work for him to do, as well as the fittest methods to be employed in its accomplishment.

She to whom Jesus talked, as he rested at Jacob’s well, was led by the guiding spirit to go into the town, and tell her brethren of him who had revealed to her the events of her past life. Her invitation was to them to come; and this was the description she gave of Jesus: “Come, see a man which told me all things that ever I did; Can this be the Christ?” (John IV., 29.) This was her first work in her field which was “white already to harvest.” The woman’s act in itself was both natural and most simple, but it resulted in bringing many into the light who became instruments in the hands of Divine Wisdom, for seed-sowing and harvesting. Thus do opportunities open for even the erring ones to work. Samaria’s daughter little thought that Jacob’s God stood before her, and when she referred to the waters of the well as having been drunk by Jacob, his children, and his cattle; she opened the way for the great Teacher to impart upon her soul a lesson that would result in good to many. When he told her of the living waters which forever quenched the thirst for sin and evil, note the woman’s eagerness to know more of this well of water, which should spring in every heart, for everlasting life. Read farther, and note how gradually the Master revealed the truth to her; first, by showing her that her people knew not what they worshiped; then, that God is a spirit, and must be worshiped in spirit and in truth. Then, when the woman acknowledged that she knew of a Messiah’s coming, of whom she expected to hear the truth,

see how gently he revealed himself to her, "I that speak unto thee, am he."

In this gradual leading up to the glad tidings for this woman, we may find a lesson which will prove a priceless jewel in the casket of gems we are collecting for the truth. Look up, and be shown the harvest-field already white and waiting; then go to work in a *gentle* manner, that your words may not shock your hearer; gently lead him to believe in you by showing yourself *genuine*. Gain his confidence, either by lifting the burden of pain from him, or in some other positive way, as did Jesus in the case above cited, when he held this woman's life up before her that she might look upon it as at her reflection in a mirror. She was unable to deny the truth of his statements. And the confidence thus established, opened the way for a greater work. Make it impossible for your subject to gainsay the presence of sin within his soul. A gentle leading produces results which will bear more perfect fruit than a reverse course can bear.

Humanity is wedded to the old methods of thought, and shadows of old thoughts; and false ideas still haunt the chambers of the human mind, and bid defiance to the entrance of the sweet dove of peace. The white-winged harbinger of joy must be let into the dark and troubled mind in a *quiet* manner, and there permitted to settle gently down in the darkness, resting quietly until its pure whiteness is revealed through the gloom, and error and sin are dispelled, leaving but the halo of the white light of intelligence, which attracts to its abode peace, love, and joy; then harmony reigns in the temple that once was the dwelling-place of discord, and its windows will show forth the beautiful light that dwells within, which will serve as a beacon to others groping in darkness. Thus illuminated, the children of men become the children of truth, and servants of the Good; and thus does the effulgent light of the Holy Spirit shine forth, penetrating and dispelling the clouds where error dwells.

As the upturned flower-cups catch the dew of heaven, as silently it falls earthward, so the soul of the awakened one drinks in the sweet influences of the spirit, as they fall in gentle benediction, filling its upturned chalice with the refreshing waters of life. It is under such conditions that the soul grows and expands as the flower-cup, when drinking the falling dew. Then is the exalted soul made perfect, even as the Father in heaven is perfect.

The importance of the call to work, embodied in the passage which we have chosen as the central thought of this sketch, cannot be overestimated, and should be worn in the hearts of all who are striving for unfoldment. We cannot unfold *alone*; we must help others, and then, through the working of divine law, aid will come to us, for are we not told that "who-soever hath, to him shall be given, and he shall have more abundance?"

DU BOISE.

THERE is at present much curiosity and speculation as to the nature of the religion of the future. There seems, speaking broadly, to be but very little doubt that the present forms of religion will undergo a radical change. The nineteenth century is beginning to see, with a clearness which terrifies dogmatists, that the rites and ceremonies of the various creeds, are but the withered and empty husks of what, even hundreds of years ago, barely contained a kernel or two of corn. Form, when it ceases to be representative of mind, is repressive of growth. Orisons, originally intended for Deity, lose something of their significance when addressed to the new bonnet in the front pew. It is reasonably certain that the coming religion will be one of *deeds*, not creeds, and that it will hold water under all manner of rational investigation.

(Ed.)

RELIGION.

THE term religion is derived from the Latin word "*religare*," which may be properly translated "to bind back, or "to relate," or "rebind the spirit of man with the spirit of God," and it has, in harmony with human nature, been formulated as the spirit of the son, seeking the spirit of the Father. The religious teachers of the world claim to have sounded depths which the scientists cannot reach. Men and women are willing to make themselves miserable and unhappy in life, for the purpose of obtaining some reward after they live no more; and some waste their life in the anticipation of joys in a life they do not possess. Many are engaged in teaching that which they themselves do not know; and, in spite of a very great number of religious systems, there is comparatively little religion at present upon the earth.

If we take a superficial view of the various systems of the world, we find them all apparently contradicting each other. We find a great mass of apparent superstitions and absurdities, heaped upon a grain of something that may be true.

We admire the ethics and moral doctrines of our favorite religious system, and we take its theological rubbish in our bargain, forgetting that the ethics of nearly *all* religions is essentially the same, and that the rubbish which surrounds it is not *real* religion. The husk is not the kernel; the truth lies hidden beneath a more or less allegorical language; impersonal and invisible powers have been personified and represented in images carved in stone or wood, and the formless and real have been pictured in illusive forms. All religions have an outside ornamentation which varies in character with the different systems. They have the same foundation of truth, and, if we compare the various religions with one another, looking below the surface of exterior forms, we find that this truth is, in all the systems, one and the same.

For years and years has the church been thriving on human suffering, and many, mistaking the low for the high, have dethroned the god of humanity, and worshiped the fetich of self. The fears of a devil have served to swell the coffers of the church, while the passions residing in the animal nature of man were allowed to grow.

The thoughts doled out every seventh day, are but the effluvia of the past, and he who depends on books for his inspiration, is but an exhumers of the dead.

The intent of the religious instructions of the day is to prepare men to die; that which *should* be advocated should prepare men never to die, to view death as an illusion, and to lead them to the attainment of that knowledge of God, and of our relation to Him, which is *eternal life*. In the twilight that precedes the dawn, it is no wonder that people mistake the shape of the mist itself for the eternal and changeless rock which, for a time, it merely clothes. So many of these beliefs are but changing forms of mist, stirred by the sunrise that will lift them, and show the real beauty and glory of the spiritual world! While religions or beliefs are ever changing, being neither the thing they were, nor the better thing they are to be, God remains the same.

As each Sabbath dawns, what oceans of verbiage! and how very little true Spirit is to be found in it all; what dissimulation and artful coloring to

make the mood fit the pet theory, dogma, and creed. If the devotees in many of the churches of to-day, who complain of the absence of worshipers, were to look within, they would see themselves like the decayed trunk of a sapless tree. Empty of life, vacant and tenantless of spirit, they have not kept pace with their time and age. The spirit of progress and growth has departed. The essence of all true religion is one and identical, namely, to evoke the hidden spiritual centre of the soul, and unite it with God. All esoteric and ascetic forms of religion take the same ground regarding the body, namely, that it must be brought under subjection to the soul, and rendered thereby a better temple for the use of the spirit. A great tidal wave of the spirit is now sweeping through the world. Dogmas and creeds are of the past, and are no longer believed in by the great majority of church-going people.

The greatest change of this age has been wrought among thinking people. Never since the crucifixion has there been so high regard, and so anxious search for truth in the depths of spirit-knowledge. "Prove all things," says St. Paul, "and hold fast to that which is good."

There is a great tendency at this time toward the ancient religion of Buddhism. And in all ancient and Eastern religions there is but one key, one diapason, one word. In the Veda of the Brahmins, the Paranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitika of the Buddhists, the main diapason, with one refrain, and one voice, is this: salvation of the soul is by *works*. They all say that salvation must be purchased, bought with a price, the soul-price; the ripening and growth of the *soul through one's own work*.

We have Gautama Buddha in the East, and Jesus in the West, who may be said to teach the one great law of religion, namely; that man can only know the Divine by evoking the gifts of God, by the Divine light which lies *latent* within him, and by which light only, can he know his Father, and thus return to the bosom of his God.

This Wisdom-Religion has been, and is to-day, the inheritance of the saints, prophets, and seers, and of the illuminated ones of all nations, no matter to what external system of religion they may have given their adherence. It was taught by the ancient Brahmins, Egyptians, and Jews, in temples and caves. Gautama Buddha preached it, it formed the basis of the Eleusinian and Bacchic mysteries of the Greeks, and the true religion of Jesus is resting upon it. It is the religion of humanity, and has nothing to do with *confessions* and *forms*.

The tables of the Infinite are spread and loaded, but no one will be compelled to take. Help yourselves, is the law.

Daily the truth is crucified between superstition and selfishness, and laid into the tomb of ignorance, whence it will rise again.

The rules for Christian adeptship we find laid down in the sermon on the mount, and the whole code of ethics, as laid down by Jesus, is to the end that humanity should be unselfish, so that their inner and spiritual selves may be fit to associate with the Father in Heaven.

In the East we find the form religion takes is that of contemplation, repose, subtilty, and entrancement; and the ascetic life, with its diet of fruits, vegetables, and cereals, and its soul-power, entrancement and magic. Life is separated from family ties, and all the anxieties and discords of the world, and the devotee must live a life of absolute chastity; and abstain from animal flesh.

At home, we find a wider range of the intellectual and practical life; and while we find the same prayer, contemplation, and sacrifice of the bodily desires, we also find more energy, and a more practical benevolence.

Who are there, of all who read this, that are willing to "TRY?"

JACKSON.

TWELVE MANNER OF GENII.

THE GENIUS OF ♋ (PISCES).

THE Pisces and Taurus Genii articles which appeared in May *ESOTERIC* were written somewhat hastily, and lacked that consideration which had been given to preceding articles in this line. In view of this fact, we submit the following in the hope that they may be found fully satisfactory.

ALL persons born between Feb. 19th and March 21st belong to this class.

The very germ of their existence began in a struggle, and their whole nature is one of restless desire, to get, to know, and to provide for the needs that are to come.

There is a consciousness of adversity always active, which creates in them a constant effort to be fully qualified for whatever sphere of use they may be called to serve; therefore, they are hard workers in whatever their mind takes hold upon, but have no faith in the unseen. Those who wish to make attainments have to conquer anxiety, and cultivate confidence in the Supreme; they need to think upon the words of Jesus, *Mathew VI., 19 to 34th verses*; these words will sound extraordinary to many of this Genius, and some might go to the extreme of the saying, and then condemn it; but the words, "Take no thought," should be rendered "Take no *anxious* thought," move in the demands of the day, always doing the best you can, always diligent, yet without anxiety. These persons have good business intuitions, but the anxiety of their mind, often misleads them. The anxiety usually takes the form of desiring to be sure they are right and safe in their movements.

The sign ♋ (Pisces) is represented by the fishes. The part of the grand body of humanity to which it belongs is the feet. The origin, no doubt, of the word "Understanding," that which stands under, and upholds the body; — the mind, placed on good foundation, knowledge of facts; thus this word sums up their nature most completely.

The Genius of this sign holds the knowledges of the body, and serves the uses of the body most faithfully. Jesus came as the Genius of this sign, for the age which was ushered in at his advent was ♋, (as you will remember from former articles); therefore Isaiah, the Prophet, said of him "And righteousness shall be the girdle of his loins, and FAITHFULNESS the girdle of his reins," (*Isaiah XI.*). Faithfulness in service is a dominant feature of these persons, and if those born in this sign can follow the above advice, and conquer passion, subduing it to their will, great and grand attainments are easily made by them, for they have natural diligence, a love of knowledge, and efficiency, which is a most essential element in all characters who would make high attainments.

The ancient Greeks say in an ancient myth of astrology, that while Venus and her son, Cupid, were one day on the banks of the Euphrates, they were greatly alarmed at the appearance of a terrible giant, named Typhon, and that, throwing themselves into the river, they be-

came fishes. Venus, was the goddess of love, as in "Solar Biology" Venus is the planet that governs conjugal love. Typhon is represented as a giant with a hundred serpent heads, who is "the old serpent, the devil" of the Bible, — the animal sex-principle, which was the cause of the fall from Eden into all the misery and crime of our race. Love being intimidated by that monster, cast herself into the river Euphrates, *i. e.* into the waters of fruitfulness, where her whole nature has been compelled to serve for ages.

Now, if these persons can let go of the present conditions of the world, and of generation, and redeem their goddess, Venus, and the offspring of that nature, Cupid, from the waters of generation, their heavenly Genius will join herself to them, and they will again enter the garden of God to go out no more, for they will form the very foundations of "The holy city, new Jerusalem," and the foundations of a new world; therefore the words of Paul, "Other foundation can no man lay than that is laid" (Cor. III.) These persons should especially study the life and character of Jesus, and try to incorporate it into themselves, and the true foundation principles will grow in them from day to day, *i. e.* *understanding*, which will enable them to justify the words of their father, Jacob, Gen., XLIX, 21. "Naphtali is a hind let loose: he giveth goodly words," and the words of Naphtali, satisfied with favor, and full with the blessing of Yahveh, pass through the west and south.

TWELVE MANNER OF GENII.

THE GENIUS OF 8 (TAURUS).

This Genius rules the twelfth part of the year from April 19th until May 20th. The part of the grand body of humanity to which it belongs is the cerebellum, neck, and lymphatic system. It is the portion of the brain that governs the sex-system and principles, and has control of "The waters of life." Its symbol, the bull, was worshiped by the Egyptians as the god of life and abundance: the Hebrews also continued the use of this symbol in their sacrificial sermons, and used it as a signifier of life.

It is somewhat strange that Greek mythology should, at so early a date, have represented Taurus by Jupiter, who took the form of a bull, because of his love of the beautiful young Europa, and who, when he had allured her on to his white back, at once proceeded across the sea to the land now called "Europe," which signifies West, according to Webster.

According to the Chaldean astrologers, Jupiter's home was in the west. Undoubtedly the old astrologer saw in the horoscopes, the prophecy of what should be found in the west, and no doubt then, as now, the "course of empire" was westward. How England obtained the nickname of "Johnny Bull," I do not know, but how in harmony it is with these ancient myths. It is also a fact that the English people are largely characterized by the Taurus nature. Jupiter is the planet that embodies all that belongs to greatness, and grandeur, and excellence, and so does Taurus. This nature is better adapted to public life than any other. They care a great deal about appearance of persons and things, and are governed by externalities; they love luxury and elegance, rich food, nicely prepared, and plenty of it. They have unparalleled power of mind, and, when it is turned into sensuous gratification, they have as great ability in that direction.

The Genius of these persons governs all intellectual uses, and the realm of the five senses in all their relations. It governs in the realm of science, and learning of all classes, including the fine arts. Its office is to supply elegance and grandeur to the inhabitants of the world, and also to furnish all that belongs to physical enjoyment.

Before the Genii will join themselves to these persons, they have many and varied dangers and evils to conquer, which are stronger with them than with others, for while these evils are represented in other natures, they find a different form of expression in these.

First, self-gratification in all that relates to appetites, passions, dress, or public appearance. In conquering the sex-nature, they must carefully avoid everything that would excite it, carefully guard the appetites, avoid all stimulants and heating foods; they ought to take frequent cold baths, and, unless they have very fine hair, plenty of water will not injure, especially if used before retiring at night.

Those persons, if associating with spiritualists, very readily become mediums, "for their senses are so acute that they are easily taken control of by the mental forces around them; and very frequently the "elementals" will make themselves known to them, and will become their control and guide if they allow it; but we would advise such not to repel these unless they wish to control. Receive all that is good and useful; — weigh well all that is received from them. If you wish to make attainments, NEVER allow anything to control your mind or senses, but always hold absolute control of yourself. Now this does not mean that you should not listen, and hear the voices from the subjective side of life, for you should prove all things, and hold fast that which is good.

Another danger in this nature is that they want to follow a head, some authority superior to their own. It is difficult for these to receive the good, and reject the evil, regardless of the source from which it comes,—which is a law of mind that must be established in each person before the mastery is gained. There is but one absolute authority, that is, Nature, and the God of Nature. No man, — no book can be followed, because all men are more or less fallible, and the words of all books are capable of many different meanings; therefore nothing can be relied on save the standard of demonstrable facts, and the "spirit of truth," which each person can obtain for himself, if he is unselfish in purpose, and earnestly desiring truth for the sake of living it. And above all, these persons should unite with ♎ (Libra) in the constant prayer for WISDOM.

They are too apt to judge persons by their external appearance, that is, are apt to be misled, and caused to associate with those whose society is very injurious to them. They should be very careful not to be led away from their chosen course by their sympathies; should be careful that they are not unconsciously controlled by strong minds with which they are associated. Think much on the words of Jesus, Luke *xxi*, 19, "In your patience possess ye your souls." Your soul is your own thought's consciousness. Study much on the difference between the mental conditions produced by associates, and those that arise in the volitions of your own soul. Be alone as much as you can. This will be a great cross for many of this nature, because the stimulus of others' minds and feelings forms so large a part of their nature that they feel lost to be without it, and all out of order. This must be overcome before you know what it is to "possess your own soul," or, in other words, to really know who and what this self

is, for it is this unknown self that you must become acquainted with, and must guard, cherish, and culture, that it may grow into the full statue of a Master. Many of these persons are a mental whirlwind, and frequently so absorbed in learning what some other person has known or believed, that it would be difficult for them to find out whether they were themselves, or the authors in whom they are so absorbed.

They generate life more rapidly than any other class, and, therefore, can endure more labor or suffering. Their whole nature belongs to the senses, and so they enjoy or suffer more intensely than others.

The Genii are so diversified in their spheres of use that no one special line can be made plain to the mind; but when we say they govern in the realm of sense, in its relation to intellectual uses, we cover the whole ground. These Genii are of the most luminous mental and vigorous physical character, and when they unite themselves to the persons of this sign, they become the most efficient workers in all that relates to the uses of the physical world. Pen cannot paint the picture of beauty and excellence that will be brought into use for the redeemed body of humanity by these Genii, when it is prepared to receive it. Chiefly through the agency of these will be fulfilled the words of the Apostle who said; "eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive what God hath in store for his people" for God doeth all things through instruments.

You, to whom we speak, have much to overcome, and as much power to do so; and more you will receive when done, than you can now possibly imagine.

Jacob foresaw the nature of Taurus, and blessed him in these words, "Out of Asher his bread shall be fat, and he shall yield royal dainties." (Gen. XLIX, 20). And Moses blessed him thus; "and of Asher he said; let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." (Deuteronomy XXXIII, 24, 25.)

H. E. BUTLER.

PRACTICAL RELIGION.

Religion, as it is to-day,
Is something like a guess,
And hard it is to find the way
Of truth and righteousness.

For many different churches spread
Their several faiths abroad,
And each one claims their own to be
The only "Church of God."

And we might search our whole life through,
Among those Christian powers,
To find some church whose every view
Was just the same as ours:

And fail to find that which we sought,
Then come to this conclusion,
That we had only wasted thought
On nothing but delusion.

So, then, I think the proper way
 To judge the wrong from right,
 Is not to throw our time away,
 But view it in this light.

God has bestowed on every man
 A comprehensive brain,
 Wherewith to reason all he can,
 And make all mysteries plain.

That brain man has a-right to use,
 For either weal or woe ;
 And with that brain each one must choose
 The way in which to go.

And as we *think*, and *act*, and *do*,
 We shape our destiny,
 And whatsoever seed we sow,
That shall our harvest be.

So rouse ye up! Improve each hour
 With kindly deed and word ;
 There is but one Eternal Power,
 And that great power is God.

Let not your mind be led about
 To think as others do,
 But work your own salvation out,
 And pull your own way through.

Read all you can on every side ;
 For information search ;
 And let your Conscience be your guide,
 Your Bible be your church.

And, if you try to be sincere,
 Your sins will be forgiven,
 And though a peasant or a peer,
 Your home will be in Heaven.

EDGAR C. POORE.

FANTINE DARCET.

THOSE of our Readers who have followed the thread of " In The Astral " thus far, cannot fail to find many points of deep interest connected therewith.

The heroine, " Fantine," will be found a character which, for mystery and originality, perhaps stands alone in the works of fiction of this age. Monsieur St. Claire, wishing to test the ingenuity and far-sightedness of our subscribers, desires that each reader of his story send to this office a briefly-written sketch of the real character of Miss Darcet, together with the explanation of her questionable conduct toward Lang and Hodge. The Author has written *his* explanation, and it is now in the hands of this Company under seal, and will be printed in an early number of THE ESOTERIC, as a portion of the story.

The current issue of THE ESOTERIC contains a lengthy installment of this story, and Mrs. Milveux's estimate of Fantine will be read with unusual interest. In this connection the Author wishes to say that those who propose to fathom Miss Darcet's character should not be *too* thoroughly prejudiced by the "Aunt's" conversation with Lang, but rather draw their conclusions from the promptings of their intuitional natures.

This would perhaps be a difficult task for readers in general to perform, but those who have been studying occult subjects, and cultivating the spiritual, will find nothing impossible or unreasonable in the execution of the suggestion. In justice to those who may compete, we will drop one hint, which, if shrewdly applied, will solve the question very satisfactorily; Finette Perault, of whom little has been said, is found to have died shortly after having reached America; also, she is known to have been *Captain Faunce's cousin*. "A word to the wise is sufficient."

That sketch which most nearly conforms to the *trus* solution will be published in THE ESOTERIC together with its author's name. Beside this, the successful competitor will be given a year's subscription to THE ESOTERIC, and a complimentary copy of "In The Astral," if it is published in book form, as now proposed. Each sketch should not exceed four pages of note paper, and should be written as plainly and neatly as possible.

All communications upon this subject should be addressed as below, and those requiring answer must be accompanied with stamps for return postage.

ESOTERIC PUBLISHING COMPANY,
For MAURICE ST. CLAIRE, 478 Shawmut Ave.,
Boston, Mass.

DOES WHAT WE EAT HURT US?

MANY mental healers, who call themselves "scientists," answer the above question in the negative, and assert that it makes no difference what we eat, or what we drink. There seems to be much wrong thought upon this subject among a certain class of scientists, and, since Dr. English has recently been giving the Readers of THE ESOTERIC good advice about their diet, a few words in explanation of the position taken by Spiritual Scientists may not come amiss. It is one of the principles of Spiritual Science that the prime substance of all things is good, and, therefore, all things are in themselves good and perfect. There is, therefore, no self-existent principle of evil; it exists only by a perversion of good. This is the basis of the oft-repeated assertion, "All is good; there is no evil." This is only true when things are in their proper places. The moment a thing is out of its place it loses, to a certain degree, its quality of goodness; or, more properly speaking, its good becomes perverted, and produces what is termed evil; *e. g.* alcohol is perfectly good and useful in its *proper place*.

Appetite also is good and useful to man when properly controlled. But an indulgence of an appetite for alcohol is a perversion of two goods, which produces the evil result, intoxication. Now, in answer to the above question, Spiritual Science says that the man or woman living under the law and guidance of the spirit, may eat whatever is desired without fear of the consequences, because such a person will have no desire for anything that is not pure and wholesome food. But the one who is living under any law other than that of the Spirit, if he assume this liberty, does so to gratify an animal appetite, and is, therefore, living under the law of the

animal soul, and subject to the errors of that law. While Spiritual Science lays down no particular rule regarding diet, its practical teaching is that we should "eat to live, not live to eat." Pure, wholesome food hurts no one, but an improper use of anything produces evil.

CHAS. W. CLOSE, PH. D.

THE ONE POWER.

THE world, since it came into conscious condition or existence, has, with one accord, among all races and peoples, recognized this one Power in the universe. Now, a conclusion in which the human race is unanimous, must be based on self-evident facts, to be so potent that all should recognize the same truth. But, while they have given this recognition to the one great truth of the universe, they have committed a solecism by giving power to another so-called force, — evil.

The mystery of good and evil, and their relative power, has been a subject of enquiry in all ages.

All scriptures have given the solution in mystical language, which has only been comprehended by some few great souls from mountain tops that took them above the clouds and mists of materiality and ignorance.

The whole story is told and retold in various wordings in our own Scripture; and all others, even heathen mythology, which is the scripture of the enlightend pagans, tell the same story.

The whole universe, as apparent to man, is the "externalization" of God's creation. God's creation is spiritual, for, if He is Spirit, His creation must also be spiritual; but, to give it expression, it must be "externalized," and, as man is the highest order of that creation, he includes all below him, and, being made in the image of God, or good, is the highest expression or "externalization" of God. The materialist, in his theory of evolution, has only acquired the external portion of his subject. While all creation is by evolution, it is spiritual, and scientists have discovered only "externalizations" of it.

Having arrived at that stage where man was created in the image of God, his Maker, he was also "externalized," and awoke to consciousness on the material plane. How all materiality is for the expression of good, or of God's spiritual creation!

We often compare the sun of our Solar System to the Great Centre of spiritual life and light, and it illustrates this point of the source of evil very clearly. When one-half of the earth is turned from the sun, to that half it is night, or darkness; and this is caused by that half lying in its own shadow, the sun's rays being limited by the earth.

So man, having come to consciousness on the dark or material side of creation, tries to adjust what he sees and finds to himself. He, being made in the image of God, is spiritual, intelligent, wise, good, and endowed with life; but, immediately on his awakening, his five senses report to him their observations and experiences, which are of materiality and he, not yet recognizing himself as spiritual, — the opposite of his surroundings, — tries to adjust the knowledge gained through the senses to his needs, and finds it brings just the opposite of what he seeks.

This opposite is evil, or sickness and death, instead of good, or life,

health, and happiness, which his spiritual nature is constantly seeking. So, in the abstract, evil is the shadow or darkness resulting from the interception of the light of God by materiality.

The mistakes or errors into which man falls, in his groping to find that which will satisfy the "Divine unrest" of his spirit, arise from his searching, in his ignorance, in conformity to the teaching of his five senses, which as yet know only materiality.

The conclusions to which man comes through his five senses, St. Paul calls the carnal mind. How to come back to the One Power? We have learned that evil, the opposite, so-called power, is only ignorance of the good, or God, and will only continue until man shall have come into a full consciousness of what he is, and shall recognize his oneness with God, even as did Christ.

Then will evil, or ignorance vanish, having been overcome by good, and God will delight in the finished work of creation, and the great Sabbath day of rest will come.

RUTH A. FRENCH.

A FORECAST.

This is only a beaming
From that which is coming,
So divinely fair:
It is only a gleaming
Of light brightly beaming,
That's now drawing near.

Be true to its glowing,
Nor seek for the knowing
Of what you may see;
For nearer beholding,
And fuller unfolding,
In waiting will be.

Be true to th' impression,
Without a digression,
Indited for thee;
And don all with pleasure,
The rhyme and the measure,
As given to thee.

Each soul has its prism,
Its creed, or its ism,
The truth to distort;
Be thine so translucent,
That the beaming effulgent,
Is colored by nought.

GRATIA HOWARD HARE.

"WE must conquer our senses. *** While we are ruled by them we are jostled here and there. We are crowded by adversaries from within and without; and these adversaries without, and the inharmony of our own life within, keep us continually in this struggling condition." *Seven Creative Principles*; P. 146.

SOMETHING TRANSCENDENTAL ABOUT CROPS.

BY THEODORE WRIGHT.

NUMBER ONE.

FROM some eternal and divine stand-point God is authoritatively shown as a great husbandman, in the act of producing a crop for a future harvest. The crop is figuratively called a wheat crop, and wheat is, as we well know, an annual, so that the season for dealing with the crop from its earliest preliminaries to its harvesting is,— for some reason — to be considered as a year. The field in which this crop is being raised is the world, the wheat is the human race, the year in which the crop is to be raised and matured is the present historical era. It is more than probable that the orb that governs that year is the sun, for the earth is only one of the planets of a solar system ; and that entire system courses through space, along with its centre, the sun, which is itself a planet to a more remote sun, supposed to be Alcyone — one of the Pleiades — said to require 25824 of our years to travel its orbit. That orbital year has its twelve months, in the twelve signs of the zodiac, through which the sun, with its planetary satellites passes, the duration of each month being 2142 of our years. More than probable is it that these zodiacal periods form distinct dispensations, and that the sun and all its satellites are environed with a distinctly different atmosphere for each monthly or zodiacal period, causing a special inspiration, agreeing in kind with the each individual sign, and the necessities of the position. And during these twelve periods also, something corresponding to the four seasons of the year, spring, summer, autumn, and winter, might be apparent, if we only had a sufficiently elevated, broad, and comprehensive position from which to secure an outlook.

We will only suggest all this ; we do not venture to dogmatically affirm ; at the same time, however, we are confident of one thing, and that is that there is one crop to be brought through all its stages until it is ready for harvesting ; that crop is the human race ; the field in which it has to be grown and matured is the world, the crop is wheat, and, therefore, it is an annual crop ; and, accordingly, some other orb than the earth marks that annual period — or year, in which the crop is to be matured.

As there is but one harvest-time for the crop, every portion of the entire year in which it is being raised must have equally to do with the result. We know that every field of wheat passes through certain successive stages, all of which are equally indispensable. First, the field must be ploughed and prepared for the sower ; then the sowing done ; next, the green and tender blade will show, and, as that strengthens, the stalk will shoot up and show the ear ; and when the ear has formed we next expect to see the full corn in the ear. When the ripe ears begin to show, the husbandman is then preparing to garner the crop with all possible expedition. Something analogous to this is what the idea of a crop of wheat, and a Great Husbandman necessarily presupposes as fact, and as a fact of the highest moment and importance to the human race in all its bearings, for this race is itself the crop to be matured and eventually garnered. But many will only glance at this, and at once take umbrage at the thought, because they have lived, moved, and had their being within the limited horizon of individualism, as deduced from appearances. They have, for some reason, adequate or otherwise, concluded that men and women,

during the brief span of a very circumscribed life-time, begin and end their earth careers. Many of these have so concluded, because they have been led to understand that the Scriptures so taught. That being the case, and the Scriptures being infallible, of course nothing in them can teach otherwise. But what says Heb. xi: 39, 40? Read the passage. "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, *that they without us should not be made perfect.*" The words we have italicised distinctly state that the people of one age, depend for their perfection, upon what those of a succeeding one may accomplish. This is, no doubt, a great general principle, and always equally true. Its point and bearing stand out in bold relief, when all view the entire human race, in the light we are now shedding, as the crop; and the different periods — when the seed was sown, when the blade first appeared, when the ear was formed, and when the full corn was upon the ear,—as each being equally necessary to the result; but then, this view of the case utterly extinguishes thought of individualism! Yes: it throws the whole subject into the strong light of another authoritative utterance: — "no man liveth to himself, and no man dieth to himself." There is another quiet utterance which says: — "he that thinketh he knoweth anything, knoweth nothing yet, as he ought to know." What if this pointedly bear upon such conclusions as those now very common, if not general, which take it for granted that all men and women fulfill their destiny during the span of one brief life?

We should not be in the least surprised if the full truth, when revealed, does not show that, as it is the same wheat-plant that struggles up from the grain sown, through all its vicissitudes, until the stage when it carries the golden grain in the ear, so it has been all adown the ages, — the same entities of the human wheat-crop which have been passed through all the vicissitudes and changes needful to span the whole time from the seed-sowing until the harvest. Anyway, if it is not so, the authoritative statement we have quoted makes the result the same as though such were the case.

It is quite possible that there may not be a word of truth in the idea that has held the human mind so long and strongly, in the form of *individualism*. Appearances may justify it, and yet be misleading. We are all tied up together in the one bundle of life in some way, — that we admit — but we invariably refuse to have the thought applied at all pointedly, much less, personally. We certainly have fallen deeply in love with individualism and, whether right or wrong, we must and will proceed along the lines we have laid so broadly, and with such assurance and cost, until we reach the end.

If the human race, as a great whole, is the crop to be brought through all the stages by the Great Husbandman up to the grain-bearing one, then the individual nation is without a leg to stand upon, without an arm to lift in its defense, without a head upon its shoulders, and without a single sense to help it out of its utterly helpless condition. In the purpose and estimate of the Great Husbandman, the race has evidently been dealt with, from first to last, precisely as one man would have required to be dealt with. Materialities have had nothing particular to do with the result, at least not any more than an individual organ or member of the body would have. Different periods in the world's history have only been as so many different training classes through which the one entity was being

passed to mature it for the end in store for it. *Individualism*, then, has been only one huge blunder from first to last, and, in spite of its occupying the surface of thought and action so persistently in human life, an undercurrent of Divine intention has all the time been operative in successfully bringing on the one crop which the Great Husbandman was attentively tilling by a hidden coöperative agency, which agency should, in the end, come more and more to the surface of things in human society, and culminate, bearing fruit eventually in the will of God being done on earth as in heaven.

According to many of the works of reference — religious and otherwise — relied upon for information by the professedly great and learned in these matters, the thoughts of this article must be accounted absurd. It may be well just here to again quote something pointed, for a great authority once said ; “ I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.” But what if the thoughts expressed in this article be strictly true? We give them with an assurance that can cheerfully put up with any treatment, employed either for or against them, for we believe they will stand investigation and criticism, and, like a diamond in the rough, only shine the more resplendently when subjected to the severest friction.

[To be continued.]

A GREETING TO THE MISSION-WORKERS.

THEY had at last grown quite weary of their long journey through sunshine and storm, when at length the Mission-Workers reached the summit of a mountain, whose highest peak overlooked the loveliest valley in all that land, and revealed on the far-distant stretches of the horizon, numerous other mountains whose peaks were mantled in the white robes of perpetual snow, looking, for all the world, like white-hooded priests of earth, stationed in the solitudes, and patiently invoking the silent stars above for the privilege of action. Wearily they wended their way, when suddenly a clear, bell-like tone sounded in the ear of one of the pilgrims, — a tone that seemed to have been produced so far off that everything about it that was not heavenly had died away before reaching the earth. The other pilgrim also received the word to stop ; and behold, there came a vision of the most surpassing loveliness, a part of which it will be our pleasure to relate ; and in that vision there was heard a song, in which the singing was far more beautiful than the words. But shall we say that the weary and anxious hearts of those who heard it were not more deeply inspired by the words than by the song? Except the angels, and the holy ones, and the GREAT ONE, there are but Four who know! A short time previous to this they had witnessed at midday a double rainbow of two complete circles around the Sun when there were no clouds in the sky ; and the concentric, seventinted wreaths of light remained in full view for more than an hour ; and those who witnessed it stood up together, and wished a mighty wish, and prayed a mighty prayer for the success of all works which were for the good of the human race ; and then they prayed deep within their hearts for the speedy fulfillment of their missions, according to the promise of the bearer of the mission from the Great Mission-Giver.

It was some time after this, when the two pilgrims were trudging heavily along toward the mountain-top, wearily though patiently waiting for the signal-stroke of that great clock whose weights are Gravity, whose ticks are Cycles, whose hands are Planets, whose wheels are Suns, and whose face is the Celestial Dome figured with the Zodiacal Signs; — waiting for the time of the turn of the human tide, — when they witnessed the prophetic vision which still lives in their hearts, and glows like a beacon in the horizon of their future.

The entire space of the vision was filled with a red glow, and within that space there appeared two circles of children concentric to each other; and each circle was composed of those who had known no guile, and they were singing songs of joy and prophecy while intertwining and floating the glorious banners which they held. Three times they sang the song, and three times the chorus rang like echoes through the vaults of the celestial deep; and then the vision changed. The glow of red changed to deepest blue, passing previously through all the intermediate colors of orange, yellow, and green. And again the double wreath of moving souls sang its songs of love and joy, and faded into the purest *white*, after which the rainbow-rings again were animate with moving forms, and waving palms, and solemn song. And in the centre of the double ring there seemed to be a hollow space that reached as far as distance could extend, as if to the ulterior bounds of existence. And this hollow space was transparently luminous, and, remotely in the vista of the farther end, a face appeared, whose radiance shone with a light too bright for mortal eyes. Had not the inner vision been granted the power to look, that majestic face would not have been seen. And once again the moving circle of sinless souls appeared upon the enchanted scene; the glow of white had changed into a color above the violet for which we have no name, and which is the first luminous note of that other spectrum, to which developing human eyes must become accustomed; and the double rings, filled with purified souls, chanted their song, while the glow passed successively through all the colors of the prismatic spectrum, ending again in the color above the violet. There were four different stanzas in the songs they sang, each of which had a special prophetic significance, and it is for this, and not for the poetry, that the words are allowed to be published.

There are those, now living in the flesh, who shall see the complete fulfillment of each of these songs. During the first apparition, while the background was filled with the red glow, the singers looked as if their eyes took within the scope of their vision the entire earth and all its inhabitants; yet their eyes did not rest upon either of the pilgrims, and, had they felt a regret at not being noticed, the rest of the vision would not have been seen.

PART I.

There's a Kingdom coming
 For you and me,
 Where the wheels are humming
 With Industry:
 Oh! Yes 'tis coming!
 Have thou no fear;
 'Twill all be started
 Within a year.

Fruit trees blooming,
 With ice below;
 And the flowers perfuming
 Their beds of snow.
 Watch and pray for this alway.

While singing the next stanza the background was deeply *blue*, and the singers looked lovingly upon the elder of the two Mission-Workers, and invoked upon him their blessing, and promised him rest.

PART II.

There's a Kingdom coming
 Alone for *thee*,
 Where Nature's humming
 Her melody;
 A Palace standing
 Where warm winds blow,
 And vessels landing
 Where orchards grow,
 With the coral stranding
 In sight of snow.
 There's a Kingdom coming
 For the Good that SEE, —
 A Kingdom royal
 For Good and Free,
 With the Holy Ones for minstrelsy!
 With the Passions dead
 Pure LOVE has birth,
 And the TRUTH will wed
 All the GOOD of earth;
 And the SNAKE which feeds on the human SOUL,
 Uncoiled and dead from the HEART will roll.
 We watch and pray for this alway.

PART III.

While the third stanza was being chanted the background was of the purest white, and the singers looked at both of the Mission-Workers, and pointed out to them the struggling and groaning world-people.

There's a Kingdom coming
 For those that learn;
 And, in its turn,
 There's a Kingdom coming
 For those that earn;
 Where the law of Use
 With it's flag of truce
 Makes peace with Right and Wrong:
 Where the human greed
 And the world-wide need
 Are reconciled in song.
 And a place of REST for the ripest and best,
 In a Kingdom set apart,
 Where the SILENCE broods, and the gentlest MOODS
 Dwell sweetly in the heart.

Oh! Watch and pray
For this alway!

During the glow whose color is above the violet, they sang the following song, and gave utterance to words which will always be remembered by those that heard them.

PART IV.

There's a Kingdom builded
For those that KNOW,
And a Kingdom builded
For those that DO.
This Temple grand
Is not on land ;
It's ramparts free
Are not in sea,
For this Temple fair, is hid from view,
It is up in the air, in the mystic blue.
O, good and grand
Is the pleasant land,
And pure and free
Is the restless sea;
But wondrous fair is the Temple where
The GOOD may go
As soon as they KNOW!
And the Mission-Workers there shall be
With the Angel-choirs for minstrelsy.
For this we pray,
And WATCH alway!

And, as the vision faded slowly away, there appeared under the blue dome of the sky a glorious white cloud with a silver lining underneath, and a golden gloaming above; and there was one that saw within that cloud mystic apartments and palaces filled with all the wonders that are born of Love and Knowledge; and he saw therein all those whose mission it is to administer to the needs of the Cycles; and he perceived that the great currents of human thought were throbbing in unison with the thought of those who dwelt within that Temple hidden from the reach and view of man. And the Mission-Workers prayed a long prayer that has not yet ended, and will not end, until these things come to pass among the sons of men.

By the Representative of Vidya-Nyaika,
With Permission of 31.

TO SUBSCRIBERS.

WE have always solicited names of the friends and acquaintances of our subscribers to whom we could send free sample copies of *THE ESOTERIC*. Our appeals in this direction have met with only indifferent response, the reason for which we are somewhat at a loss to understand. It is surely a slight trouble to write the names and addresses of ten or twenty persons.

The burden of trouble and expense it seems, is with us, who agree to send a copy of our Magazine *free* to all those whose names are given.

Will you not coöperate with us in a hearty way? We have no better manner of getting a large following than by the means suggested above. We propose to make the November issue especially interesting to those whose knowledge of occult matters is imperfect, as well as to the older students of esoteric teachings.

Now, may we ask *you* to make this a *personal* matter, and to lose no time in sending us at least twenty names of intelligent, thinking people.

Kindly write the names and addresses on a separate sheet of paper, distinct from any other communication with which you may favor us.

WE ESPECIALLY DESIRE THE NAMES OF ALL INTERESTED IN THE COLLEGE MOVEMENT, SINCE AN EARLY NUMBER OF "THE ESOTERIC" WILL CONTAIN AN ARTICLE OF INTEREST UPON THIS SUBJECT.

IT IS OUR PURPOSE TO OBTAIN AS COMPLETE A LIST AS POSSIBLE OF ALL THOSE WHO MAY WISH TO CONNECT THEMSELVES WITH THE COLLEGE MOVEMENT, THAT WE MAY BE AIDED IN PROMPTLY COMMUNICATING WITH OUR CO-LABORERS WHEN THE FINAL GATHERING, OR CALL TO THE COLLEGE SITE IS MADE.

WE MAY HAVE OCCASION TO USE SUCH A LIST AT NO DISTANT DAY, AND WISH TO HAVE IT IN HAND AT ONCE.

EDITORIAL NOTES.

DR. J. S. Clapp, formerly of Boston, is teaching classes in "Solar Biology" at Los Angeles and Pasadena, California. For particulars consult our advertising department.

"A PRAYER for Knowledge," and "Naked Eye Astronomy" are crowded out of this issue of THE ESOTERIC for want of space. These serials will be continued in a later number.

WE have a few copies of Pearce's Almanac for 1889, containing "Voice of the Stars;" "Aspects of the Sun, Moon and Planets;" and "Numerous Useful Tables." Price reduced from 25 cents to 10 cents post-paid.

EVERY one who has a copy of the first or second edition of "Solar Biology" should not fail to order the new tables of the moon for 1890 and 1891. The book is incomplete without them. We have a few more copies which we can supply at ten cents each, post-paid.

It was stated in the August Esoteric that the "Narrow Way of Attainment" was bound in cloth, and that the price was \$1.00 per copy. After this had gone to press we decided to issue the first edition in paper covers, and accordingly the

price of the book is placed at seventy-five cents. We hope that all will avail themselves of this extremely low price and order promptly. The work will be found of incalculable worth to all those seeking light in the line of esoteric thought and unfoldment.

Mrs. S. E. True's "Mental Healing Self-Taught," is proving a very desirable assistant to laborers in the Christian Science field. This little work possesses the valuable gift of condensation to such an extent that, in real worth, it rivals books of double its size. This point is well illustrated on page 22, where we find the following; "The body, having no power of itself, and no intelligence of its own, could never make its own condition. *Mind alone makes the condition of the body.* Mind is the cause; matter the effect."

Price of the book post-paid, fifty cents, paper covers; or seventy-five cents for the cloth.

"THE National Liberator" comes to our notice as an exceptionally valuable medium for defense of everything that is progressive, and for the weal of the common people. It speaks, with no uncertain voice, squarely in opposition to bigotry, and those institutions which have, as an excuse for their existence, only priority, and the fact that they have wealth and power behind them. Send for sample copy, mentioning THE ESOTERIC.

Address "The National Liberator, Columbus Ave., Boston, Mass."

"ONE Hundred Proofs that the Earth is not a Globe," by Wm. Carpenter, is a pamphlet which, to say the least, is not lacking in originality and shrewdness of argument. We have read it with interest, and, while we are not prepared to disprove the author's statements *in toto*, yet we cannot by any means fully accept his line of reasoning. It is really a curiosity in this line of literature, and its sale is said to have reached ten thousand copies. The inquiring mind will find great pleasure in perusal of the book. Issued in paper covers, forty-eight pages, 25 cents post-paid.

"How to be Beautiful," the book which is creating so much interest among the fair sex, can now be obtained direct from this office. The author, Mrs. Teresa Dean, claims that *every* woman, by conforming to the rules which she suggests, may change form, complexion, facial expression, general manner, etc., to that extent that the ugliest person may soon become possessed of irresistible attractions. As to the truth of the argument we must allow our fair patrons, — who desire *more* fairness, — the privilege of decision. Among the subjects treated are, "How to have a Beautiful Complexion;" "How to Remove and Prevent Wrinkles;" "How to Grow Thin or Fleshly;" "How to Have a Beautiful Form;" "How to Develop the Bust;" "How to be Distingué and Self-Possessed;" etc. It contains 100 pages, with frontispiece, consisting of finely executed portrait of Mrs. Dean. Price of the book, post-paid, fifty cents.

WE have before us a copy of "Pre-Adamite Man," by P. B. Randolph, sixth edition. What one of our subscribers has failed to read it? If there be one, and he is interested in primeval man, we advise him to order a copy at once. Note this quotation on the title page: "When the gude Laird was making Adam, even then the clan Grant were as thick and numerous as the heather on yon hills!" — Bailie Grant. And this from Horace Smith's "Address to a Mummy."

"I need not ask thee if that hand, when armed,
Has any Roman soldier mauled or knuckled;
For thou wert dead, and buried, and embalmed,
Ere Romulus or Remus had been suckled.
Antiquity appears to have begun
Long after thy primeval race was run."

The arguments are simply unanswerable, and presented with such originality and clearness as to make the book very interesting reading, without losing its worth as a valuable acquisition to the scientific literature of the age. "Pre-Adamite Man" is neatly bound in cloth, printed on good paper, consists of over 400 pages. Price \$2.00 post-paid. Sent from this office.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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OCTOBER 28 TO NOVEMBER 22.

[No. 5.]

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

DEDICATED TO THE G.....R DEPT. NO. 1 OF COLLEGE ESOTERIC.

BY VIDYA-NYAIKA.

The numerous important Laws of Sound by Vidya-Nyika given in this article are taken, by the *permission of the Leader* of the S. A. N. Department of the G...K., from the Association donation to that department. Only a few of them have been selected, in order to give our Readers a general idea of the nature of the training incident to a knowledge of one of the forces; and these laws have been divested of all mathematical expressions of proportion and quantivalence, and of all terms with which our Readers might not be familiar, and made as simple and plain as possible. There should be several long articles written upon each one of the laws and corollaries; but we have been desirous to give the people who are interested in the College an idea of one of the methods at the disposal of the pupils through G.....R Department No. 1. The S. A. N. Department will supply instructors, etc., to this department, as soon as the College is ready.

IN our last articles we very briefly described the general character of some of the effects of the audible sounds upon the human organism. Before we proceed to describe the effects of the inaudible sounds we must dwell briefly upon another of the laws of sound relating to a gradual change which is taking place in the capacity of the human ear to distinguish higher tones, and to a corresponding change simultaneously taking place in the capacity of the mind and soul to appreciate emotions. To many, the phrase "inaudible sounds," will seem like a misnomer. It has also been asserted upon good authority, that if it were not for the existence of ears there would be no sounds; and that sound is a virtue called out of the air by the tympanic apparatus. or that sound is not sound until an ear has recognized it as such. Of course this will depend somewhat upon what we regard as the correct definition of the word sound; and our Readers will feel inclined to take issue with us to the extent that our concepts differ regarding the meaning of this word: for, if by definition we regard sound as that portion of possible sound waves which is capable of being distinguished by the ear of a certain person, then the phrase "inaudible sounds" would affect the risibilities of our Readers. But we must remember that there is no definite limit to the range of human hearing, and, that if the capacity of certain individuals were taken as a standard, we should be compelled to omit from the gamut of sounds those which that particular class of persons could not hear; yet there are those persons

of peculiar training and capacity, as well as many species of animals, who could hear other sounds far above this limit. Besides, the present aural development has not reached its limit of capacity, and by and by, we shall all be able to hear sounds that at present entirely escape our ears; shall these sounds, at present inaudible, be considered as non-existent because we cannot at present hear them? The fact is there is a very large realm of sound-vibration which our ears at present fail to recognize, and which they will continue to fail to recognize until they develop structures which they do not now contain, and until Corti's lute has other strings added to its present number. This strange and hitherto unknown realm is well worthy our most serious attention, for therein are found many phenomena which have never before been studied. It has been demonstrated, in the manuscript from which these papers are gleaned, that there exists a definite limit to the gamut of sound-vibration, and that this limit is applicable in a wonderful way to the study of numerous other forces besides sound. "Sound can be transmitted through media just as fast as these media transmit pressures, and this speed is governed by the elasticity of the media." The above quotation from the laws of Nyaika, illustrates the basis of the upper and lower limit demonstration. As before shown, if the waves of sound have too slow a frequency, there will not be a stress between the phases of the waves, and the true character of wave transmission will be lost. And likewise, if the speed be too great, there will not be sufficient resiliency in the air to recover from compression with a sufficient speed to form the waves of condensation and rarefaction. Hence the condition of stress, and uniform gradation of density between alternate wave-crests, constitutes the lower limiting condition of sound; and the modulus of elasticity constitutes the upper limit. Now, between these limits there are many octaves which are at present unrecognized by any animal ears. The range of sounds, audible and inaudible, occupies about 23 octaves of pitch; and the highest note oscillates about four milliou times per second. The lowest note about once per second. The following exhibits the scheme of the octaves.

(1) 1.	(8) 128.	(15) 16384.
(2) 2.	(9) 256.	(16) 32768.
(3) 4.	(10) 512.	(17) 65536. *
(4) 8.	(11) 1024.	(18) 131072.
(5) 16. *	(12) 2048.	(19) 262144.
(6) 32.	(13) 4096. *	(20) 524288.
(7) 64.	(14) 8192.	(21) 1048576.
		(22) 2097152.
		(23) 4194304.

The average lower limit of hearing is 18 per second; but the vast majority of people do not hear a *musical* sound lower than 32 per second. When the ear detects the separate oscillations, the pleasant and musical character of the tone is destroyed. There are but few instances where a musical instrument gives a tone lower than 32 that can be regarded as a musical tone; hence the lower limit may be placed within the 5th octave. The 5th octave extends from 16 oscillations per second to 32 per second, but 32 oscillations is the *commencement* of the 6th octave. There are four entire octaves below the hearing limit, and at least two musical major intervals more than four octaves. This we will call the rhythmic domain. It is the first domain which savage tribes cultivate. It is this domain

which furnishes us with "time-beating" in music. It has hitherto been regarded as an unimportant realm, but that it is not so has been amply proved by Nyaika. The lowest note of one per second is seldom intentionally employed even in beating time, although Wagner once introduced it by a drum-beat, but he soon afterwards discarded it. But at about one and a half per second these lower notes come in for their direct share of rhythmical effect. And yet, insensibly to the player, or the orchestra, there is a beating of slightly increased emphasis upon the first note of every third, fourth, or eighth measure, where it was not intended that there should be such an emphasis; and this rhythmical beat is an *undertone* of the twice-per-second beat of the 2nd octave. Everyone is acquainted with the two-four, three-four, six-eight, etc., time in music; and every one must have observed the definite accent at the commencement of each bar, and the frequent secondary accents within the same measure; and especially the different degrees of emphasis given to the beginning of different measures, — generally an accentuation upon every second, third or fourth bar much louder than the accent upon the other bars. These accents become very involved in the longer and more rapidly played musical phrases.

VIDYA-NYAIKA'S 110TH LAW OF SOUND.

"These involved accentuations and time-beatings of music are notes of definite frequency, and definite emotional and physical effect, following the same laws as notes falling within the range of audible musical tones."

VIDYA-NYAIKA'S 111TH LAW OF SOUND.

"These involved accentuations and time-beatings are *notes* sustaining to each other the harmonic and chord relations of 'Harmony and Counterpoint;' and there is a 'Thorough-Base' of accents and time-beatings to be considered in writing music."

VIDYA-NYAIKA'S 112TH LAW OF SOUND.

"These accents and time-beatings not only sustain harmonic and chord relations to each other, but must sustain such relations to the notes of the melody to which they are attached; and there is a science of Thorough-Base which will enable us to write proper time-beatings and rhythms to any given melody and harmony."

VIDYA-NYAIKA'S 113TH LAW OF SOUND.

"When these accentuations, time-beatings and rhythms are changed, in the course of a musical performance, to other accents and rhythms, this change must take place through definite cadences and progressions, according to the laws of modulation from one key to another; and there are 'keys' of accent and rhythm, as well as of the audible musical notes."

VIDYA-NYAIKA'S 114TH LAW OF SOUND.

"The progressive relation of the rhythm, and accent-phases, with the progressive relations of the melody, and harmony-phases, determine the true nature of musical phrases."

If the great masters of music had known these laws, there would not have been so much poor and indefinite phrasing; and there would not have been so many otherwise fine musical ideas spoiled, by attaching to a melody producing a given emotional effect, a rhythm producing a different emotional effect. That there is a science of Counterpoint applicable to "time and rhythm has not even been guessed by our musicians; and the com-

plete ignorance of these true relations, and even ignorance that such relations exist, has injured *all* the musical productions of the past.

The above five laws are new to the reading public, and they are more important than any advancement made in music since the days of Beethoven and Bach. Hitherto there has been no system, art, or rule, by which to compose or regulate the time-beating, accentuation, and rhythms of music, or to adapt them to a given melody or harmony.

It has indeed been known that rhythm is capable of exciting the feelings, for the drum and fife of war-music is little else than rhythm; but it has not been known that these different-time intervals and rhythms are capable of producing physical and emotional effects as definite as the higher notes of the musical gamut. These rhythmical time-beatings and accentuations of music are simply oscillations of slower frequency than those which the ear recognizes as continuous sound; and they directly affect the frequency of the beating of the heart, modify the respiration, and stir up all the emotions corresponding to the red in color. The thrumming of a string, or the tattoo of a hollow shell, and the picking of a tom-tom is the first music which regales the soul of the developing savage; and slowly from that comes the appreciation of the higher and higher notes, until there blossoms upon the tree, the unexpected beauties of Wagner.

VIDYA-NYAIKA'S 145TH LAW OF SOUND.

"There is a *centre* of maximum emotional effect in the gamut of musical audible sounds, and this *centre is traveling upward* toward a higher pitch, as we develop as a race."

Corollary. — "The centre of emotional effect varies with the different races, it being highest with the highest developed, and lower with the less developed."

Corollary. — "The centre of highest emotional effect can be used as a measure of the moral development of the individual: for, according to other laws, "the emotional nature corresponds to the degree of mental and moral structure."

Corollary. — "The proper order of musical culture is that which develops appreciation of the higher notes and harmonics, for that is the direction of development."

The same law is expressed in the Mahopanishada in the following language:

"The order in which the musical faculties develop, with reference to the effect of tones upon the emotions, is from the lower to the higher pitches; and the now unpleasant higher octaves will ultimately become pleasurable as we learn to hear their harmonics; and the lower octaves which are now recognized as sound will become discontinuous notes, and will be known as rhythmical beatings; and thus the gamut of musical tones is ever becoming larger, and the scale of human emotions is ever extending in the same direction as these developing harmonics would indicate." *Mahopanishada*.

Corollary. — "With the development of the musical ability and musical science, the rhythms and time-beatings will be much extended, and become much more complex; and the pitches of the rhythmic domain will extend upwards to the 6th, 7th, and 8th octaves."

Corollary. — "Practice in recognizing the higher pitches will develop the capacity to hear and enjoy the harmonics of higher notes, and this capacity will make them pleasurable."

Corollary. — “Practice in hearing develops structures in the ear which develop new powers.”

Our Readers will do well to listen for the rhythmical accentuation of a piece of well-played music, and to observe the phenomena which we have been discussing. And right here allow me to say that if you value your soul-growth, and whatever sensitiveness to the finer sympathies you may have attained, do not allow yourself to listen to a poorly-played piece of music; for every discord you hear will leave within your mind and soul, a structure which is evil. If mental culture changes the form and shape of the brain, and alters the character of the cerebral fibres; then, *every thought you think leaves a corresponding change*, and every *emotion* produced by a piece of music will *leave a structure* in your brain and in your soul which is more easily placed there than removed. Every discord you hear will put a devil in your heart; and every improperly adapted melody and harmony will leave a wrong disposition where there was formerly a good one. And, above all else, never listen to a piece of music played by one whose moral nature and disposition you do not wish to embody. Experiments made in the interests of the Mahopanishada have conclusively demonstrated that sound is the best of all mediums for the conveyance of the rays of transference from brain to brain; and that the state of intellection which the player is in, will be transferred to the listener and will produce upon him good or evil effects unconscious to himself. It has been shown that when the brain is thinking there emanates from it rays of transference, like the radiation of light from a heated body; and that these rays, falling upon another brain, produce upon it effects called by the association experimenters, sambudhism; and these effects are produced just as the invisible *chemical* rays will precipitate chemical salts from solution; that is, the rays coming from a thinking and feeling brain are invisible, like the rays coming from a body that is not red-hot; and these rays affect the other brain upon which they fall, producing similar states and conditions as those in the brain from which they first came. If the performer be evil and unlovable in nature, his music will poison you. The fact is that musicians are generally quite agreeable people; but this is not always so. Improper training in music will make a good person very bad at heart. To every person there is a natural order of teaching, and if this is not conformed to, bad results will follow. Again, if you listen to a performer, you are apt to open up your sympathies, and make yourself receptive; and this is an opportunity for the conveyance of bad qualities from the player to yourself by the agency of *six* different forces, and as many entirely different methods. You must be just as unwilling to hear music from an impure player, as you would be to drink from an unclean or poisoned vessel.

If you listen to music, be careful regarding these points. In the G R department at the College there will be especial pains taken that the performers shall be worthy of emulation; and that there shall be no bad qualities to be conveyed to the unwary listeners. There will also be careful attention paid to the individual wants, so that a pupil shall not listen to music that will produce structures for which he has not had the *previous* structures necessary to make the new structure safe. It is not wise to hang up delicate and expensive window curtains before the panes of glass are in the windows. We hope our Readers will listen to music played both rapidly and slowly; and observe the rhythmical accentuation of each measure, and the emphasis of the alternate measures. Notice that among these

accentuations there are *secondary* and *tertiary* accentuations going on. These sustain the same relation to each other as do the notes of a chord; and they are the harmonic undertones of a melody, or of the units of the time-rhythm employed. Play a piece and note the rhythm; then play it faster and note the change of the rhythm, and the advent of secondary accents. Does this not satisfy you that the rhythm is an undertone of the melody-notes? Now, as we advance in development, higher and higher notes are ever becoming more and more used for rhythmical purposes, and, therefore, the capacities for rhythmical expression are ever increasing in extent. And *pari passu* with this growth, in the application of the lower octaves, there takes place an extension of the power of appreciating the higher notes, and of recognizing the higher and previously inaudible tones. With this idea in view, you will understand what is meant by the centre of emotional effect, and its upward travel as we develop. You will also see how it is that the musical gamut is being constantly extended. The rhythmic domain extends, as has been said before, two notes above the beginning of the 5th octave. From there, to two notes above the 17th octave, which comprises 12 octaves, is what we will call the musical domain. Preyer places the lower limit of hearing at 16 oscillations per second; and some experimenters place the upper limit at 65000; this makes exactly twelve octaves. Now it is interesting to note that experimenters who hear 18 as the lowest note, place the upper limit at about 80,000 per second, as has been recently done by an experimenter in the Alchemopus. This not only shows the difference of ears, but it goes to further prove the laws previously given. 18 is one musical interval above the first note of the 5th octave, as determined by the rule given in the "Questions and Answers." One eighth of 16 is 2, which added to 16 equals 18. One eighth of 65535 is 8192, which added to the 17th octave makes 73728 as the next note above, lacking almost an entire note (6272) of 80000; showing that with the extension of the *lower limit* of hearing one note, the *upper limit* has extended almost *two* notes.

The lowest note of a 7 1-3 octave piano is about 27 1-2 oscillations per second, and that of the highest note about 4230. The higher notes of a piano have but little use, because, as writers upon the subject say, "they have no harmonics." They *have* the harmonics, but we cannot hear them without special culture, and when we cannot hear them, we do not think them pleasant. The lower notes are used chiefly for "their higher harmonics," says another writer. He does not seem to be aware that not to use them would be to destroy the harmonic foundation of the piece, and the chordal basis of melody. Thus the piano ranges from the middle of the 5th octave to a short distance above the 13th. The human voice ranges from 100 to 1000 oscillations per second; that is, from about the middle of the 7th octave to the beginning of the 11th.

There are some insects capable of producing sounds of a pitch equal to the beginning of the 18th octave. There are, therefore, 6 octaves of sound above the highest present limit of the human ears which yet remain to be conquered; that is, three octaves more capable of complete harmonics to every note! The higher octaves of the present instruments are not so ineffective because we cannot hear their harmonics, for the *ear has the capacity to hear* every one of the twelve harmonics of the highest note upon any piano or organ in the world! This is a strange doctrine after every writer upon this subject, and physicist in the land, has expressly and repeatedly

said, over and over again, that the ears cannot detect the harmonics of the upper octaves of the piano, and for this reason that these high notes are extremely unmusical. Now this is not so because the human ear has not the capacity to hear them; but it fails to hear them for another reason, and that reason, known to the Association, enables it to say that its application practically will replace all other instruments. There is one who will, by writing, take advantage of this opportunity, *quoad capax*.

Let us see if this statement be true. The harmonics of a fundamental tone are pitches having a frequency respectively from one to two, to three, to four, etc., to twelve times the fundamental pitch. The first harmonic of 2 is twice two, or 4; the second is three times 2, or 6; the third is four times 2, or 8; the fourth is five times 2, or 10; the fifth is six times two or 12; and so on until the last which is 13 times 2, or 26. By reference to the table you will observe that all the possible harmonics of a note lie between its fundamental note, and a pitch about three and a half octaves above. This computation, remember, is made upon the basis of twelve harmonics; while in existing music, and musical instruments, there are seldom more than six or seven of them heard or manufactured by the instruments. The note at the extreme upper limit of the human hearing is 80000; there are not more than a half dozen in the world, perhaps, who can, after long practice, hear so high a pitch. Atkinson says that persons with average powers of hearing are absolutely deaf to notes above 16000, 12000, and even fewer. He places the extreme limit at 41000. Despretz placed the lower limit at 16, while Helmholtz, the highest of all authorities upon musical matters, claims that the perception of a sound commences at 30 per second, and has a musical value only after it reaches 40: so much for authorities, and differences of ears! A number of authorities, who have recently written upon the general subject, place the extreme limit at 60000. So that 80000 will represent the extreme limit of the present capacity of human ears.

(To be continued.)

IDEALISM.

“If in the dawn of the daylight,
If in the dawn of the spring,
Between life's blue and its gray light,
Joy doth some glad hours bring,

“Hold them not less for their seeming,
Close to them cling for delight,
Though these be but daylight-dreaming
And the rest be but dreams of the night.

“All things but come in a gleam, or
Are bubbles that burst on the stream
Of time, for thou art the dreamer,
And life itself is the dream.”

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

*(Number Eight.)*ART OF TO-DAY. *(Part Second.)*

ART is so closely allied to literature that it will not be amiss to consider, for a moment, the present condition of the latter, with a view to ascertaining if it be not afflicted with the same disease from which art is suffering. The amount of light and comparatively worthless literature, even excluding that of a positively harmful sort, which is published, sold, and read, is far in excess of the demand for our literary monuments, whether they be of the present or of the past. All the librarians bear testimony to this fact by their statements that it is the lighter class of literature which they are perpetually rebinding and replacing, as the books wear out through constant usage. The sensational story, a little "off color" on the side of its morality, or written by a person of notoriously doubtful reputation, is, with regret be it said, the biggest card the publisher of to-day can play upon the literary table. The editors of our magazines, according to their candor, silently testify by their acts, or openly aver, that they publish many an article solely on account of its author's name and reputation and not for the value of the article *per se*. Many repetitions of the joke which, years ago, Mr. James Russell Lowell perpetrated upon his publisher by sending him an anonymous manuscript which he, ignorant of its authorship, condemned in Mr. Lowell's presence as unmitigated nonsense, and to the value of which he suddenly awoke when the joke was explained, — might be made to-day with similar results. Abroad Gautier, Zola, Ouida, Haggard, and the like, are more generally read than Hugo, Eliot, Scott or Dickens. Nor is this all; the readers of the last named authors, I believe, diminish in number each year.

The object of the foregoing is not to attempt to force the Reader, by any logical chain of evidence, into the conviction that art is, at present, and has been for a considerable period, undergoing a general and steady decline, but rather to call to his attention certain facts which are so patent, as, in most cases at least, to be overlooked in the consideration of this question. When a new disease breaks out in a community, the first thing to be ascertained is its cause, and once that knowledge gained, the cause may be removed, and the remedy, if there be any, intelligently applied. Why this decline in art? Never before has the artist had better implements for his work, nor more material from which to gather inspiration. Within the past half a century the laws governing all art have been discovered, and made so generally known that he who runs may read. The ancient artist worked in the dark. He knew that certain things were beautiful, but he did not know why they pleased him, nor the law of art which they obeyed. The poorest art critic of to-day is, or should be, as familiar with the laws of art, as the mechanic is with the details of *his* trade.

The cause of this decline in art is by no means easily ascertained, but it is probable that the artist, the critic, and the general public are all three participants therein. Whether the critic, the artist, or the public, is the most reprehensible for this decline is a question much in dispute. Let us consider for a moment, the attitude of each toward art. The typical art

critic of to-day is totally incompetent to fill the position he occupies. As a general thing he knows little or nothing about art, merely being acquainted with a few of its technical terms, and more or less of its *argot*. Now, — would it were more widely understood, — the *ideal* art critic must also be the ideal artist. No person can give an absolutely faultless critique of any work of art worthy of the name, unless he himself be able to reproduce the same. To state fully *why* this is the case would require a thorough exposition of the effects which art produces on the human mind, together with the causes therefor. Let us consider, however, in passing, this question in reference to a single expressive attribute of art, namely, power. Power, as the term is used in art, has been variously defined as "Ease in force;" "Facility in overcoming obstacles;" and as that which is suggested to the mind by the apparent inadequacy of the means to the end. Whichever of these definitions may be preferred, it is clear that art has no other channel through which it so generally impresses the great mass of humanity as it does through that of power. Power is the brute force of art; and no one is so uncultured as to be incapable of feeling, in some measure, its presence in any work of art. The master in art may, and generally does, — aim all of his subtler effects over the heads of the majority of mankind, but his expressions of power reach even the least cultivated: they may not, of course, be able to adequately judge the *degree* of power expressed, but they invariably feel its *presence*. The *ideal* art critic, however, must be able to measure to a nicety the power of any production he would criticize, and this he can only do by having acquired a perfect appreciation of two things; the means employed, and the difficulties overcome in the result accomplished. As this judgment can only come through the experience he has acquired in the production of some artistic work expressive, in a *similar manner*, of a *like degree* of power, I feel warranted in asserting that the *ideal* critic of any work of art must be able to reproduce that work. I would not be understood to say that the perfect art critic need only have a correct appreciation of ideas of power, — far from it; he must also appreciate ideas of truth, relation, imitation, etc. The following is one of the many illustrations which might be given of ignorance in art criticism. A small collection of pictures, the work of several French impressionists, was placed on exhibition in Boston. The execution of these pictures was faulty; the coloring was as if a fresh palette of paint had been imperfectly stirred together, and applied to the canvas in streaks. From almost every person who entered this gallery there came, the instant these pictures caught the eye, an exclamation of mingled surprise and disgust; and not a few talked as if they felt it a personal outrage that such pictures were allowed on exhibition. One of our optimistic critics, after descanting on the peculiar effect these paintings produced upon the public at large, and stating, for the benefit of those who, if left to themselves, might think otherwise, that they were painted by artists who prided themselves on their ability to reproduce nature with exactness, — advised his readers to haunt the gallery persistently until they learned to like that sort of art. Now, it would seem to me that this critic overlooked two things; first, that a work of art has no business to be an imitation of nature: second, that when the sight of a pseudo-art production gives *pain* to persons of any culture whatsoever, there must assuredly be something wrong with that production. The mission of art is neither to startle with bizarre effects, nor yet to disgust with the prosaic commonplaces of servile imitation.

Another grievous fault with the present system of art criticism is that the critics are influenced more by the name attached to the work of art, than they are by the intrinsic merit of the production. The resultant unjust works a double evil. First, it makes it exceedingly difficult for a young and unknown artist, however great his merit, to secure recognition. Frank Millet, for example, was unable to attract any critical attention whatever, till he conceived the idea of painting a picture of a lady in black sitting on a bright red sofa which was placed against a brilliant, yellow background. When told that the critics would annihilate him, he quietly returned; "They cannot do that without mentioning me, and so far, they have never even done that." The picture was placed on exhibition and "killed" everything within twenty feet of it. The critics were furious; he received from them all the attention he wanted; and, although the reputation thus gained was an unenviable one, the outcome proved the wisdom of his course. The second evil arising from this injustice is that when, by some meritorious work, an artist has obtained recognition, he is forever after considered a life member of the critical admiration society, and it matters little how inferior are his subsequent works, they will be given the full meed of praise. Our pugilists defend their championship belts against all comers: what a pity our artistic contestants could not be educated to the same high conception of justice. If this Utopian scheme of affairs were suddenly to be realized, how many artistic Rip Van Winkles, so long asleep in the cradle of their reputations, would awake to find themselves undone by men who, having a name to win, could not afford to execute "pot-boilers."

The relation which the artist bears to the present condition of art, must, perforce, be an intimate one, and perhaps, in a measure, that of cause to effect. That our artists do not persistently produce the best work of which they are capable is a fact as well known as that our contractors do not always build the best buildings which could be constructed from the plans given them. Once the ambitious period of an artist's career over, and his reputation won, a decline, in the majority of instances, becomes noticeable in the artistic merit of the work executed. The reason is obvious. His early endeavors are direct and sincere, and addressed to the critical few from whom he feels he must win his artistic spurs. He is fully aware, moreover, if he be not the veriest fledgling, — that all the prejudice of which these judges are capable, is directed against him as an untried artist; and so he puts forth his best efforts, and spares no labor to secure their approbation, even in spite of themselves. If he fails, he may, if he has mettle in him, try again in the same manner, or, as has not infrequently been done, he may, failing in their praise, secure their malignant attention by some production, apparently executed in good faith, but which so outrages the artistic taste of these judges as to call down upon his devoted head their critical avalanche. This gives him notoriety; fame is but a step beyond.

If, on the other hand, his work promptly receives the praise it merits, he feels that the degree of Master of Art has been conferred upon him, and will abide with him for life, totally irrespective of the merit of his subsequent work. He has won the goal of fame, which is far along in the race for wealth, and has now nothing to do but push vigorously toward this new goal of Mammon. He no longer works with the sole purpose of pleasing the cultured few, who alone are capable of judging: he caters

to fashion, — for art has its fluctuating fashions as well as dress, and this fashion bears about the same relation to taste, as the modern absurdities of dress do to beauty: — in short, he labors for the pocket's sake, and not the heart's. Here is a case in point. P — is one of the best figure painters in Paris. A few weeks since, meeting this artist's brother, I said; "Why is it that C — (calling him by his given name) no longer paints those excellent pictures by which he first made his reputation?" The answer given was this: "Those he painted for fame: he got it; and now he paints for money." It needs but little perception to see that this disease is epidemic among modern artists. It is for this reason that modern works of art show such a conspicuous lack of *motive*. Is it to be wondered at? The motive which caused their creation was *money*, and the artist lacks the ability, — or the inclination, to publish this in his work. Let us see what this lack of motive means, and how it degrades our art. If you were obliged to ask, after listening to a pseudo-orator for an hour, "Why has he been talking?" you would feel disgusted with him and his discourse. How much deeper should be your disgust for the work of that artist who spends months on a picture which, in the end, is not its own answer to the question, "Why was it painted?" The functions of art are to instruct, convince and move, the last of which is of more importance than either of the other two. What would it have profited Demosthenes had he simply instructed the Greeks that Philip of Macedon was coming down upon them, — nay, had he even convinced them of the certainty of the fact, if in the end they had remained as lethargic as before, and raised no hand in their defense? Would he not have preferred that they should fly to arms ignorant, and unconvinced? To-day, *language* is taking the place of *thought*, and *technique* that of *motive*. Ruskin said; "It must be the part of the judicious critic carefully to distinguish what is language, and what is thought, and to rank and praise pictures chiefly for the latter, considering the former as a totally inferior excellence, and one which cannot be compared with, nor weighed against thought, in any way nor in any degree whatsoever." To-day technique is paramount, and is as much praised if exhibited in the painting of a leper, as it would be if found excellent in the picture of an archangel. Gotthold Ephraim Lessing said; "The Greek artist represented nothing that was not beautiful. Even the vulgarly beautiful, the beauty of inferior types, he copied only incidentally for practice or recreation." Pyreicus, who with the diligence of a Dutch artist, painted dirty workshops, barbers' rooms and kitchen herbs, as if such things were rare or attractive in nature, acquired the surname of "Rhy-parographer," or "dirt painter." A similar name might be applied to many an artist to-day. It is the *motive* in art which moves the observer, and the present lack of it explains, in a great measure, the superiority of that earlier art whose master-pieces seem to have been executed in a divine phrenzy. It is the eagle on the dollar that forms the inspiration of modern art. One cannot, however, be too charitable to those artists, whose poverty and not whose will, consents to their degrading their art for lucre. They must live, and, not being of the chameleon's dish, cannot "eat the air, promise-cramm'd."

The relation which the public bears to the present art status is as close and significant, as it is peculiar and interesting. Fashion, which is perpetually herding the weak and foolish with the ignorant and vicious, has an important influence over the public in matters of art. My Lord Mam-

mon, or my Lady Style patronize that school of landscape art whose paintings make Dame Nature look pale and sickly, as if the sun of seven millenniums had bleached out all the strength of her resplendent colors; and the obedient public promptly taboos every work of art which gives to Nature her full chromatic glory. Stockbroker Wantwit, with fine perception, appreciates all this, and determines to have Nature painted as she is seen, not in washed-out colors, but in full, strong tones, and he patronizes, accordingly, that clique of artists whose hobby is to undercolor Nature, — to see her with a squint which robs her of all her brilliancy. These painters think truth and grandeur are obtained in this manner; and, if skies painted with white, gray, and vermilion, and herbage with greens made from black and chrome yellow, are grander than the pure tones of nature, they doubtless are right. This fashion-whim of art has also its followers, and their name is legion. The public is at fault for demanding works without artistic merit, — for giving its patronage to artists who cannot, or do not, execute good productions. Complain to the theatrical manager that his pieces are trashy effusions, perverting the public taste, and he will tell you that the public demands them, and will have nothing better, and that to improve his programme would be to close his theatre. A similar tale is that of the magazine editor; he also must cater to the public taste or stop his presses; and so it runs throughout all literature and all art; and so this condition, — since society cannot climb heavenward by a descent however slow, — will continue to grow worse until its cause is traced home and annihilated.

The present decadence of art, then, is chiefly the result of perverted taste on the part of the general public, and it may not be impossible to find a reason for this perversion, which, although world-wide, is most strongly felt in this country. It is only the wealthy of any country who are able to purchase artistic master-pieces. It follows naturally then, that the aim of the artist will be to hit the taste of this wealth, while that of the general public, bound up in fashion, will be to imitate it. Wealth then, for good or for evil, controls the art masters, and, through their works by the aid of fashion, the general taste of the public, except in those rare cases, where, by some play of fortune, the artist or his work becomes famous or notorious without its aid.

With this fact in mind, the gauging of the artistic taste of the wealthy class becomes a matter of the greatest importance. It has been said regarding this country, that it is but three generations from shirt sleeves to shirt sleeves. In these days of stock gambling, and its concomitant rapid accumulation and dissipation of wealth, the acts of donning and doffing the coat are often accomplished in less than a single generation. By a clever invention, a happy forecast of the market, or a shrewd manipulation of stocks, riches may be accumulated in a few hours.

This is in reality a "fast age," and it is to this hurry and turmoil that we must trace the art decline. The great knots of wealth in the American social web of to-day, although perpetually being tied and untied, are, for the most part, the possessions of those who, but a few years since, were in the humblest walks of life, where, by the very necessity of obtaining bread they were deprived of the time and means essential to arriving at any fair degree of culture. Suddenly they became rich, and desired palatial residences adorned with works of art. In the theatre this class of people would applaud the rant of the drama: in the picture-gallery they applaud

and purchase the "ranting" canvas: in the concert-hall they will have, for the most part, only a faulty appreciation of melody: in the sculptor's studio they will select a statue for its size and attitude, or for the sentiment it is SAID to express. Bearing, grace, symmetry, and expression will not be likely to influence their choice. Having riches, this class will become a fashion authority, and be imitated: perhaps some member thereof may also desire to lead in literature. If so, he may write an article for publication, and request his editor to draw on him for whatever he considers a fair charge for the space it occupies. These articles, paid for as if advertisements, are read by an innocent public that considers them editorial purchases rather than sales. The vender is on the wrong side of the transaction, that is all. To the class of people who obtain their riches hastily, there are, of course, some exceptions in the way of men who grind long and patiently at the commercial machine. The attention of such men has run solely in the mercantile channel, till the only pictures that move them are greenbacks, and the only music that enchants them, the ring of true gold. To them the super-material is chimerical, — the vision of an ill-balanced mind. As well might they be beggars, so far as culture is concerned. They cannot, of course, appreciate an art masterpiece; and, if they patronize art at all, they will be most attracted by inferior productions expressive only of the material world in which they exclusively live. These are the men who are perpetually crying to the artistic aspirant, in the language of Skrooge, "You'd better do some'at useful." To them, and their parasites, art is an intangible, sentimental nothing, rather than the great educator of mankind, the corrector of morals, the path to heaven through the portal of beauty.

In America then, the art of to-day is suffering a decline because the *wealth* which alone can *buy*, is not *vested* in the hands of *culture* which alone can *properly select*. This erects false models of perfection, and the wealth does not remain stationary long enough for education to eradicate these false conceptions. In foreign countries, where art is at a higher level, it will be seen that these fluctuations of wealth, while they exist in a degree sufficient to account for the decline which foreign art has sustained, are by no means as general as in America. In England, for example, owing to the law governing the inheritance of property, a fortune may be kept together for centuries, giving its possessor and his heirs every opportunity for culture, and an intelligent patronage of the arts.

He would justly be accounted a poor physician who, after diagnosing his patient's case, left him to perish without further effort to save him. To suggest, however, a remedy for the evils I have mentioned, is no easy task, yet it will be seen that anything which will make the critic more *capable* and more *honest*; which will relieve the artist from the *necessity* of prostituting his genius in the execution of "pot-boilers"; which will establish in the public mind a just estimate of the *value* of art, and teach the people to know art when they see it; which will prevent fashion from multiplying worthless or mediocre works; which will enable the public caterers, literary or dramatic, to place before their patrons a wholesome diet, — in short, anything which will revive our diseased arts, and quicken them to a healthy vigor, will be a boon to mankind, and a *blow in the cause in which souls are involved*.

We need an association of artists, honest and capable, who shall judge artistic works by their merit, and make their judgment known. Such a

society might make itself a bulwark against which mocking fashion, and ignorant poor taste should dash themselves to pieces. Fashion is a thing of the moment, *art a thing of eternity.*

"All passes, — Art alone
Enduring stays to us;
The Bust outlasts the throne —
The Coin, Tiberius."

There is no reason why the aspirant for histrionic honors should not pass an examination, as well as the would-be minister or lawyer. The great thing to be striven for is to educate the public till it shall slough off this absurd notion that art is not real, and the opinion that its votaries are idlers, and awake to the realization that art is one of the most tangible and real things of existence. "Every genuine work of art," says a great author, "has as much reason for being as the earth and the sun." Art is the record of God in man, and a master-piece of painting is religion on canvas. Let the world learn that the tinkle of its coin, the tickets on its goods, and its trade words are not the open sesame to the great beyond. "The contemplation," says Emerson, "of a great work of art draws us into a state of mind which may be called religious. It conspires with all exalted sentiments. Without the great arts which speak to the sense of beauty, a man seems to me a poor, naked, shivering creature."

CONSCIENCE.

As northward points the needle,
The mariner to guide,
When angry is the Ocean,
And heavy rolls the tide ;

So is the voice of Conscience
My guiding light within,
When evil thoughts and passions
Are tempting me to sin.

In times of great temptation,
That come so unawares
In doubts and difficulties
That weave so many snares,

How often would we falter,
Our steps how often stray,
If Conscience did not warn us
To keep the narrow way.

O God, of all the blessings
Thou hast on us bestowed,
To guide us on our journey
Along life's rugged road,

The sacred voice of Conscience,
That pure and holy light,
Does more than all the others
To lead our lives aright !

EDGAR C. POORE.

ANSWERS TO QUESTIONS ON THE "SOUND-ARTICLES."

BY THE REPRESENTATIVE OF VIDYA-NYAIKA.

A NUMBER of questions have been asked, both orally and by correspondence, regarding certain points in the articles upon sound, and regarding the ultimate practical application of these principles. "In the July ESOTERIC you say something to the effect that in 1859 the concert-pitch of middle "A" was placed at 437.5 vibrations per second; and that since that time the pitch has been gradually rising. Is this correct? I have supposed that the later concert-pitch was about one-third of a tone lower than the old: I have not mentioned this before, because I thought you must be right, and I now think I must have misconceived your meaning. K."

Upon the authority of an article in a recent popular encyclopedia, I was induced to make an examination of certain statistics regarding this point, because its truth or falsity very materially affected the method of the application of the laws of sound to the needs of moral culture. The general law that the upper limit of human hearing is gradually rising, and that the human heart is gradually becoming more and more susceptible to the influence of the higher notes, and the higher harmonics of these notes, is in nowise affected by the truth or falsity of this statement, for this gradual rise is accompanied by fluctuations *above* and *below* the medial line of ascent. And any one period of several hundred years may be in either one of the two phases. In Pietro Blasero's "Theory of Sound, and its Relation to Music," the statement is made that in Paris, in A. D. 1700 "A-5" ("A" of the fifth octave) registered 405 oscillations per second; at a later period it was 425; in 1855 it was 440; in 1857 it was 448; and later measurements show it to be several oscillations higher.

In 1859 the International Commission established "A-5" to be 437.5 oscillations per second; and its use is compulsory in all the musical establishments in France, and a standard fork has been deposited in the archives of the Conservatory of Music. Each country had a standard fork which represented its concert-pitch, and this was a source of much annoyance, which led to the appointment of the French commission. 437.5 double vibrations per second corresponds to the note "La" in the treble stave.

In England the Society of Arts appointed a committee for a like purpose, and they settled upon 528 for the "C" of the treble stave; and this standard is exactly the same as that adopted in Stuttgart in 1834 which makes 440 for "A." In making measurement of pitches, there has not been sufficient attention given to the effect of temperature; for a tuning fork which makes 437.5 oscillations per second during the cold of winter, will be apt to make from 20 to 50 less in the summer: each degree centigrade lowers the pitch of a fork .05643569 of its entire number of oscillations.

In Atkinson's edition of Ganot's Physics I find the statement, "It has been for some years remarked that, not only has the pitch of the tuning-fork been getting higher in the large theaters of Europe, but also that it is not the same in London, Paris, Berlin, Vienna, Milan, etc." This attempt to settle the matter by legislation is amusing to one who knows the laws of musical development; as well attempt to legislate a standard of artistic taste for the various degrees of human development. In the best American instruments middle "C" has generally about 270 oscillations per second,—that is, "double-oscillations," to allow for the

French way of saying it; in German instruments it has 264; while the French *legal* standard is 261.

Interesting facts relating to this subject may be found in Helmholtz' "Ton-Empfindungen," and a close study of the subject, apart from authorities, will soon convince anyone of the fact that the capacity of the ear to recognize the higher tones is developing in the human species.

THE TRUE METHOD OF ACQUIRING KNOWLEDGE.

In learning a subject we naturally follow the order in which the human race has learned the same subject. It is, I believe, to Mr. Herbert Spencer that we owe the demonstration of the educational law that the best order in which to learn a subject is the order in which the race, as a whole learned it. To make this law universally true, it must be modified to suit the conditions of different orders of development. But to illustrate the present subject, it will suffice to call attention to the fact that, in learning a new subject, we are apt to find those parts most difficult which the human race learned last in the natural order of its progress; and that when we find ourselves slowly acquiring new knowledge or power, the order of that acquisition will generally be the order in which that knowledge has accumulated.

Now there are no exceptions to the fact that a musical novice fails to hear and appreciate all those higher notes which he can hear after several years practice; and, if this practice leads to an appreciation of the higher pitches, will not this power soon become the inheritance of the children of those who practise? The longer we listen to music for the emotional effect which it may have upon us, the more will we feel the influence of those more delicate shades of the higher harmonics which we at first either do not hear, or do not appreciate; and, if this individual development is possible, and is at present going on all around us, will it not in time effect a gradual rise in the limits of the ears of the race?

The fact that the lower races have not such an extended scope of hearing as the higher ones; and the fact that their music is much simpler, and less dependent upon the *timbre* and tone-quality of their instruments, also proves the law. The fact is, we should not only endeavor to extend the limits of the hearing, but to extend our knowledge of the influence of the higher harmonics upon ourselves. This is one of the laws by which the musical, evolutionary development of the pupil is estimated, and by which his or her proper culture is regulated. Thus, the leader of the musical department of the Art-Course will, in applying the musical methods of culture to the G R departments, be required to estimate the grade of musical development of each pupil before establishing the individual curriculum for that pupil; and to do this he must have access to the tables of the "cycles of musical growth," and to the other characteristics; and then he will never attempt to train a pupil beyond his natural powers; but will confine his work to the development of those natural powers, and will thus always succeed in doing the pupil good.

One cannot long entertain the finer and higher shades of emotion without becoming better, and more sympathetic; and to know the only *order* in which this can be accomplished is the function of the laws relating to the gradual rise in the capacity of the ear to appreciate the higher pitches and harmonics. Not only must the ear be able to hear these notes, but the heart must be educated to feel their natural influence; and, by constant

and varied repetition, these new emotions must be caused to affect the normal growth of these organs.

"How long are these articles going to be continued, and what use are we to make of them?"

The present use of the articles is that of general education in the principles of one of the natural forces, and the teaching of hitherto untaught facts and laws regarding the same. It is the more immediate purpose of these articles to draw together those who are best fitted to pursue the higher studies in the same line. We do not expect to find many; but we expect the articles will elicit coöperation from those who are constrained by their inner guidance to further prosecute their studies. Some will enter the experimental department and, from their own investigations, build a platform upon which to stand for further work. Some will, under the higher guidance, assimilate the *principles* of the *underlying* work, and will associate themselves with some of the present departments of the G R work; others will wait until, at the Laboratory of the Esoteric College they can, under able guidance, prosecute their studies. Remember it is those who DO, and not those who *intend to do*, that will receive the benefits of the higher course: for the practical application will be found only in the G R departments.

The No. 1 department will take shape at the location of the College some time this autumn, as nearly during the month of October as conditions and guidance will allow. A great work does not always commence with a public ovation, or hundreds of pupils; the real times of great events are not easily discernible to those who do not watch from their interior consciousness.*

A few earnest men, like the leader of the Esoteric Movement, filled with the import and possibilities of the time, always commence these undertakings in the quiet of their own thought. Slowly a few adherents put their lives into the work, a start is made, and the seed is sown which slowly and surely grows until the "time of the season," when it fills all the air with its healing perfume. The roots have been at work underground and unseen — the leafless stem has not attracted much attention, and now that the clear sunlight of a favorable time vivifies every fibre, it suddenly shoots forth leaves, and blossoms, and fruit.

The "Sound-Articles" have been preliminary to others which will be commenced in THE ESOTERIC, as soon as instructions are being given at the College. If the higher ones are willing, and if the favorable cyclic conditions are obtained, that time will come not far from October of the present year. Matters over which we have no control will regulate not only the *times* but the *subjects* of these articles.

ACQUIREMENT OF TONE-POWERS.

The practical methods of acquiring the tone-powers, and of producing growth of various kinds by the proper use of tones and music, will, in due time, be exhibited. It is well to remark that these methods are not merely theoretical, but the outcome of much experimental study upon the results obtained with pupils. The Buddhist, in repeating the sacred word "OM," and the eastern devotees in singing their mantras, chants, and invocations, more nearly discovered a physical law than they were aware. That they did not know of the law is evident from the fact that they violated nearly every principle of that law in their methods of pronouncing the name, and singing their mantras.

* This article was written in September.

We frequently hear people talking about the wonderful chemical knowledge of the alchemists ; but when we read their works we find them ignorant of the simplest chemical laws, and guilty of resorting to the most useless methods for accomplishing simple chemical unions. We often hear it said that they were adepts in the use of electricity ; and, at the same time, we are told from their own language how wise they were ; and this language displays, not only a profound ignorance of electrical laws, but of the simplest facts. When the savant, who claims wisdom in matters electrical, tells us that the juice and flavor of the onion will deprive the magnet of its properties, we must conclude either that he had never tried the experiment, and was entirely ignorant of the behavior of magnets, or that he was attempting to deceive. And so it is when we hear about the wonderful knowledge of those who are noted for their *contempt of scientific investigation*, and who insist upon it that they have *better* methods of finding out the truth than by *observation and investigation*; and who claim superior knowledge of matters devotional and spiritual, while, at the same time, they are practising methods directly antagonistic to demonstrable laws, and contradictory to the most easily observable facts.

RELATIONS OF TONES TO EMOTIONS AND CULTURE.

There is a causative relation between tones and emotions, and between these and natural growth ; and the violation of these laws produces exactly such decided failures as are exhibited in the eastern culture. Tones produce structures more rapidly than do ideas, in the majority of people. There are few, indeed, whose emotions are not rendered more intense by song, or by the pronunciation of words. There are none in whom a sublime feeling is not augmented by the simultaneous production of a deeply majestic tone. You may *think* over a pathetic incident with a certain degree of feeling, but, the moment you begin to *speak* of the matter, you feel more deeply and acutely than before, and, if you try to *express* that feeling in the *intonation* of the voice, you will be almost certain to shed tears. To speak in a cheerful tone will add to the cheerfulness of your feelings ; and so, in general, the proper tone and attitude will augment the feeling corresponding therewith, while an improper tone, improperly repeated, will interfere with that condition.

ETHICAL SIGNIFICANCE OF SYMPATHY.

Now, a feeling and a sympathy is a *moral condition*, and rapidly produces *structural growth* in the body and the soul of the person who indulges in it. If these tones do not *properly* augment the feeling intended, then there will be produced discordant effects upon those feelings, and *wrong structures* will result. To repeat a word, or a series of words, for the production of certain effects upon ourselves or upon others, or for the maintenance of a certain mental or moral condition, is indeed a most serious matter ; for whether you do it correctly or not, great and definite results will always accrue. Not only will the *tones* of the voice produce definite growths in the mind and soul, but the *emotional effects* of these tones will produce definite growths. The *rhythms* of the voice will also produce growths, and if these three series of growths do not harmonize with each other, and with the needs of the mind and soul, then there will be produced a very abnormal growth, and nothing is more lamentable than the acquisition of a wrong structure, since to ungrow a structure means that you must go back in the scale of evolution and begin anew.

(TO BE CONTINUED.)

BEAUTIFUL THOUGHTS.

BEAUTIFUL thoughts in this book we give,
To teach all people how to live ;
Beautiful thoughts of light and love,
Come to us only from above.

Beautiful thoughts of God and good,
Will fill the soul with richest food:
Where Joy, Peace, and Love abound,
And happiness is ever found.

Beautiful thoughts at eventide,
Will help to throw all care aside.
Beautiful thoughts of prayer and praise,
Will give to all more happy days.

Beautiful thoughts of heaven above,
Beautiful thoughts of God's great love :
Beautiful thoughts on earth abound,
Beautiful thoughts where rest is found.

MINNIE STODDARD.

FORCES OF DISCORD.

THE theory of the ancient Greeks that every one had his demons or guardian spirits is true. Everyone is accompanied by a band of good and evil influences, and these influences affect or act on him mostly through other people through whom they are manifested. Thus, a band of demoniac spirits cannot torture a person directly, but, by acting on other persons whom they can influence, they cause them to torture those they hate in various ways. They transfer to their mind, by some occult sympathy, the disagreeable things they want said, or inflame them to the injurious acts they wish done. They can only influence those who are subject to their influence. If there were no people who had evil dispositions, animosities or antagonisms, evil spirits could have no agents to carry out their designs.

People who are puffed up with self-conceit, and who live principally to magnify themselves at the expense of other people, always attract a band of these demoniac influences to themselves, and they invariably attribute them to the parties they injure. This is how these demons exert a psychological influence over those they control. They throw an aura of illusion over their eyes which makes them see their own crimes in other people whom they think evil and persecute. All the religious persecutions, and all other crimes of humanity against innocent or unfortunate people, are instigated in this way, the demons often making the persecutors believe that they are serving God by committing crimes, either in act or thought, against their fellows.

These demoniac influences often act upon the minds of good people by creating wrong suspicions and distrust, thus separating friends and lovers, and working heart-burnings and incalculable injury. They always aim to create discord among those working in a good cause. They always work by lying, and by deceiving in every possible way. On the one hand they will create distrust and suspicion regarding an innocent and honest person, and on the other they will endeavor to induce us to put confidence

in those who are not trustworthy. Either way they accomplish their object, because, if they can induce one to put confidence in an unworthy person to his loss, they will use this experience as an argument to prevent him from putting confidence in those who are worthy. Those who are *illuminati*, and read human nature correctly, can correctly discern spirits. As a man is in his character and nature, so are the communities of spirits that inhabit him and are manifested through him. People who are weak, either in intellect or intuition are always liable to be outwitted and victimized by spirits better informed than themselves: while people who are puffed up with self-conceit, as well as those who are deficient in moral sensitiveness, are mere hobby-horses for evil and ambitious spirits to ride. Self-conceit is in itself caused by deficiency of moral sensitiveness, a form of dishonesty which refuses to give others credit for any good that they do, or any good motive that may move them. On the other hand, the good spirits who inhabit people, or accompany them, labor for expression of the good, instead of expression of the evil. But no good spirit can have any effect on, or influence over people who are *utterly selfish*.

Selfishness is manifested in many ways not generally understood. In material things it is manifested in the desire to get all the wealth of the earth and to enslave and starve those who are poor. Its intellectual and spiritual manifestation is in opinionativeness and self-conceit, or a desire to monopolize the credit of all knowledge and truth, and dole these latter out to other people as authoritative dogmas which they must swallow or be damned; no matter whether people have any use for them or not, and no matter whether they apply to the needs of the people or not. Whether these guiding forces are individual spiritual intelligences, or whether they are thought-forces, or universal currents of attraction and repulsion in human nature does not make any difference; their effects are visible in the inharmonies and discords of society. Their effects are peculiarly visible in the character and conduct of most of those who set themselves up as social reformers and spiritual teachers, and guiding lights for the world. The various labor reform factions spend most of their energies in trying to demolish one another, each faction having a small portion of the truth. There is an excuse for them on account of their limited intelligence, but spiritual teachers who ought to know better, seem to act just the same. If they don't antagonize one another openly, they do it occultly, and there is no real sympathy among them. Real progress can only be made by some leaders coming to the front who will work purely for unity and the good of humanity, instead of occultly working to magnify themselves.

ALONZO.

OUR GOAL.

THIS, this, is our material goal;
 The fitness that we crave.
 Lead heaven through all thy form, thou soul!
 God claims it, not the grave.

One man draws death from natural ill,
 And vanishes from time,
 With life, another may refill,
 And so renew the prime.

ESOTERIC TALKS.

BY J. VINCENT TAYLOR.

The Anteriority of the Globe, and Present Mundane Intelligence of the World.*

A VERY striking caption to employ, we admit: but as Theosophy naturally takes up the problems of the age where Theology is compelled to avoid them for want of precedents and demonstrations, or of authorities for guidance, we are at liberty to assist the latter, which, in its highest state of perfection is only one of the original steps to the portal of the great temple of human wisdom in which men, by careful self-government and constant contemplation, arrive at universal knowledge peculiar to the universe of worlds without end, and in which each of us may experience a psychological sense of being that connects us with the great beyond in space.

We live in an age when the truly advancing mind, making progress in the culture of intelligent, celestial, mental endowment, must step over the lines and landmarks of Theology to traverse, with Theosophy, the boundless realms of universal truths within the intellectual grasp of him or her who prayerfully and consistently passes over, or through, the Chinese wall of the first, to conscientiously traverse the beautiful valleys, hills, and mountains of sublime thought incidental to the other.

Especially is this true of an age of human study, wherein thousands of men and women, advancing in the paths of individual contemplation, now and then reach those singular points of practical, mental rejection where, sometimes taken by surprise by phenomenal experiences, they find themselves asking of the intelligence within, and of the boundless phenomena without:

COULD THIS GLOBE HAVE BEEN AN INHABITED SCENE OF ACTIVITY, OR COULD ANY FACTOR OF HUMAN INTELLIGENCE NOW ENJOYED BY US HAVE EVER BEFORE EXISTED IN THE UNIVERSE, PRIOR TO THE CREATION AND SPREAD OF THE ADAMITE RACES OCCUPYING THE GLOBE AT THIS DATE?

This is an *Esoteric* problem with which Theology will tell you it has had nothing to do, because it possesses no authority, precedent, or guide with which to attempt its solution. This has left open a breach for the agnostic, infidel, atheist, and scoffer; but only for a season, in which Theosophy has been taking form prior to a safe and irrefutable solution. First, by way of correct speculations, which lead up to positive, practical demonstrations from which are evolved eternal, universal truths for mankind. The question thus introduced to you must sooner or later occupy the attention of the teachers and students of every civilized land; for the time is not far distant when, having developed mechanical science to the fullest, the arts of the time and age must reach up into the universe of things from which they will bring back new truth, and demonstrable facts, with every succeeding generation, until Mother Earth and her children shall live in the universe, as a practical member of the great family of worlds, by mental contact, and possibly physical too.

*Existence in the universe prior to the commencement of the history of man in present form and place.

But for all that, the question is one of which we feel sure the persistent and practical Theosophist of advanced erudition can begin to study and comprehend the true *esoteric* basis at an early date. Of course the double interrogation embraces in its scope a grand and sublime realm of human thought and study, though, perhaps, just at this precise date, it may fall short of that share of general attention which should be given to it, because it leads the internal parts of our being to search for, to realize, and, to daily experience, a close, cosmic affinity with other worlds, and other beings in the boundless universe of countless creations around the globe in limitless space.

In fact, it is possible that even many advanced Theosophists, at the first introduction of this subject matter to mankind in its broadest sense, may fail to catch the early glimpse of what is possible in the scope of reflection incidental to mental progress in this direction; because it carries the mind back behind the barriers of ancient history, as well as guides it beyond the veil of recognized Theological ramparts to truths in circumstantial evidence found in the harmonies of creation itself. You see, in almost every school of advanced thought, there are to be found as many standards, or grades of human intelligence to-day, as there have always been in the varying processes of evolutionary progress which characterize a common advancement from lower to higher grades of general knowledge.

For all that, we hope not to have repeated in this labor of love the failure of the great humorist who, flattered by previous experience, just before giving a lecture to a promising and appreciative audience, was informed of the presence of an old gentleman seated in front of him, who had not been known for a long time to *evince emotion* of any kind whatsoever. The great humorist was sure of his ability to make a change in the man. He smiled, and proceeded to make use of every effort of which he could think, extending the same, most industriously, over the remarkable period of two hours, keeping his audience full of emotion; but all in vain was that great effort in so far as the old gentleman was concerned. Others laughed, applauded, or became grave according to the language employed in moving them, while *he* sat through it all like an Egyptian sphynx carved in stone. After the closing scene, the lecturer, deeply concerned at his failure to strike the veins of emotional excitement in the man asked of a friend:

“Why, what was the *matter with that man?*”

“Ahem,” said his friend, “*he is deaf, dumb, and blind!*”

The great humorist left the platform in a hurry. The whole thing had been pre-arranged, and his effort pronounced a failure, in so far as the *non-emotional* man was concerned.

Now, without any attempt at amphibiology in any form or shape, and perhaps occasionally failing to touch with force the dormant emotions of a given class or individual, we will, so far as space and time will allow, give the subject a thorough treatment. You see, we are about to travel over histories; to call attention to facts, as well as to place before the map of human intelligence a set of Theosophical ideas not always in favor with the great, common mind of men, but to which it *must be attracted*, at the earliest possible date, with all the winning courtesies of demonstrative language at the command of scholarly teachers.

It is very true that we may *seemingly* approach the boundary lines of legitimate expression in the formation and statement of ideas pertaining to this problem, and that here and there they may either accidentally carry

an air of fictitious incredibility on the one hand, or give various parts of this labor a momentary background of romance on the other; yet, so assured are we of the sterling quality of truth contained in our work, like the life-blood running through the veins of a healthy human system, that *we know* our conjectures, statements and deductions, will be proved to have been honest, timely, and correct in spirit, as the years, and evolution of coming centuries speed humanity through the intricate labyrinth of the great future. But first, let us explain to the uninstructed:—

TWO MYSTERIOUS WORDS.

Just here, we find it necessary to be very explicit, because we have no desire to be condemned as guilty of antiphrasis — “or of the use of words in a sense opposite to their *true* or hidden sense.” The two words in question are “*esoteric*” and “*exoteric*,” which were greatly in vogue in the palmy days of ancient Egyptian priests, and of the Persian Magi; and which are none the less effectual in the present age, though never employed or sounded within ear-shot of the vulgar mind. Formerly we gave them a religious application only; but now, we must extend the scope of activity peculiar to both, because they are capable of application in the activities of a religious, social, or political, as well as scientific system; hence in common language the “*esoteric*” sense of a religious revival, a political movement, or a diplomatic innovation — is the veiled principle or thing desired to be obtained in religious circles — the secret, individual or party ends sought in politics; the unveiled truisms of science, for the time kept in abeyance for lack of practical means of demonstration; the secret truths concerning a social system which none are willing to openly attack, — since to do so, would be to be openly at war with the foibles, harmless(?) habits, or fashions of privileged classes. The word applies to what *was*, *is*, and *may be* secret in every kind of written and oral philosophy.

On the other hand, the word “*exoteric*” is the *popular* sense of a law, a religion, a scientific theory, or of political economy, made known to the public, and capable of practical demonstration in every department of life. These two words, properly understood, will simplify, to the general mind, much that has heretofore been inadequately understood, because, in religion and science at least, the *FIRST* is an element in philosophy, and the theory of what *may* be thought or conjectured, but is not expressed — of what *may* be surmised or dreamed of, but never detailed in point, because of the absence of the necessary means to prove things from actual practical demonstration. But in the *SECOND*, you have that sense of things or laws called the “popular sense,” because it is known, capable of proof, of being said, taught, or made known to mankind at large. But going farther, there is a vastly more liberal elucidation of the word “*esoteric*,” as applied to the whole range of its possible acceptation in conjunction with religion, science, and philosophy on the one hand, and the politics of individuals, and diplomacy of nations, on the other; for, in the first set of cases, it may be a law by the accidental want of practical means to demonstrate positive knowledge; while in the second set we have abundant reason to presume that it is the creature of *design* more than anything else. This little explanation was due to one and all before we could proceed, as we are about to open the “*esoteric*” veins of both religion and science, so as to give them an “*exoteric*” popular flow into the bowl of public opinion. True, we may be somewhat startling here and there, but as the stream flows

onward, it will represent nothing but wholesome universal and mundane truth combined. To proceed, then :

DID THE GLOBE HAVE A HISTORY PRIOR TO THE CREATION AND
SPREAD OF THE ADAMITE RACES ?

Undoubtedly our globe had, and still retains a history peculiar to itself, and identical with ages in eternity prior to the creation and spread of the Adamite races. Others may doubt the necessity of proving and understanding the possibility of such a thing, but we do not ; because we are very confident that the future of man will call for a fixed idea from him on this point, from the fact that each generation is continually moving onward from intellectual stages to a new era of universal, psychological life and knowledge,— ever rising into, and ever contemplating the wonders of eternal, boundless space. In discussing themes analogous to matters embraced under our present caption, the old school geologists and astronomers, coupled with ultramontane theologians, could never seem to coincide in opinion on either a possible origin or fixed age of the material world ; hence, for many years, such problems ceased to agitate the pens and intellects of scholars, on account of the controversies which solutions might evoke. True, simple thoughts have occasionally occurred to, and been expressed by, one or two great authors here and there ; but even then, the language employed was so delicate, that it seemed as if such men did not care to plunge into the mystery and seek whence came the material from which dry land was commanded to appear ; or to inquire how came the material (then a possible 500,000,000 human years old) in such a chaotic mass of grim existence. They paused for want of breath, or for lack of ideas, though the universe is full of explanation ; and when they made a move forward, they became sponsors to a series of hypothetical parallels irreconcilable with the train of general intelligence and human calculation ; and so debarred themselves from the honor of pioneering mankind into the realms of eternal wisdom. Yet, for all that, such men of the accidental *esoteric* type, across whose anxious minds such virgin thoughts have now and then flashed like intellectual meteors, seldom turn away from the portals of the universal temple of eternal truth, without a desire to grasp and spread forth the truisms seemingly kept from them, either because they would oppose science to religion, or else because they are afflicted with a species of intellectual timidity peculiar to what is called legitimate hesitation, proving themselves rather a set of mental cowards than intellectual heroes.

“ Thus far shalt thou go, and no farther,” was the mandate of the Supreme Will to the ocean ; but to the intellect of man, in search for universal truth, through one or all the realms of creation, the Great Architect of the wondrous whole has never even so much as said halt ! He has mapped out no limitation to the legitimate extension of human research, and has set no bounds to the height to which it may go ; but, on the contrary, has left every avenue open for inspection, and every sublimity free to the contemplation of finite humanity. If by miscalculation or accident, an erroneous opinion secures a footing in the scientific mind, time and experience will soon eradicate the same, exchanging it for a more correct theory.

Now, in the language of the Bible, “ In the BEGINNING God created the heaven and the earth.” Here, we pause — “ In the BEGINNING ”

strikes us very forcibly as containing more in the *spirit* than is expressed in the letter of the statement. But why place more confidence in this first statement of the Bible than in those of the sacred books of China, the Vedas of India, the Koran of the Mohammedans, the records of Persia, Egypt, or the other works of a like nature treating the same subject? Because, as opposed to each other, they give the same statement in a variety of legendary fiction antagonistical to each other; so much so that, as Moses must have done when confronted with numerous national descriptions of the creation of the globe, we sweep them all aside in the few significant words: "In the beginning God created the heaven and the earth,"—with numerous other stellar wonders at the same time, no doubt. The sense of all that is amply contained in the first verse of the Bible, the same being left, as if it were all that could be authentically offered to the Jews concerning the commencement of our world in space. The record says not a word about the beginning of the universe at large, as do the books of Persia, in the legend of Ormuzd and Ahri-man: hence, the second verse of the first chapter of Genesis is the inaugural description of another age, the two verses treating two different periods of time, viz.: the *first* referring to the beginning of an ancient form of the universe as believed by the learned men of Moses' time, who then believed in a universal history of the world which they could not satisfactorily explain, because both symbolical religion, and judicial astrology taught them of it, and formed the "*esoteric*" element of that which pertained to national life, which I shall have occasion to fairly elucidate as we proceed. The *second*, aptly coming within the scope of human chronology and records, was made applicable only to the history of the world in strict connection with that of mankind.

Here we must contemplate the wonderful length, height, and breadth of eternity embraced in that *first* verse. "IN THE BEGINNING!" What an illimitable succession of eternal ages these three simple words contain! Yet, during some period of them, our earth and its surroundings began; of course the globe did not begin with the whole universe at the same time. The *universal heavens*, beyond the ken of man, began at periods in eternity beyond the knowledge even of archangels themselves, while, of course, to the stellar heavens of one celestial globe quite another construction can be legitimately entertained. In the latter sense alone, if the earth, in any material form, began with the harmony of the celestial globe in which we find ourselves, it may be over 500,000,000 years old.

Of course, there was a beginning to the accumulation of its material in space, but it could not have been the beginning of the universe at the same time, nor does Moses make any effort to leave such an impression upon the future ages of men. But even then, we dare not pause to attempt the discovery of such a stellar beginning. We must be content to leave it with the wisdom of Creative God alone to know the solution of such a problem, HE having declared Himself to be the Alpha and Omega—the beginning and ending of all universal systems in eternity. The very manner of Moses' first statement does not include a specified age for the globe; he could not pretend to specify it, yet he most certainly does leave ample room for conjecture regarding its anteriority, that the rejuvenation of the globe was only a possible recall from chaos, and in its process the repetition of former universal episodes or circumstances, periodically eventuated throughout the duration of a million millions of ages,

during some of the grander epochs of which, it had been inhabited, on various occasions, upon a sublimer or more insignificant scale of grandeur than now.

Moses wisely confined himself to the creation of the animal and vegetable kingdoms, man and woman coming in as the youngest of all mundane creation. Thus we have room to be content in the belief that, though this globe is not eternal in age, in its *present* plan of life and activity, it has an anterior history in the universe unknown to man; that, though the original germ of this world began existence near the beginning of the first universal heaven, according to the first verse in the Bible, it again is made to go through another process of remodeling in the eighth and ninth verses of the same chapter, during the formation of a younger stellar heaven; that in each case, the arranging of the heavens began before the creation, or recall of the earth; that such evidence is ample proof that this globe really has a universal history of her own — unknown to men, though not unknown to God, and other beings in space and light; and that planetary worlds are subject to decay, disruption, and reformation, as well as to growth, in the economy of the universe.

[To be continued.]

PROPORTION

THERE'S poetry in life and its motion,
 There's rhythm and rhyme in its tune,
 There's principle to prove to our notion,
 That all is rule upon rule.

There's harmony in sweet flow'rets chiming,
 There's color, and form, and there's thought;
 There's beautiful speech to the timing,
 For all is rule upon rule.

There's symphony grand in the planets,
 With minor and major chords both;
 There's certainly life in the granites,
 For all is rule upon rule.

There are pages spelled out for our reading,
 With crooked and straight lines and points;
 There's purity gained by those heeding,
 For all is rule upon rule.

There are glorious hues, soft in blending,
 There's music and life in the light;
 There's Infinite Love o'er us bending,
 For all is rule upon rule.

There's the wonderful work of creation,
 There's spirit and matter in one;
 There's Godliness born of each nation,
 For all is rule upon rule.

CLEMENTINE A. PERKINS.

A WORD TO CONTRIBUTORS.

IN presenting thoughts to the Readers, there are four points that should be considered by the author before giving them to the public, viz. ; have you something new, something true, something that can be made plain to the comprehension, and, above all, something useful?

In my past writings I have studied to set forth a line of useful thought in the all-important direction of self-culture, and the exaltation of man and woman above the present level of human life on this planet. THE ESOTERIC was started with this as its prime object, and enough practical thought has been presented during its first two years, to enable the many advanced minds, who were ready to receive and practise the teachings given therein, to enter the realm of "creative thought," and to be qualified to deal with these matters from their own experience, and to express their ideas through the columns of THE ESOTERIC, in a way better adapted to the majority of minds than could the writer; for, while an experience is new and fresh in the mind, one can write about it to much better advantage than one who has passed on far beyond such experiences; and the writings of such, I had hoped, would be sufficient to fill the columns of this magazine.

The only prerequisite for this is for those who are truly interested in making attainments themselves, to earnestly wish to help others through their own experiences, with an active desire to know what would be most useful to those who are in the condition of either looking for, or striving to apply, methods whereby a higher order of life may be obtained.

We only grow as we try to help others. There are many Esoteric students so situated that they can do but little else except to write their thoughts; and if the question be constantly active—as it should be—how and what can I do to gain more knowledge, and greater self-control? then that active desire will constantly be rewarded, and the benefits thus gained, if written out, will make them clearer to your own mind, and thus benefit yourself. If you send them to THE ESOTERIC, *carefully arranged*, with a view to help others who are trying, or to encourage someone to try, then the editor will examine them, and select from the various manuscripts those which he deems most useful; and even if they do not display literary acumen, he will carefully consider the thought, and put it into proper form, *provided* it is so written that he can *gather the idea*. You must, of course, know that many articles will be rejected for want of space, but you, having done the best you could, will be benefited as much as though your article were published. Remember the one essential is something of PRACTICAL VALUE TO THOSE SEEKING A HIGHER ORDER OF LIFE.

Good words and finely arranged utterances are abundant everywhere, but THE ESOTERIC should be the expression of the most advanced and PRACTICAL thought of the age, aiming always toward methods to be applied for the *increase of manhood and womanhood*. The foundation principles have been carefully laid down in "Practical Instruction for Reaching the Highest Goal of Human Attainment." Now, are there not many who have been living the life therein set forth? Have not these persons gained thereby mental power sufficient to enable them to take up the thought where I left it, and give new and valuable thoughts in the same general line? I believe there are many. Volume is not necessary, sometimes a very

few words are of greater value than many volumes. My time, just now, is fully occupied. Do you take hold and continue to make THE ESOTERIC the practical messenger it has so far been, and I will soon take up the pen and help you. The magazine must be the light of the twentieth century, and lead the way to the highest goal of human attainment.

I am your fellow-laborer,

H. E. BUTLER.

THE MOUNT OF INSPIRATION.

UPON Parnassus' brow I stand,
And view with anxious eyes,
The stormy sea of human life,
Whence prayers, like incense, rise.

I gaze upon the angry strife, —
The sordid race for gain, —
While simple precepts Jesus taught,
On Calvary's cross remain.

I look upon the ripening fields
That wait the reaper's hand,
I long to burn the tares of wrongs
That now infest the land.

A city fair, by faith I see,
All built by human hands;
Where Man, for Use and Beauty lives,
And law of love commands.

May I in patience learn to wait,
My daily toil pursue,
Till I a builder may become,
Within that city new.

Here, at Parnassus' sacred shrine
My spirit shall not cease
To call upon the Great First Cause
For reign of earthly peace.

VEGETARIANISM.

I CANNOT, and do not attempt to assail the fact that every stomach is the tomb of something, and I question if even Apollonius himself, with all his wisdom could have drawn a strict and true line between animal and vegetable life. Is it not generally considered that the juices of all fruits and plants contain microscopical forms of animal life the same as pure water? I, of course, would not insist on abstinence from such animal food unless we had ambrosia and nectar, or some other angel food to fill its place.

What I wished, and still wish to insist on, is this. We will never be truly kind to each other, till we cease to be cruel to the animals, and so long as we know, by many excellent experiments, that it is possible to sustain life without animal food — *which at best is only second-hand vegetation*—is it not cruel and unjust for us to take the lives of those animals which are not directly and distinctly dangerous to us? and is it not specially wrong to breed and confine such animals, that they may be sent from city to city

expressly to be killed. I do not believe that war, capital punishment, and kindred curses, will ever cease in so-called "civilization," till we consider our cruel injustice to the various animals around us; and I do believe that, whether we should obtain occult power or not, we would more truly merit the love of ourselves and of each other, if we would follow the creed of Apollonius, and "eat nothing that ever had life."

I hope I am not afraid or ashamed to stand alone in this matter, if it were necessary, but I am pleased to think there is a large and growing party of reformers who agree that we have no right over the lives of the harmless animals. Since allusion has been elsewhere made to what I privately wrote of Mr. Pillsbury, I will quote from a letter I received from him, which may do him more justice than did my brief allusion. The letter is dated Nov. 27, 1887, and from a re-reading of it, I see that I made one or two slight misstatements when I cited certain things from memory. He says:—

"Some seven years ago there appeared to me reasons, weighty, if not many, against human reasoning, and reasonable beings descending to the bloody butchering business of preying upon the brute beasts below them to sustain material, mental, and spiritual existence. And even inordinately and unnaturally fattening them for so monstrous a purpose!

Three or four years later my appetite for fish of every description had so far declined, as to include the whole product of the waters in my bill expurgatorious.

Now, a walk through a market, with its Flesh, Fowl, or Fish, seems a walk among corpses! and to devour them would be to me a type of cannibalism worthy only of the remotest South Sea Islanders.

For eggs, I have no fondness unless in custards or pies, though I do sometimes eat them when set before me. Underground vegetables, I have also abandoned, but not others.

More than forty years ago my old and excellent friend, Mr. A. Bronson Alcott answered my question, what shall we eat? with this, "eat the sun-beams."

In the grains and fruits I do now eat them, and happy for me, as I now believe, would it have been had I heeded the counsel of "the wise sage of Concord" from the hour it was given. I know that it would have been well for me in body, soul, and spirit.

Nor do I believe the human race can ever be redeemed and regenerated up to its divine estate until even a good while after it has ceased to mingle the blood and life of brute beasts, birds, and fish with its own mental, moral, and spiritual being. And when shall we be ready to even commence the conquest?

I do not believe we shall ever know the perfection of bodily health, muscular strength, nor personal beauty; nor certainly of moral and spiritual health, strength, beauty and excellence, till such a victory over animal appetite is adjured. For, in the last analysis, it will be found that the animal appetite, lust, is the secret of the present murderous use of the flesh of fattened brute beasts as a staple article of diet with the human race.

Hastily but sincerely yours,

PARKER PILLSBURY,
Concord, N. H."

Apropos to the above I would quote the following from a letter which I received a few days ago from a very refined lady who is assistant editor

of "The World's Advance Thought" of Portland, Oregon, one of the newest and best reform journals of to-day. Perhaps some will be tempted to say "*Tanto buon, che val niente*," (So good as to be good for nothing); but for me, I am glad to find someone occasionally who, at the risk of being "righteous overmuch" dares to set her soul so strongly against the tide of the times as this shows. She writes:—"The mail just brought me your note and manuscript. I like the article, and shall be very glad to publish it. I agree with you entirely; I do not believe we will ever be very kind to each other until we stop abusing and killing animals. I am very happy to be able to say that I have never eaten animal food of any kind, and I have never knowingly killed anything, not even a fly, bug, or mosquito. I find many people nowadays that entirely abstain from animal food. I do not think the time very distant when all will look with horror upon killing animals for food. We are fast growing."

These may seem extreme views, but even those who think so must admit that it is a refreshing reaction from the cruelty so common on every hand.

A short time ago in E. D. Walker's "Reincarnation"—[Boston, Pub. Lib. No. 1113. 25.] I was very pleased to find these two excellent quotations on this subject from famous authors. Michelet is cited as saying, "That which has saved India and Egypt, through so many misfortunes, and preserved their fertility, is neither the Nile nor the Ganges; it is the respect for animal life by the mild and gentle heart of man." And for Richter I find this "Oh! the beautiful time will, must come, when the beast-loving Brahmin shall dwell in the cold north and make it warmer, when man who now honors humanity shall also begin to spare, and finally to protect, the animated ascending and descending scale of living creatures."

The most of the world's work is done by the herbivorous animals—horses, donkeys, camels, elephants,—and they are also the strongest animals. What carnivorous animal, for example, could root up trees, and grind their limbs and trunks to pulp as the rhinoceros does?

Some athletes have trained on vegetable diet, I believe, and would afterwards use no other. I think it is in "Queen Mab" (Notes) that Shelley, after writing strongly against flesh-food, tells of a sheep that was taught to eat meat on a sea voyage, when other food ran out, and I am sure we could far easier teach ourselves to live wholly on fruits and grains,—for children, it is said, do not often take kindly to meats, when fruits, etc., are at hand;—and I believe I have read that the children born on some of the Arctic islands, where the mothers have only flesh or fish diet, invariably die, and that the population has to be reinforced from the mainland. Terrible too, is the experience of sailors at sea who are too long deprived of vegetable food.

In regard to "the rice-eating Indians and the Italian peasantry, who are forced into practical vegetarianism," I would again refer to Mrs. Kingsford's noble work "The Perfect Way in Diet;—[Esoteric Pub. Co., Boston.] I should hardly consider the Italians and Indians fair samples. I should prefer to cite the porters and water-carriers of Alexandria and other cities of Africa and Asia. Mrs. Kingsford, I think, speaks of some of them carrying two sacks of coffee, weighing from 300 to 400 pounds each,—but read her book where all this is treated in her usual excellent and exhaustive manner. See also this in Emerson's "Man the Reformer." "They were temperance troops. There was neither brandy nor flesh needed to feed them. They conquered Asia, Africa, and Spain on

barley. The Caliph Omar's walking-stick struck more terror into those who saw it than another man's sword. His diet was barley bread, his sauce was salt; and oftentimes, by way of abstinence, he eat his bread without salt. His drink was water. His palace was built of mud, and when he left Medina to go to the conquest of Jerusalem, he rode on a red camel with a wooden platter hanging at his saddle, with a bottle of water, and two sacks, one holding barley, and the other dried fruits."

Very shortly after I began my absolute abstinence from flesh-food, I thought I noticed that my taste was keener and cleaner, and I seemed to relish what I ate more than I had ever before done. I was inclined to think this an hallucination, since I was not especially striving for occult power, or anything of the sort; but about a year ago I was agreeably surprised to find my experience confirmed by this, from the "Springfield Republican."

"As regards the relish of food, it is a well-known fact that a more discriminating taste is acquired by entire abstinence from meat, and, if this be doubted, a trial of a few weeks, even two weeks, will convince the most skeptical that it is not owing to a keener appetite, consequent upon the stoppage of the habitual hearty diet, but that meat really does blunt the taste,—and such a trial will injure no one. Mr. McCrone thinks three weeks a fair trial, and believes that anyone, at the end of that time, will admit that he feels better, and derives more enjoyment from the food he eats, and if continued will be better in every way for it."

This has been almost exactly my experience since Jan. 1, 1888, and if my readers will try absolute abstinence from flesh and fowl for six months, or till they are fully free from all taint or taste of them, I question if they will ever return to such food, even as a matter of enjoyment, to say nothing of that pleasure, which I think all ought to feel at the thought that they are living without shedding the blood of anything to sustain life.

There is another matter also which I wish to touch before I close. It is the killing of animals for sport, ornament, or clothing. Leather for shoes perhaps we need most, but this seems to me now to be obviated by the Dolge Felt Shoes, sold by Daniel Green & Co., of N. Y. If I am correct, Henry Bergh made use of such, or similar shoes, to avoid the use of leather which it cost life to get.

I was very strongly moved by this, which I found in the June number of "Our Dumb Animals" under the very fitting heading, "THE SEALING VESSELS ARE FLOATING HELLS."

"It is estimated that over five hundred thousand seals have been killed this spring off the east and north coast of Newfoundland.

"When frightened or hurt, the seals sob and cry like children in pain, and large tears roll from their dark and pleading eyes.

"Here you behold a heap of seals writhing and crimsoning the ice with their blood,—there you see another lot, while life is not extinguished, stripped of their skin and fat."

Though not yet very old, I regret to say I have eaten, and enjoyed eating, much flesh and fish food, and I also regret to think that I have, in many ways, been very cruel to animals. Now these, with other good reasons, make me anxious to atone for the past, if I can, by preaching and praying for mercy in the future, and that is why, Dear Sir, I hope you will allow these points to be presented in full as I have written them, for what may

not touch one person may move another, as I myself was moved but a short time ago by similar arguments.

The more I think of it, the more fully I feel that we will never be truly kind to each other, till we cease to be cruel to the creatures around us. Cowper well wrote.

"I would not enter on my list of friends,
Though grand with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

HUMANITAS.

A WORD FROM VIDYA-NYAIKA ABOUT THE COLLEGE ESOTERIC.

ORIGIN OF DONATION.

ONE year ago, in the November number of this magazine, there appeared an article from the Scientific Department of the G. N. K. R. entitled "To the 'Awakened,'" in which it was announced that a donation of important industrial and scientific matter had been conditionally made to the Founder of the Esoteric Movement, for the purpose of giving direct aid in the establishment of a Colony and College where, under proper physical, moral and mental *conditions*, there could be given, from the moral stand-point, to his followers and pupils, the higher *education* and *training*.

BY WHOM MADE.

The Association had long been working "unseen and unknown," and had reached a cyclic point where the discreet dissemination of its vast accumulation of new knowledges, laws, and materials became a matter of paramount necessity, in order that it might continue to be the justified recipient of the higher knowledges and methods belonging to the coming Great Cycle of human evolution. This collection, conservation, and judicious dispersion of secret knowledges is a vast responsibility, for nothing can do more harm to the novitiate in matters spiritual, than to display to him the jewels which he has not yet earned, and to place in his hands a slight knowledge of forces and powers which, by development and growth, he has not yet acquired the skill and strength to use. The Association, therefore, is placed between two terrible necessities; it must use its knowledges and facilities for the good of the world, or it will cease to receive from the Omnipotent source; and it must also *guard*, secretly and carefully, those knowledges for which the world is not yet ready; and it must parcel out those knowledges for which the world is ready, among the different orders and degrees of mental and moral evolutionary development, according to their relative capacities to receive, abilities to assimilate, and faithfulness in using. The Association, its three great Branches, and its secret Scientific Department, have worked silently, the members remaining unseen and unknown to the outside world; and they have been the recipients of an order of knowledges belonging to the next Great Cycle, and they are zealously elaborating, systematizing and applying these great laws to human welfare, in accordance with the principles that must govern those whose mission it is to administer to the needs of cyclical religious embodiments. The Association, its Branches, and its Scientific Department, are seeking neither membership nor financial aid; but ac-

cept those as members who come properly prepared, with a sufficient number of pupils as a following, and with the requisite two years' training in the special knowledges of Association Nuclei. Neither wealth, social position, nor friendship can secure admission to either of the three Branches, nor to the secret Nuclei. Development, acquired knowledge, and actual skill can alone make anyone eligible for admission if he possess the requisite moral growth and spiritual powers, and has been busy in unselfishly teaching his convictions to the people of his acquaintance for at least two years, regardless of praise or blame.

The three Branches are to find public contact through the G R Departments : and with that end in view it is their purpose to establish in appropriate localities, and with trustworthy and proper movements, a limited series of G R centres, endowed with all the requisite facilities for an experimental study of natural objects and phenomena, according to new methods and laws to be furnished according to their capacities to understand, and abilities to use, with a section and department of the secret knowledges. The amount of scientific, industrial, and philosophical matter received by each centre will depend absolutely upon the capacities of the people composing the movement with which the G R Nucleus is placed, and upon their ability to use and apply the same ; and the continuance of the knowledges depends upon the use they actually make of them, and *not* upon what they *intended to accomplish*.

HOW DETERMINED.

In accordance with this purpose, before the high tribunal of the three Branches, it was agreed that the Association should maintain for *three years* the mental conditions, and the soul-states expressive of this intention ; and those leaders of movements who were possessed of the requisite development and moral integrity to read the terrene sambudhism, and the sam-madhi of the world-soul, would, through the astral, perceive the wonderful facilities offered, and unasked, would present themselves by certain methods known only to ourselves, and make demand for the new opportunities. In no single instance was this offered to anyone by word, or by letter.

FIRST MOVEMENT SELECTED.

The leader of the Esoteric Movement was the first of several prominent religious teachers who complied with this opportunity ; and he did it in the most unselfish and altruistic manner conceivable. He desired facilities and knowledges to aid him in teaching his people, and the people of all creeds, a higher and more practical morality ; he hoped to educate young and intelligent men and women, and send them out among the people with a practical evangel of love and mercy striking at the very root of social and domestic evil ; he hoped to induce his pupils to make a covenant with the highest and best within themselves, to unflinchingly follow, and act out, their own highest guidance, light, and knowledge, irrespective of immediate consequences ; he hoped to speak directly to the souls of his pupils, and to bathe them in that fountain of love and emotion which wells through his own nature from the source of love ; and to do this he desired accurate knowledge and facilities to give his people. What he had, he had generously and ungrudgingly given to anyone who might ask, whether of money or advice, and he had been doing this, both in the face of flattery and approbrium ; whether to rich or poor ; whether sustained by

soothing trust, and sympathy, and devotion, or crucified by the cruel darts of malice and intrigue.

Referring to the pamphlet entitled "A Call From the Unseen and Unknown," it will be seen in the first paragraph of the "Introduction" that "To those who have developed a soul-consciousness — Peace and Greeting!" The remainder of the italicized sentence refers to an entirely different order of development. There are many who talk flippantly and familiarly about soul-consciousness, and who pretend to have "obtained" the secret from some occult master, in much the same way, and with apparently as much ease, as they might have obtained a recipe for boldness. But an assertion and a practical test are entirely different matters. Soul-consciousness results only from a natural development, and from much self-study; and its successful application to the detection of one's own needs and conditions, and to the recognition of what is going on in the world outside of our acquaintanceship, demands, not only a high order of natural sambudhistic ability, but a high moral purpose, in order that the collective mentality may approvingly judge of its justice. The leader to whom we have referred, accordingly made known his desires, and he received from one of the leaders in the Tribunal the "Greeting" which meant far more than a friendly salutation; and one of the great Masters signified, "they are ready," and the outlook and satisfaction that comes when we know the means and methods of success of a life-hope, brought him an installment of the great "Peace." By and by the readers of this announcement from the "Unseen and Unknown" will recognize that in its pages are found promises and prophecies that are rapidly becoming part of the world's history. Many people wrote us that it sounded more like a fairy-tale than a production in sober earnest; they will have ample time in which to say that the actuality is more wonderful than a fairy-tale.

The readers of the introduction will further observe that "To those who have entered the "Path;" who have conquered the "evils;" who have gained the "right desires:" — a word of Consolation and of Hope!" We need not say how or when there came to him the Consolation which bespoke the practical and material fulfillment of the prayers which had long been active in his heart, — prayers long and earnest, for the shoulder-to-wheel assistance in his religious work; an assistance which bespoke the recognition of those who administer to the cycles, and placed his life-dreams out of the sphere of personal endeavor, and made them part of the grand movement at work in the human race-upliftment. Having struggled long "in the dark" against adverse elements, it is indeed consoling to hear a voice saying to his people; "they shall suck of the abundance of the seas, and of the treasures hid in the sand;" and to be placed face to face with the multitudinous means and forces by which the proper conditions and facilities of higher moral culture are made possible, is not only a consolation and a hope, but an assurance that the work is right in the sight of the Power that directs human affairs. Can there be planted in the breast of man a deeper, purer Hope? And there has, perhaps, come to him the "word" recognizing his place and sphere of duty in the cyclical embodiments, and his place among the mission-workers. Be assured that it is a high one, and that all there is of him — mind, body, soul, — is devoted to the fulfillment of that mission.

"To those who have enlisted in the great battle for the eternal 'Truth,' and who have heard the voice that speaks only in the "Silence:" — a

Work and a Promise!" That he has entered the Path is shown by the fact that all he is, has, and hopes to be, has been devoted to his purpose of establishing a people in whom the will of the One Great Mind may become active, and in whom the evils and passions may be drowned in a flood of pure desires. We remark, in this connection, once for all, that the meanings attached to the words "Path," "Evils," "Desires," "Soul-consciousness," "Silence," etc., are quite different, far more definite, and much more comprehensive, than their meanings as understood by any or all other existing occult schools, outside of the Three Branches. How rarely do we find one who is really seeking the Truth with such eagerness that a personal opinion, or a previous belief, is dropped the moment a contradictory fact, or a higher order of facts, is discovered! Those who are really busy in proclaiming and maintaining the truth as they know it, who are really studying constantly to know that truth more perfectly, and who maintain the proper conditions of quiet and desire for the reception of more truth, and who, regardless of censure or pain, are active in teaching others, are really few indeed. Whatever may be the sphere of a mission-worker, or however exalted his cyclical work, there comes, in connection with the Greeting and the Hope, a Work: a definite, special work, directly and immediately applicable to the needs of his people, and necessary for the ultimatum of the industrial, scientific, and educational means placed at his disposal; and this work is embodied in the G R Department Laboratory and Education placed with his people, and under his supervision.

THE G R DEPT. AT THE COLLEGE.

The establishment of a colony demands a varied means of support for its members, wherein the division of labor can be effected according to the special aptitude and needs, and wherein all kinds of minds can find beneficial application. The industrial matters demand workshops, tools, machinery; and no good industrial management could be maintained where progress in that line was at a stand-still, and, therefore, the laws and forces governing this industry and its materials, must be constantly studied. Every one must have an understanding of mechanical principles and physical laws; and such a workshop, filled with instruments of research and measurement, is the best of all places to learn them. This industry must keep ahead of progress in that line, or it will fail, and, therefore, constant study of the scientific principles involved becomes necessary. But there is a higher reason: the department must engage in the study of nature directly; and must become practically acquainted with the laws and facts of the sciences. They must see these things for themselves, and acquire definite, accurate and extended concepts of all natural objects and phenomena, in order that they may not be misled by false theories, and in order that they may understand and be able to apply, in a practical manner, the new laws and secret knowledges donated to that department. It is almost impossible to reason with people, because they all have a different stand-point from which to view things, and they are, as a rule, unable to discriminate between facts and assertions. Regarding any natural phenomena or fact, which you may wish to use as proof, the majority have no knowledge except what some one has said; the basis of their knowledge is *authority*, and authorities differ. Tell your doubting pupil of a certain phenomenon, and he proceeds to tell you that Prof. Dogmatic says that such a phenomenon does not exist. How are you going to convince your pupil under such circumstances, for he has never seen the phenomenon himself, and books differ? A person advances

a theory of moral or physical matters in direct contradiction to the laws and facts, of electricity, for instance, and you tell him so, and forthwith he brings you Dr. Attie and Prof. Hermit, who would not know an induced from a primary current, and *they* state positively that your alleged fact is a mistake; and then he pulls down from his well-worn shelves a dozen well-worn books, and reads from the "best and highest authorities" that you mistake. Now there is only one way in which you can ever convince your pupil of his error. It will not do to bring him in contact with an experimental investigator, for *his assertion* is balanced by the *assertion* of the good-hearted, and thoroughly honest and sincere, Dr. Attie. You must take him into the Laboratory where you have all the wires, magnets, coils, condensers, electroscopes, meters, etc., known to electrical art and science, and proceed to show him the simplest phenomena, and let him slowly experiment for himself, until he acquires accurate concepts from the original source of concepts, and then he will know the truth for himself, and all the *authorities in the world* cannot convince him to the contrary. Now, when he has experimentally studied Sound in its three forms; and the three forces above sound: and heat, light, and chemism; and electricity, induction and magnetism; and three forces above electricity; and the three forces above the latter; and then, in the same manner, six other forces in *their* three forms; and then, when he has scientifically studied crystals, plants, animals, planets and galaxies, in the light of these forces, he will have a broad foundation upon which to build all his future growth; and he will know when he reads a book whether its "facts" *are* facts, or not. Those things which he sees and hears, and feels, and smells and tastes and touches become concepts in his mind, and guide-boards to his soul, leading him safely through the wilderness of the world's honest mis-statements.

Now, one of the great subjects taught in this G....R Dept. at the Colony will be Sammadhi, Sambudhism, and the three kinds of Receptivity. To study this the pupil must have in his mind accurate concepts of nature, or he cannot understand or express what he receives from the terrene, or the collective galaxial mind, or the All-mind. Unless he has accurate concepts, he cannot at all. The woman who has never handled tools, or studied machinery, may pass through a wonderful laboratory and return without being able to tell what she saw, or to understand what was before her eyes. Now, if she knew the names of wheels, levers, cylinders, eccentrics, cams, valves, lenses, prisms, etc., and understood their uses, she could visit such a laboratory with profit, and tell what she saw. Now, the soul makes its excursions through places where the body cannot go, and, if we have not concepts corresponding to what it sees, we fail to understand and are unable to tell what we saw. It will do to suppose that upon one of the earths to which Arcturus is the sun, the people have attained a high chemical knowledge. Now, by the Sambudh-Art we can visit that place, and if we have a good practical knowledge of chemistry, we can tell what we see, and understand it too, to the extent of our concepts; but the musician, who had never seen a retort or made a gas, would fail to profit by such visits, and would, therefore, be excluded. About all he could tell of his journey would be that he saw "bottles and drugs and tubes." The pupil who knows nothing of mathematics, is not liable to receive knowledge of the calculus by Sambudh!

Now, in connection with the industrial donation, there are given the knowledges and laws necessary to run an experimental laboratory, according

to the new method ; and instruments of a new order will be provided for research, and thus the colonist-pupils will be trained both to understand and use new knowledges ; and this training and these knowledges prepare them for the higher cultures above mentioned, — which cultures commence with the applications of the tone-harmonics, as outlined in part in this number of the Magazine, being the first of the Laws donated to the Colony G R Dept., by the S. A. N. of the G . . . K . . ; and which are only the first step in what is to follow. The pupil who contemplates progress through this line of study and work, is asked to master some one science, or department of knowledge completely from the experimental stand-point in the Laboratory.

The department of science taught according to the new Laws will be that one which is first needed by the pupils, and which is necessary for the understanding of the sciences which are to follow.

THE MORAL PART.

New knowledge — new concepts — give us a knowledge of new opportunities and dangers. The opportunities are duties. The dangers are warnings. The laws we thus learn are commands of the ALL. They are given directly to our own understanding, through our own concepts. The objects we study, the mind that photographs the concepts, the consciousness that records, the opportunities seen, the soul that waits, are all parts of the ALL-BEING ; and these concepts become true guides. These new knowledges disclose new beauties and dangers, and thus develop new duties, new sympathies, loves, and moral aversions and approvals ; and thus, by scientific experimental study, we directly develop the moral nature. Just as the new concepts develop and increase the brain structure, so these new emotions and moral sentiments increase moral growth, and produce soul-structure. *The oftener we feel these new emotions, beauties and sympathies ; and the longer we feel them at a time ; and the more uniformly we feel them, the more rapid will be our moral growth.* To repeat : we study a series of objects by observation and experiment. We get a number of new concepts about them. We see dangers where we never saw them before : has not the GREAT ALL given us therein a direct warning, and is not this knowledge the source of a new moral aversion ? We also see beauties where we never saw them before : has not Omnipotence given us a new source of joy, and will not these artistic sentiments and perceptions of harmony make us more sympathetic and kind ? We also see uses where before we saw no utility, and we detect pain where we thought animals insensible, and this adds to our moral approvals and emotions ; and the use we see is a promise from the Infinite that if we apply it, we shall reap the reward.

These new emotions, and loves, and sublimities, make you kinder, nobler, gentler ; and they produce a better moral nature, nay, they *constitute* the moral nature : and if you continuously harbor them they will produce moral growth. The new brain-growth gives you the brain-power to acquire a larger amount of concepts ; and the moral growth gives you the soul-powers whereby you can entertain purer and higher sympathies, loves and emotions. Is this not the true way to culture the mind and heart ? *Is there a lack of Spirituality in the proper study of science ?*

Now this culture of the mind must take place in a certain, definite order for each pupil ; and more especially for each class of pupils, so that men-

tal structures shall not be created out of their proper order, as is the case in all present schools ; for if you develop a structural edifice before its foundation structure, only evil results ; and the same is true of moral culture. If the mental culture progress in an improper order, the moral sentiments, loves, etc., will develop in a wrong order, and hence produce soul-growth in a wrong order. For this reason the present methods of mental and moral culture and training are mostly pernicious, — they produce a fair start with an inevitable relapse into the old conditions. There is but one order of normal brain-growth ; and but one order of normal soul-growth ; and based thereupon are two normal orders of mental and moral culture, the laws of which are known only to the Three Branches, and which will be faithfully applied to the department at the colony.

The forces will be harnessed to the chariot of Progress ; and, from the first year, the tone-harmonics will be applied to the pupils, to enable them to daily feel, in a certain *order*, and at proper *times*, the emotions and feelings which effect soul-growth. The inharmonious conditions of force will be eliminated from the vicinity of the College. This subject, treated in the briefest manner possible, is several thousand pages long, and could not be even outlined here.

Having passed through four stages of knowledge, and three stages of moral culture, the worthy pupils can commence the culture directly of the spiritual powers, the method being based upon the former methods : but before this can be commenced, the pupil must enter the sphere of service among the people. The moral culture takes place where discordant, audible, or inaudible sounds cannot occur, and where the discordant conditions of all the forces are obliterated.

For each class of religious people, or more properly for each class of developments, there is a certain line of experimental study peculiarly applicable to its capacities and needs ; and there is a certain large department of science which it must naturally master, if its members wish to progress in the line of their capacities and opportunities. This science at the College will be studied in the laboratory, and its facts and phenomena will be observed and understood by each pupil.

In connection with this class of knowledge, the Leader of the Movement is given a "Work" of the highest importance to the world, and to the Association, the fulfillment of which, by his pupils, brings to them and to him that which is meant by the "Promise." The age does not afford a greater or a grander opportunity than that involved in the "Work" and the "Promise ;" and happy will be those of the pioneer colonists who can engage therein. The "work" commences as soon as the pioneer colony form the body-guard of their Leader (not in the sense of warfare, but occulty) and locates for the manufacture of an article of industry, and receives the preliminary test and training. This preliminary nucleus of the Colony is an important one, and its members will doubtless be leaders in the "Work," which, in from two to ten years will receive the fulfillment of the "Promise," the rewards of which they will commence to reap from the first year.

"To those who have been interiorly illuminated, and have dedicated themselves to the Guidance : — a Revelation and a Secret."

The "Secret" comes from the Three Branches ; and relates to matters that are not included in the scope of this article. The Revelation comes from two sources, the second one of which is direct from the All-mind

which is embodied in this galaxial system. The pupils who have passed through the four stages, and the three stages, will be expected to do as their leader has done, — go out among the world's people, and help, not only those who befriend, but those who try to injure.

WHY SOME LEADERS WERE REJECTED.

It has been painfully characteristic of nearly all religious movements that they are extremely selfish; not merely as individuals,—for often there are unselfish people among them,— but as embodiments have they nurtured selfishness. The lines of demarkation between creed and creed have not only been carefully drawn and bitterly disputed, but, in too many instances, have been painted red with human blood. As we revert to the history of religious wars, a panorama comes up before us wherein the demon of Prejudice disports himself in frantic fury among the nations, inciting them to make a sacrifice of innocent thousands to the spirit of selfishness, and the result is a series of battle-fields covered, as if with a pavement, with the murdered bodies of men, women, and children, and the whole aspect of Nature, with crimson blush, revolts at the sad scene. Heavy clouds, as if hung with black drapery, move up in dreary procession to solemnize the dismal obsequies of death, mingling great rain-drop tears of pity with the tears of the down-trodden; muffling the agonizing groans of the dying with the anguish-tones of the reverberating storm; and, with an occasional lightning-blush, as if of shame, the sombre pall of the sky moves on with the winds, laden with the last prayer—sighs of those who were murdered in the name of Love and Mercy: the great tempest of Nature's pity, with its deluge of tears, failed to wash out the stain, and it hastens from the scene of such a nightmare of humanity—such a carnival of crime! And therein is written a warning most potent to all philosophies and systems which have in them the elements out of which creeds are made! And it is painful to observe the extent to which these elements dominate the religious systems of the day. Even where the lines of belief are drawn less distinctly than usual, there exist castes of various kinds, social distinctions, and other equivalent walls of prejudice and exclusiveness. The tendency to work only for the promotion of their favorite church, and to augment the interests of their favorite teacher, at the expense of all others, and to do it at the expense of good reputations, of noble characters, has been a poignant feature of doings within very recent times. Regardless of the merits of other creeds and systems of culture, they wage an inconsiderate warfare of opposition and insinuation, without ever attempting to supply a nobler philosophy, or a better culture. Selfishness has, indeed, been repeatedly denounced by the different systems and reformers, but, while often practising extreme altruism among members of their own creed, and doing Samaritan deeds to the believers of other creeds, they uniformly make the painful distinction that they are willing to help a certain individual, or class of individuals, but they are not the religious system which exercises a moulding influence upon millions of people. Creeds come and go like eddies upon the stream, but while they last, they deserve every help which can make their adherents better men and women, and which will give them better homes, healthier minds and bodies, and nobler aspirations. Underlying all great systems you will readily detect the same fundamental hopes and aspirations, and the same deep desire for a higher knowledge, and a more perfect growth, often disguised, however, by the distorting effects of cramping beliefs; and all these different and seemingly divergent philosophers must

have a place and use in the plan of great evolution-workers ; and they are, therefore, deserving of everything which will make them more benign in their directive influence upon humanity. The creed may be based upon theories contradictory to myriad facts, but the people can, nevertheless, be taught those things which will give them stronger and better bodies and souls, and which will make them more sympathetic and moral. No religion can be so bad that *true knowledge* will not make it better. For those particular systems, each of which professes to be the *only* safe route to the great Beyond, and which could not entertain the idea of working for the good of other systems, we have a profound pity ; and we confidently believe, and by experience have found our belief to be correct, that if they can be induced to study *nature experimentally*, and get concepts of actual objects and phenomena direct from nature, that the facts thus acquired will slowly root out the glaring errors of their creeds ; and the mental growth thus produced will slowly, but surely, bring them up to the sublime level of a higher order of thought ; and the moral growth and sentiments thus developed will make them better men and women. To this end the Three Branches *took the initiative step* in administering to all religions, without discriminations of relative merit, but with discriminations in regard to relative ability and fidelity and development : and they accordingly have been busy placing among various deserving peoples, the fountain source of accurate knowledge and normal growth, in the shape of Experimental Nuclei, endowed with a special consignment of the new knowledges.

Humanity has indulged in many a pleasant dream during its long, long intellectual sleep ; and betimes its rest has been disturbed by troublous nightmares of religious speculation ; but it will gradually awake under the stimulus of the dawn of a more accurate and extended knowledge of its special and general environments : and it will find itself too busy to be selfish, too much in earnest to tear down, and too much in love with the Infinite All (and all its parts) to make warfare against anything but lack of growth and culture. All creeds have a place in the plan and purpose of the Omniscient One—each being a step in the stairway that reaches from the simple nucleated cell all the long, long way up to Godhood : but the steps of creeds do not reach far up the ladder ; philosophies soon take their place, and by and by these are abandoned for accurate knowledges, and definitely demonstrable laws.

As soon as thought commences in the agglomerated society of cells, there begins an explanation of the surrounding phenomena, and these explanations constitute the first philosophies and creeds, and they develop through many alternately divergent and convergent lines of progress, until they sway millions of people through cycles of time, and then are finally abandoned for an accurate knowledge of the facts, laws, and forces of Nature. And there must be as many philosophies as there are differently constituted and educated brains ; but these systems correspond to the classes of humanity, of which there are FOUR, according to the natural classification adopted by the Three Branches : and these are the Intellectual, Sambudhistic, Psychitic, and Psychismic. To understand this, refer to sound. In the new knowledges, the oscillating body producing an agitation of the air which we can hear, is a form and pitch of force called Sonity : its effect on the air, producing sound waves, is called Sound ; and the effect of these air waves of sound upon tympanic membranes and corti's fibres in the ear, and upon other objects, is called Sonism. The creative force is Sonity, the

sympathetic or reactionary effect is Sonism. Now, far above the Electricity, with which you are acquainted, is a force, called in common language, Intellection, (it is operative when you *think*) and this force produces waves in the ether which are capable of affecting other brains. Just as Sonity affects the ear by Sonism, so Intellection affects a distant brain by Sambudhism. The first is creative and originating, the second is receptive and transforming. It divides minds into two great classes: those who can reason out things, and those who receive their ideas from other minds, from the collective mentality, or the galaxial mind. The Intellection-class can reason from facts and principles, but they receive truth in no other way. The Sambudhism-class cannot reason from facts and principles, but they receive from outside sources great and noble ideas and impulses, as well as bad ones. Now, above Intellection and Sambudhism is a higher and more wonderful force with which the Three Branches are familiarly acquainted, and which is called Psychity and Psychism; and this constitutes the other two of the four classes. Each one of the four classes is subdivided, — but this subject need not be discussed now. Suffice it to say that there is one class of Sambudhists who receive ideas, and are incapable of logically deducing principles and laws therefrom, as before described, and there is an Intellectio-sambudhistic class which receives ideas, and then reasons about and verifies them, ect.

That embodiment which typifies a certain degree of soul-growth and mental development may justly be denominated a religious class, and the proper system of thought and culture adapted to its mental and moral and spiritual needs may be denominated a religion. The embodiment takes form by the people passing through it and receiving their culture, and then passing onwards and upwards to higher embodiments, leaving the former system for those who need it.

You need not condemn the lamp which guided your feet through the wilderness of a former experience, because, in comparison with the light of the day in which you are now walking, this former light was dim and noxious, for your brother, who has not yet passed through the entanglements of the moral jungle, will need it to light him through the cloudy paths of progress.

THE LEADER OF ESOTERIC MOVEMENT.

The Leader of Esoteric Movement wanted all the scientific aid that could be obtained, and all the assistance possible. For what purpose did he want it? For the purpose of giving his pupils a higher experience with the methods and means of growth and moral culture; and for the purpose of teaching people practical morality, in a proper way, under proper circumstances; and for the purpose of putting more life into the churches; — not HIS church merely, but ALL churches.

He has often expressed the belief that the collected tribes of the first ripe fruit of the earth would come out of the Christian church, and it has been one of his desires to set that church to thinking. The distinctive endeavor to unite the other creeds, was best illustrated in his idea of an international meeting wherein every person competently representing a certain phase of religious belief, should state what, in his or her opinion, would be, or *should be*, the religion of the twentieth century. We must emphasize the importance of this suggestion. We can conceive of no better way to set the people to thinking, than by means of an international meeting of religious and scientific representatives. How hard it would be

for the creed-shackled representative to tell what the coming religion *should* be, without attempting to improve the defects and weak places in his own system. The publication of such a series of speeches would be of the highest social moment. Now this was not devised for an opportunity to present his own ideas, but to set the people to thinking, and to get at the world's best thought for the use of his own pupils. It is his purpose TO TALK TO PEOPLE'S SOULS, and to start them in the study of their own sentiments, intuitions and guidances. He does not aim to set people to discussing matters of philosophy and faith, but to induce a pupil to resolve that "henceforth he will *act out* his highest guidance, knowledge, and intuition, and that he will do so regardless of expense, time, and consequences." Of what value is knowledge, if one does not act it out? Is not the above resolution the best of all preparations for entrance into the sacred limits of the experimental laboratory? A pupil is guilty of sacrilege whenever he learns experimentally of an important natural law, and does not live accordingly.

Therefore, the Leader of the Esoteric Movement has done one of the noblest works of man, whenever he has induced a wayfaring pilgrim to covenant with his higher self that he will ever after act out his highest guidance.

Those who are acquainted with this Leader, as well as are several members of the Association, will entirely approve of our judgment that in all respects, he is incapable of the selfish use either of knowledges, methods, or means, and that he is entirely anxious to help humanity whenever and wherever an opportunity offers. These, and certain other considerations relating to cyclical laws, which will be thoroughly detailed in the next official report of the Association regarding the College Esoteric, — when the cipher prophecy on the 172 page of the "Call to the Awakened" will be translated, — are the reasons for placing such a large endowment of the secret knowledges and methods under his charge, and subject to his guidance and discretion.

We would gladly offer a synoptic presentation of the significance of his teaching in systematic form, but defer the subject for the present. He has been the first recipient of a public donation of a section of the laws, publicly known as Ens, Movens, and Om, and the first to whom certain secret knowledges have been publicly intrusted, and to whom the Association has donated scientific and industrial matters of more importance socially than will be received by any G R centre.

INDUSTRIES AND RELIGION.

To many it at first seems strange that a moral movement should have any interest in matters industrial. Those whose sincerity equals their entire misunderstanding of our method and purpose, have sagely cautioned us against mixing things physical and spiritual. Now, as far as our observations have extended, the soul must unite itself with a physical body, and the mind must operate by means of physical forces, and all action which produces growth and development, is physical; and, as far as we have observed among the various devotees of systems of faith, they all resort to physical food; hear by physical sound-waves; see by light-waves; think by atomic oscillations; have the atoms of their body held together by physical chemism; follow the cyclical laws which have a physical cause; exercise clairvoyant and receptive powers by aid of physical forces (unknown to them), and give illustration of spiritual powers which find ex-

pression only in physical forces and conditions. And we have yet to observe an instance wherein the most highly developed would not have been very much improved by a slight knowledge of the simplest physical laws of Radiant Energy, Sound, Transference, Sambuddhism, Psychity, Teleferism, Dynism, Theonism, etc.

However, if a collection of students desire to isolate themselves from the adverse social and mental maelstrom, they must, unless they be rich, have some means of supporting themselves; and many of the best and worthiest pupils have a very limited fortune in dollars. Besides, in a colony, there must be people with diverse abilities; it must be so if a *normal body corporate* is to be formed. Now, they cannot engage in agriculture, floriculture, or horticulture, to the exclusion of everything else; neither can they all engage in chemistry, physics, or mechanics; but to fill out the members and organs of a social body corporate, there must be people of various capacities engaged in the various kinds of general activity. A certain amount of exercise is essential to health. Now, the College needs physical apparatus of all kinds for use in investigations; and it is wise for them to be able to purchase them with the rewards of their own industry. Intelligent selection of a proper vocation, well mastered, would of itself do much to stop the fungus-growth of anarchy and communism, which at present threatens our political and educational institutions with vandalism. An industry in a colony is certainly as appropriate as a trade outside of a colony. It is not the purpose merely to found an industry for its own sake, but for the sake of securing for the colonists many needed facilities of an educational, and sanitary, and sanatory nature. Before you can question the propriety of an industry in a religious colony, you must show that a man cannot, at the same time, follow mental and moral culture, and be engaged in making his own living! When that high and supreme attainment has been reached which requires complete silence and isolation, he will be ready to leave the College, and go to the place of Rest referred to in the "Greeting of the Mission-Workers." If our critic will kindly furnish us with the means to support the colony, purchase the needed scientific facilities, and pay all expenses, we will not attempt the industries: but we would be compelled to devise some form of rational activity for the members in all the initial departments. There is one industry, at least, of ethical significance, which it will be the duty of the Colony to furnish, at least for their own use, and, for that matter, for the use of the world.

What has contributed more to our civilization than the industrial activities of the world? This is much like trying to prove that good health is desirable.

THE RESULT OF THE "CALL."

A number of those who had been benefited by his teachings, and had his power to speak to people's souls, generously responded, but this response, with a few notable exceptions, came from people who had been busier collecting ideas than dollars, and the amount received, while enough to make the contemplated start, was insufficient for the accomplishment of more than that portion of the preliminary work which was most immediately essential; but it was far from being as much as the opposition would have made us believe, and it merely sufficed us in the selection of the College and industrial sites, and in the preparation of the industrial matter, now ready for manufacture. The various probable localities were studied and inspected; and in company with the Leader of the Esoteric Movement,

the Representative of the Association and others personally visited portions of the Western and Pacific States, and made a careful investigation of the most favorable sites, not only regarding their natural facilities and physical adaptations, but more particularly in regard to the local psychismic, psychic, electro-static, and mental effect, and, after much laborious effort, the proper places were selected. This was far from being a matter of pleasure and safety, and we only succeeded in accomplishing the work by doing it ourselves, for we had too little means to hire it done; and our labors were crowned by the recognition and approval of *those who know*. The most immediately practical of the industries has been prepared to the extent that it is now ready to be manufactured by the colonists, the starting of which industry will immediately grant us the right and guidance to add others, for the Association has the management thereof, and what it gives is measured by what the recipients have done, and not by what they *intend to do*.

It was the original intention to dispose of the first industry, but, since we know its nature and possibilities, and have seen its adaptation to the uses of the colony, we are very desirous that it may be kept entirely in the hands of the colony, and, to that end, we have reason to expect that the pioneer nucleus will have sufficient means to furnish the facilities of manufacture, for it will be a very great sacrifice to dispose of that which, for a score of years, would maintain a large colony, and form the basis of other industries.

We found in our peregrinations some natural products, the commercial utilization of which will furnish employment for branch colonists, and we have discovered that place of all others best fitted for a place of Rest and Silence, as alluded to in the "Vision of the Mission-Workers."

We have taken mental and spiritual possession of the locality, and conquered the adverse elemental and psychitic beings and forces; and we have done this at no small expense of energy and caution. But this is a work that must be done only once, the fruits of which, coming generations will unconsciously reap, and when we are engaged in other missions upon the other side of time, there will arise those who will understand our effort and continue in the same line.

The Leader has received in due legal form, and by proper conveyance in writing, the industries alluded to, and they are owned wholly by him, and by no one else — but what belongs to him may also belong to those that love the work, and truly seek to help him in his noble endeavor.

The Association members have, through authorized representatives, conveyed to him two of the industries, and it has been in legal form through attorneys at law; and as soon as the nucleus commences the actual manufacture of these articles, other important matters will be added. We assure you that these facilities will be unselfishly used for the greatest good to the greatest number; and it will be done discreetly. It would not be wise to distribute a million of dollars among ten millions of poor people: it would be wisdom of the highest kind to spend that million in teaching a few hundred people how properly to live, and how properly to learn, and then to send them out into the world to teach people to help themselves. A hundred thousand dollars distributed among the Siberian exiles would soon be spent for clothing and fuel; while if that amount had been spent in discovering a cheaper fuel, stove, or garment, it would perpetually bless them. It is in the same manner that the College will disburse its blessings.

Not only will it systematically search for and study human needs, but it will wisely distribute its results where they are most needed. Its pupils will reach a stage where they must go out and help others. They must be willing to aid all classes of peoples and systems. Others must go, unseen and unknown, and contribute their own time, money, and labor, without selfishness; and if they, in teaching others, make certain progress and attainments, they will be called to their proper sphere of duty.

IS IT COMMUNISM ?

No. These complex relationships are destructive and antagonistic to the very isolation, insulation, and quiet which we are seeking. It is a law of Psychology that each one must have, and keep sacred, a room of his own. Each family must have a house and home wherein it finds social isolation, personal insulation, and domestic seclusion. Its house and home must be separate and apart from all others, and must constitute a kingdom royal, with sacred rights held inviolate by the community. All complex family relations, familisteries, coöperative, and common-property compacts will not for a moment be tolerated.

The colony is represented by the directive discretion of the Leader; the pupils and colonists come to seek the quiet, health, moral influence, and culture, — and they stay in their own homes, — theirs for the time they occupy them: they either stay at their own expense, or earn their living by assisting in the industries: they remain as long as it proves desirable to themselves or to the Leader, and then they return to help the world. For certain courses of instruction, the pupil must pay the expenses of experiments etc., made by himself: and no one coming for instructions would expect a self-supporting colony to support him gratuitously. Those who are by nature fitted, and who have been found worthy, will be invited to enter other places and conditions, wherein personal obligations of fidelity and secrecy are required. No colonist can own territory or real estate in the college locality: but the home, occupied by himself at his own expense, is, to all intents and purposes, *his*, while his presence there is mutually agreeable.

WHAT NEXT.

If we have been rightly informed through the astral, the Leader has selected the germ-nucleus; and the preliminary membership of the colony has been filled, with the exception of several more members, who must be willing to pay their expenses without remunerative employment, and maintain themselves in the locality for perhaps a year, before opportunities for self-maintenance are offered. Remember that only those that *do*, and not those who intend to do, are the ones that will receive; and in proportion as the pioneer pupilage of the colony is increased from the start, will the holy ones allow benefices to fall into their hands.

To repeat; the Leader of the Movement has, we think, made a selection of the required preliminary members of the colony, — and we are quite certain that he is anxious to hear immediately from those who are ready to become pupil-colonists, or pioneer colonists; and he is especially desirous of hearing from those who can go and maintain themselves at their own expense, for the sake of forming a mental and spiritual centre, and a psychic body-guard; and, if they are able to assist in starting the manufacture of the two industries, they will be all the more useful to the colony, since they will save us from selling them at a sacrifice. This is a golden opportunity for the right people both to learn and to teach; to do and to

receive; to invest and to work; and to the *pioneer colonist* there will be *especial facilities*; — the wise will comprehend.

This pioneer membership will, if we mistake not, engage in the manufacture of one of the industries as a source of livelihood, — that is, if the colony should be so fortunate as to have the means to start their own manufactory, thus saving much time and money. As before said, the money placed in our possession was barely sufficient for the purpose of doing what we have done; and unless the pioneer colonists are able, with their own means, to establish the facilities for immediately placing upon the markets of the worlds the two articles which are ready to be manufactured, we shall be compelled to dispose of them, for the sake of carrying on the work; and those who are most deeply interested in the colony are very much in hopes that members will be found who are financially able to prevent this great sacrifice.

As soon as the pioneer colony has actually located and commenced work and study, it will become the recipient of that which is much more important both educationally and industrially.

SCIENCE AND RELIGION.

It is difficult to sufficiently emphasize the momentous importance of that tenet in the Association management which requires every pupil-applicant for membership in a nucleus to *completely* master one *science* by his own direct *observation* of objects, and by his own *experimental* acquaintance with the phenomena coming within the scope of that science. It will not do in this age to base your knowledge upon authorities, men, schools, or books; you must bring your own observing powers into direct contact with nature, and you must do it systematically and understandingly, and, withal, religiously and prayerfully. Sometime ago we leisurely examined a library whose volumes had been carefully studied by its owner. Some one has said, "a house with a library in it, has a soul in it," or words to that effect. In this case the soul of the house must have been divided against itself, for almost every volume directly contradicted its neighboring volume, and that too *not* regarding matters of *theory*, but matters of *fact*. Picking up a book on acoustics, we inquired of its owner whether the wave-theory of sound had been experimentally established as a matter of fact, or whether it was still in the theoretical stage. The owner replied, that it had been entirely demolished, and that a successful magazine had been started upon the strength of its overthrow; "in short" said the owner "many of the best clergymen in the country have been convinced that Mayer and Helmholtz and Tyndall were entirely mistaken, and that sound is really an emanation of rarefied matter." Now, it is plainly demonstrable that not one of the clergymen came to this conclusion experimentally — they had simply read the assertions of a man, and had not studied the phenomena of sound at all. The pupil who has tested for himself the fact that sound cannot be transmitted through a vacuum, and has *observed* the fact that the speed of sound transmission varies with the temperature of the air, and with its elasticity; and who has himself measured, focused, reflected, refracted, and diffracted sound-waves, will not for a moment listen to such a slander and sacrilege of the truth. But he who has *not* studied sound experimentally will always be misled by authority, and, as a rule the more ignorant the "authority," the more self-assertive he is. A person in Europe sometime ago boldly declared that the earth was not round, and that a sheet of water had no curvature; and, after offering and accepting a

wager based upon the results of a test, he was mortified to find that the central one of three ships, placed in line in a straight canal, was, indeed, considerably higher, but he nevertheless continued to declare the earth to be a plane surface.

"He who's convinced against his will
Is of the same opinion still."

Sometime ago a German "philosopher" maintained that the earth is not a globe, and recently the monomania has infected a few American brains, whose assimilative capacity is too weak to digest a simple concept. But what are we to expect from the average reader of America? He is so little acquainted with nature directly, that when some charlatan announces that the "parallels of latitude continue to widen from the equator to the south pole," they at once suppose a demonstration has been made. We are reminded of the story of the king and the philosophers.

It somehow happened that a ray of practical wisdom crept into the brain of a king, and he asked his philosophic flatterers to explain "why a vessel filled brimful with water would not overflow when afterwards filled with fish." Every conceivable explanation was learnedly offered, but the king persisted that the right answer had not yet been given. They must have felt the value of observation when he told them to try it, and they found they had been attempting to learnedly explain what never had, and never could have happened.

A pamphlet of over ten thousand circulation has recently maintained that there is no warrant whatever for the belief that the surface of the earth has a curvature, and thousands read these, and like assertions, without being able to refute them, or without really knowing whether they are true or not. For what basis of reasoning have they, except the comparison of one man's assertion with that of another?—and then, too, it should be remembered that the pretender to knowledge usually speaks with the most bombastic self-assurance. What a deplorable commentary it is upon the state of a people's knowledge! Let each one test the matter for himself, by actual experiment, and he will soon be able to decide for himself what is right and what is wrong.

Suppose, soon after reading this, you chance to come across books or papers maintaining the earth to be a level plain; which one will you believe? I pray that you may believe no one, but go and try the experiments yourself, and your authority will then be the direct source of all knowledge.

Go to the sea-shore and lay off a level line from water-level to water-level across a cape a hundred miles wide. Place floats upon a canal, and sight across their tops with a telescope. Go north and south of the equator, and, relative to the North or South Star, record the converging and diverging angles made by magnetic needles. Try some of these experiments and see! Now, if you were to try all of the methods by which the earth is shown to be a globe, you would feel a sort of profound pity for anyone who maintained the opposite. This is only one of the innumerable illustrations which might be made upon thousands of topics in every department of every science. Every daily paper, monthly magazine, religious, medical or scientific journal of the day contains statements which have (to be charitable in our statement) obviously been made by those who have never seen the objects or phenomena about which they speak: yet these statements influence our thoughts and actions! The extent to which this is true is too vast to admit of statement: you would hardly believe it. Now, there are cer-

tain things mathematical and physical; certain objects and phenomena accessible to the observation of everybody; certain phenomena easily studied experimentally; and the fact thus determined, can be used as guide-boards to our religious and philosophical speculations, and as the tests of truth.

To *collect* and *verify* as many facts as possible in one of the great departments of knowledge, should be one of the immediate works of the nucleus department at the College. A vast number of Nuclei of the Association are, and have been for a dozen years, engaged in the work of collecting and verifying human knowledge, and it will be to the glory of the Esoteric Movement that it is the first distinctively *religious* movement to take active part in the noble and vast enterprise, and the first of the cyclical, religious embodiments having an Association Nucleus under its auspices. The Leader of the Esoteric People has truly said that Religion and Science must wed; and as usual, he means what he says, and shows his earnestness by accepting a contribution which carries it into practice.

We fear it would at first dishearten our readers to find out how many elements of their thoughts are based upon *supposed* facts and truths which can be shown to be entirely false by a few simple observations and experiments. Now, if your mind harbors such false concepts, it is your duty to eliminate them and acquire correct ones. And it is your duty to aid the movement which places in your midst the facilities, not only for the simplest, most comprehensive, and accurate scientific study of nature *the world has ever seen*, but a religion that is not *afraid of investigation*, nor afraid to exchange a false theory for a new truth.

WHAT ELSE WILL BE DONE?

There will be given a course of special, preliminary training to those who become actively engaged in the superintendence of the work at the College; and there will be a course of physical, mental, moral and spiritual training; and special lines of research will be prosecuted by those having fitness and capacity therefor. Special development of the occult and soul-powers will be undertaken according to the newer and higher laws, for many have remarkable powers lying dormant, which only require directive aid in becoming active; and this special development will take place in perfect quiet, under scientifically regulated electro-static, psychic, psychismic, teleferic, and sambudhic conditions. The nucleus will have other responsibilities to shoulder, as soon as the first industry is started, and as soon as the leader actually commences the instruction of his pupils under the new conditions. He has important matters relating to the unfoldment of the heart, soul, and spirit, which he will teach for the first time in the College nucleus; and in his presence, under the influence of the *absence of abnormal conditions*, there will come a *peace* and a quiet growth, of which even a simple description would seem an extravaganza.

It remains for him to tell, in his own way and time, of the organization of the tribes of the people; the culture, and training, and opportunities; and the special blessings which he has to disperse. The pioneer nucleus will surround their Leader, and establish the conditions of permanent and safe growth while they are receiving the special training, and aiding in the commercial introduction of industrial articles; and as soon as cyclical conditions will permit, the College will be founded with all its departments, and the Industrial Laboratory will become an official laboratory of the G. . . . R Department at the College, the higher collegiate

department will be established, and there will result social, industrial, scientific and philanthropic enterprises of a magnitude that the Reader had better dream about for the present, since it would seem preposterous to describe them.

If the Movement had the means commensurate with the importance of the work now in hand, there would not be such a seemingly unnecessary loss of time and labor; *but it is in accordance with the guidance that members will come having sufficient means to establish the work at once upon a permanently paying basis*, and if that is done, the colony will very soon be the recipient of that which is of more value than all the industries in the world. We again refer to the second and third songs in the Vision of the Mission Workers.

AND THEN !

Those who have been prepared in the cultures and knowledges, and have proved themselves able and faithful, will be invited to enter into a different state and condition of things in another locality, where the secret knowledges are applied,

In a place of Rest for the ripest and best,
In a kingdom set apart,
Where the Silence broods, and the gentlest Moods
Dwell sweetly in the heart.

But before they can receive this invitation, they must have passed through the sifting-place and College :

And the snake which feeds on the human Soul
Uncoiled and dead from the Heart must roll,

before they can become participants in the home and higher colony, to which all the previous culture tends, and in which the College ultimates; and, before they can become *equal owners* in the property and facilities of the Silent City of Souls, they must have lost all sense and desire for personal ownership of worldly goods, knowing that all things belong to those prepared to receive and use in the name of Yahveh — the one Omnipotent Will. Within this sacred home, the higher orders of life will be brought under the dominant influence and directive tendencies of the coming Great Cycle, and will receive the knowledges and the powers which will enable them to assist in the higher instruction of people in the College Esoteric, where the exact knowledges become stepping-stones in the attainment of soul and spiritual powers; and where the mentally and morally sick are taught how to cure themselves; and where all the forces of nature become the servitors of science and culture in the perfection of an order of people whose mission it is to accomplish the silent government of the world in equity and righteousness.

There was a time when crime and malice vied with envy and intrigue in their endeavors to stop the College Movement, and to such an extent did they carry their frantic and unwearying efforts, that the papers of the country were disgraced by their publications of slander; and those who should have been busy studying the simplest laws of nature, instead of writing systems of philosophy contradictory to myriads of facts, were willing to stoop to a criticism of that about which they knew nothing, and had not the necessary acquaintance with the plainest facts of science to enable them to understand. But the fog-bank which they thought to run through with their piratical ship proved to be a rock of Gibraltar permanently fixed in the ocean of time, and their unjust endeavors were accordingly

wrecked. We have probably prayed for them as often as they have slandered us, and we have doubtless been the most sincere in our portion of the task. The time has not yet come in which we are permitted fully to speak; but our mission of a direct nature in the interests of the Esoteric Colony has been mostly completed; and it remains for the colonists to put their hands to the plough, and prepare the soil for more planting. If they do this in such a manner that their Leader shall have their fullest immediate aid and support, they will, ere they are aware of it, reap a crop whose leaves are for the healing of the nations.

In our heart there is a prayer, rendered more continuous by every recognition of a new need and opportunity for humanity, and that prayer is this:—that by the aid of the Holy Ones, and according to the Will and Wisdom of Omnipotence, there may be raised up a people having the integrity and ability to receive and use the knowledges and opportunities of the next Great Major Cycle of human evolution.

And we also pray that our readers and helpers will continuously give us their spiritual support according to their own highest guidance, obtained in the seclusion of their own inner selves.

"Let thy soul walk softly in thee,
As a saint in heaven unshod,
For to be alone in Silence
Is to be alone with God."

And if from the Silence you obtain permission to bless and support what we have already done, then heartily assist the Leader of the College Movement.

A WORD ABOUT THE DONATIONS

Those who aided us in effecting the preliminaries of the College Movement will be personally made acquainted with the results of our progress, as soon as the pioneer germ-colony become sufficiently well started in its special line of work. We have good reasons to believe that there are, among our readers, some others who will receive the guidance to join the germ-colony, and who have the means to enable them to help us directly in starting an industry which we are ready to ultimate. We leave this entirely with your guidance, and with the Power that wisely directs human affairs: the opportunity is at high-tide which will enable the colony to retain an industry which will afford remunerative employment to most of its members, and furnish grand facilities to the College. After the location of the germ-colony and commencement of active work, the Leader will make the report and announcement.

THE foregoing article relates merely to the accessories and auxiliaries of the College Esoteric from the stand-point of the Association, and no attempt is made to allude to the various facilities, opportunities, and teachings which will be offered by the Leader of the Movement to his people, as soon as they have finally collected, and commenced actual study and work. The "time of the call" has not yet come, and, until then, he will not fully express himself; and until that time the Association will not speak officially regarding the momentous importance and cyclical meaning of his great work. Permit us to say, once again, that the G. . . . R centre, nucleus, and laboratory to be placed with the selected colony is not a department independent of the College, but a nucleus formed out of the people of the College Movement, who are to receive and apply the higher knowledges and secrets furnished by the Three Branches of the Association; and who must receive a special training in the new scientific methods in order to do this; and who are under the supervision and control of the College executive department. The sole object in view in the establishment of such a centre in the colony, is to aid in the ultimatum of the work in which its Leader is engaged. The Association believes it to be the most important social and religious movement before the world, and for this reason has, at no small expense of time and trouble, sought to aid it by direct donations; and it hopes to do more than to aid in the establishment of the material facilities,—it hopes to establish with the movement a nucleus having branch connections and ramifications wherever knowledges can be obtained, in order that this nucleus, formed in and out of the people of

the colony, may be a real help to the movement in all that relates to accurate knowledges and skill; and they propose to organize in this nucleus a systematic investigation of a wondrous line of knowledges at present unknown to the world, and which will be taught and investigated in no other centre, nucleus, school, or college in the world. The germ-nucleus-selected by the Leader must do an important work before the time when the cyclic forces will permit the public establishment of the Colony. WE HAVE ASCERTAINED DIRECTLY FROM THOSE MOST INTERESTED IN THE MOVEMENT THAT THEY ARE DESIROUS THAT WE SHALL CAREFULLY PERFORM ALL THE PRELIMINARY DUTIES, AND NOT COMMENCE THE MORE MOMENTOUS WORK UNTIL THE FAVORABLE TIME HAS ARRIVED IN ALL THE SOCIAL, RELIGIOUS AND CYCLICAL PERIODICITIES. We assure them that we shall NOT start in an unfavorable month or year; neither shall we start until all is in the completest and fullest readiness; and until a sufficient number have been trained in the work: how long or short a time this may require depends not upon us, but upon those who directly lend their aid and fidelity to the Esoteric Leader.

By the Representative of Vidya-Nyaika.

EDITORIAL NOTES.

THE November Esoteric will make many new friends. To such we wish to say that we are pursuing a line of thought, research, and use, which, by the world at large, is little understood. We are seeking to bring the men and women of this age to that point where they may be able to *think*, and where the desire to possess that which is eternal and priceless, will be an active, irresistible principle within every bosom.

Our motives are wholly to the end of human upliftment. We have no desire for success in a financial way, and yet we must be supported in this direction, or fall far below the plane of usefulness which we could otherwise occupy.

As a corporation and publishing company we offer inducements to our stockholders which we do not think can be equaled. All holders of stock are entitled to purchase books each year equivalent to the amount of stock in their possession, and upon such purchase we allow 40 per cent. discount on books of our own publishing, and from 10 per cent. to 33 1-3 per cent. on other books. At the last annual meeting (held in January) a dividend of 6 per cent. was declared on all stock paid for up to that date. If the company is as successful in the future as in the past (and everything indicates continued prosperity) it will be seen at once that investments of money will bring a good return from a financial point of view, and also give a satisfaction in the knowledge that a service to humanity at large has been rendered. We are desirous of selling more of this stock, in order to be enabled to enlarge our field of active usefulness, and feel that our inducement should bring a hearty response.

Applications for stock, the price of which is \$10 per share, as well as donations to the cause, should be sent to,

PRESIDENT OF ESOTERIC PUBLISHING COMPANY,

478 Shawmut Ave., Boston, Mass.

"A Prayer For Knowledge," with several articles intended for this issue, has been crowded out for want of space, notwithstanding which fact we have, as will be seen, been obliged to enlarge this number of the magazine. The omitted articles will appear in an early issue.

"The Religion of the Future," which was published in the January and February Esoteric has been issued in pamphlet form, and may be obtained from this office, at 25 cents per copy. The author of this book is Mrs. Imogene Fales, President of the Sociologic Society of America.

We send an extra copy of the November issue to each regular subscriber. *It is an important number, place it as wisely as possible.* Right here we wish to thank our friends for the prompt response to our call for names. As a result of that call we have obtained a valuable list, and every name thereon will receive a copy of the current issue. We would ask that readers *continue* to aid us in *extending this list.*

"In the Astral" will be continued in the next Esoteric. Many shrewd estimates have been made regarding Miss Darcet's character. These estimates are exceedingly interesting, and show depth of thought beyond the author's anticipation. There have been two "guesses" which approach very nearly to the true solution, and these, together with several others, will be given in the December issue; meanwhile we hope to receive further attempts in this direction.

THE PERFECT WAY, OR, THE FINDING OF CHRIST.

In presenting an American edition of **THE PERFECT WAY, OR THE FINDING OF CHRIST**, to the reading and inquiring public, we have been actuated by the conviction that a comprehensive text-book of the "new views," or the restored wisdom and knowledge of the ages regarding religion or the perfect life, was imperatively required, wherein the subject was treated in a manner luminous, instructive, and entertaining, and which, without abridgment, or inferiority of material and workmanship, could yet be sold at a price that would bring the work within the means of the general reader.

THE PERFECT WAY will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life, will be richly repaid by its study or perusal; and especially will those who feel that they cannot afford the means or time to purchase and read many books, do well to make this one of their first choice. To such, and all who are seeking new light, life, and higher inspiration, the American edition is respectfully dedicated.

The following are a few of the subjects treated in this work :

THE recovery of the original system, which was the basis of all religious systems.—Intuition as the complement to intellect.—The knowledge of the Soul in all its past experiences.—Revelation a proper prerogative of Man.—God the Supreme Reason; Understanding the "Rock" of the true Church. Nature and relation of Spirit and Matter.—Relation of ancient to modern systems of Religion.—The Kalpa; Nirvana; Rudimentary Man; The Sphinx.—Persistence of religious ideas due to their reality.—Future development of Christianity foretold by its Founder.—The need of new revelation to preserve not only Religion but Humanity from extinction.—Substitution of the Gospel of Force for the Gospel of Love. One name by which is salvation, but many bearers.—The Christs.

The Soul the supreme subject and object of culture.—To know self involves the knowledge of God.—Matter a mode or condition of Spirit.—The ascent from Nature's elements—Spirits and how to discern them.—The sphere and the circuits of the astral.—The Shades, Purgatory, Hell, "the Devil," Souls in prison.—The elements subject to the human will.—*Anima bruta* and *anima divina*.—Metempsychosis and re-incarnation. Cause of the Soul's loss. Need of a positive, and danger of a negative attitude of mind.—Spirit, Elemental and Elementary.—The Genius or guardian angel; the Gods or Archangels.—Priestly degradation of the character of Deity.—The occult side of the sacrificial system.—Astral spirits personate the celestial.

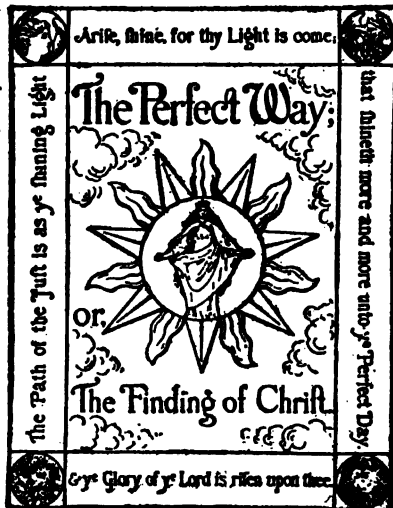
The nature and constitution of the Ego. Psyche or the soul individualized through matter.—Karma, or the result of past conduct and knowledge.—The soul of the planet, like that of the individual, transmigrates and passes on.—The evolution of the Ego and the Church.—Sixfold state of the first Church; "Paradise." Allegorical character of the Scriptures.—The parable of the Fall.—A new Announcement.—Interpretation of Scripture intellectual, and intuitional.—The Soul of the Woman, through whose aspiration Man in a mystical sense becomes the image of God.—The Soul's History allegorized in Genesis and Revelation, Rise and Fall of the original Church.

Redemption of spirit from Matter.—The Adept and the Christ.—Cause of Materialism.—The Sacred Mysteries; the great pyramid.—The Divine Marriage.—Relation of Christian gospels to Pythagoras and Buddha.—Buddha and Jesus.—The Religion and Humanity of the future. The destiny of Islamism.

God as the Lord; or, the Divine Image.—Doctrine of the Bible; Kabbala, Bagavat, Gita.—Swedenborg; the Hermetic doctrine.—The "Mount of the Lord."—The "Spirit of Understanding." The Mystery of Godliness.—Woman according to Paul, Jesus, Plato, Aristotle.—Conspiracy of modern science against the Soul.—Christ as the culmination of Humanity and point of junction with Deity. With fifteen appendices from Hermetic writings. Pp. 368. Cloth, \$2.00.

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ing to God's Being.—The recovered system and Materialism, respectively as Phobus and Pythou.—The genesis and nature of the Soul.—The Divine breath; the celestial Nirvana versus the end of the persistently evil. Upward working of the Soul, and return to pure Spirit.—God as Living Substance; evil resultant from limitations in Matter. The invisible, original, and primitive Light.—As Life, God is He; as Substance, She; respectively Spirit and Soul.—The Seven Spirits or Principles of God.—The heavenly Maria or Soul by whom true manhood is attained.—Man as an expression of God.—Why the Christs have been called Sun-gods.

The various orders of the astral.—The Shades, Purgatory, Hell, "the Devil," Souls in prison.—The elements subject to the human will.—*Anima bruta* and *anima divina*.—Metempsychosis and re-incarnation. Cause of the Soul's loss. Need of a positive, and danger of a negative attitude of mind.—Spirit, Elemental and Elementary.—The Genius or guardian angel; the Gods or Archangels.—Priestly degradation of the character of Deity.—The occult side of the sacrificial system.—Astral spirits personate the celestial.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

Nov. 22. to DEC. 21.

[No. 6.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

DEDICATED TO THE G. . . . R DEPT. NO. 1 OF COLLEGE ESOTERIC.

BY VIDYA-NYAIIKA.

The numerous important Laws of Sound by Vidya-Nyaika given in this article are taken, by the *permission of the Leader* of the S. A. N. Department of the G. . . K. ., from the Association donation to that department. Only a few of them have been selected, in order to give our Readers a general idea of the nature of the training incident to a knowledge of one of the forces; and these laws have been divested of all mathematical expressions of proportion and quantivalence, and of all terms with which our Readers might not be familiar, and made as simple and plain as possible. There should be several long articles written upon each one of the laws and corollaries, but we have been desirous to give the people who are interested in the College an idea of one of the methods at the disposal of the pupils through G. . . . R Department No. 1. The S. A. N. Department will supply instructors, etc., to this department, as soon as the College is ready.

Now, the highest note of a Piano is about 4280, which, multiplied by 13, to get its highest harmonic, gives us 54,990 oscillations per second. This note lies about two-thirds of the distance above the 16th octave, and one-third below the 17th octave. Its highest harmonics are, therefore, appreciable by good ears. Of course there are very many who cannot hear 50,000 per second: perhaps five-sixths of the race cannot, but the other sixth can. Now there are very few people who cannot hear the seventh harmonic of this highest note of the piano, and that falls within the 15th octave. The majority of those who have occult aspirations, and poetical natures, and sensitive feelings, can easily hear 60,000 per second, and, therefore, have the *capacity* to hear all the harmonics of the highest note of any piano. The fact that they do not, depends upon more practical matters and more easily removable causes than capacity of the ear. A note of 323,000 oscillations per second has a harmonic that falls within the limit of the sound-gamut; and all notes above that frequency cannot have all the harmonics produced: this note is two-thirds of an octave above the 19th. The first note of the 22nd octave can have its 1st harmonic and no more.

Now, a word regarding the significance of the variable capacities of ears. Those who cannot hear more than 25,000 oscillations per second cannot hope to feel the effects of the higher harmonics of the upper two octaves of a piano, neither can they hope to take the same cultures in music as those take who can hear higher notes

destroyed in their normal growth by persistently hearing notes and tone-qualities which develop abnormal submultiples in the forming structures."

Now, the natural order of succession is mathematically determinable and capable of physical measurement; and thus we can foretell the order of the development of the emotions, and, therefore, of the moral and mental structures; and we can, by this same method, classify the people of any of the "twelve tribes" into their corresponding developments, and tell the degree and order of their evolution.

VIDYA-NYAIIKA'S 222ND LAW OF SOUND.

"To harbor a feeling which is not normal to the proper order of growth, and to entertain an emotion, sentiment, or impulse which is not harmonious with healthful, mental, and moral conditions, is to develop structures, with a rapidity proportional to the intensity and continuity of the emotions and states, and these structures thus developed will destroy the capacity for further development in the normal direction, and the evil structures being abnormal, will soon destroy the mental and moral power."

This law shows the impossibility of evil-minded persons ever obtaining dangerous developments, beyond a certain degree, for the structures, formed under immoral influences are self-destructive to their own functions, and to all higher developments.

Nuclei leaders will recognize herein an extension of the methods for practically applying certain cyclical laws with which they have become acquainted; and they will observe that the order in which musical progress takes place from the lower to the higher pitches, and from the simpler to the more complex emotions, corresponds exactly with the order of mental progress through the Four Quadrants; and the order of moral growth and moral culture, corresponding with the order of succession of emotional capacities also corresponds sequentially with the order in which we learn the higher harmonics, and that these orders can be experimentally, diagnostically and mathematically determined. It enables us to compute the exact degree of evolution which any one has attained, and to properly appoint the proper physical, mental, moral and spiritual culture for any given individual; it is in accordance with these, and other laws, that the donations of the association will be made, and the cultures of the Nuclei and departments apportioned.

VIDYA-NYAIIKA'S 227TH LAW OF SOUND.

"The order in which the emotions and moral aversions and approvals naturally evolve, is the only order in which they can be properly attained; and the methods of training, from the *mental* stand-point, consist in developing the concepts belonging to a new order of knowledge (new to the pupil,) and these must be brought out experimentally in the order in which they naturally evolve, and which produces new mental and physical structures; and these structures develop new emotions, sympathies, loves and aversions, whose training from the moral stand-point consists in artificially reproducing them by the aid of tones, etc., by daily repetition, in the order in which they should occur to produce natural moral growth in soul-structure."

Corollary. — "The mental recognition of the nature and meaning of the tones and harmonics must first be developed by experimental illustration; and the concepts classified and remembered, until they have produced brain growth."

Corollary. — “The *use* of these concepts develops their corresponding attributes ; and, therefore, the teaching of what has been learned and its application in invention, and its application to the mental and industrial needs of the people develops the corresponding moral sentiments and emotions.”

Corollary. — “The use of tones and melodies and harmonic chords, repeated daily in a proper order, and at proper *times*, and for a sufficient length of time, produces intense and *continuous* emotions and sentiments, which rapidly develop normal structures of the moral kind.

Scholium. — “If these tones, thus used for developing the emotions, contain discords ; or if they contain harmonics of the improper kind, or if they are harmonics belonging to a different degree of development from that to which the pupil has attained ; or if the tones be practised at the wrong time ; or if the pupil be in the wrong emotional state while practising,—if these things obtain, the structures will be abnormal and the object of the culture will be worse than defeated.”

Corollary. — “A tone cannot be properly appreciated unless the mental and moral state exactly corresponds with the emotional effect of the tone ; and these conditions must be supplemented by the proper attitude, gesture, and bearing ; and the instrumental tones must be imitated, as nearly as possible, by the voice, but only while the tones are simultaneously sounded, to prevent the voice from making wrong tones.”

Corollary. — “These new structures, developed by the tones, give to the pupil new capacities and powers for the acquisition of new concepts from which to base a new cycle of growth.”

Please to remember that the order in which the successive harmonics become recognizable to the developing human ear, enables us to ascertain the order of moral growth, as manifested in the sentiments, loves, sympathies, and emotions.

In advancing from our present capacities to those represented by the higher harmonics of the higher notes, we must pass through certain successive stages of ability to recognize emotional differences in tones ; and these abilities must *result* from *increased moral growth*, and the moral growth can only be based upon *increased mental growth* ; for the mind must detect a new opportunity or danger before the corresponding moral aversion or approval can develop therefrom.

If the pupil, under the influence of the training herein outlined, succeeds in developing first the mental concept, and then the moral feeling ; he can then with safety, under the instruction of the teacher, begin to practise tones with the voice, but not before ; and then he does not do this in order to learn to sing, (for this will be an incidental result) but to develop the capacity of exhibiting in the voice the emotional effects of tones, in order that he may not so much influence others, as to influence himself in the development of structures.

The musical domain of twelve octaves, and the rhythmic domain of a little more than four octaves, constitute, when combined, the emotional domain of a little over sixteen entire octaves ; and the remaining domain of over six octaves is called the inaudible domain.

[To be continued.]

POWERS exist by the right of their exertion. Alexanders cease when there are no more worlds to conquer. (Ed.)

IN UNISON.

The morning tint, the sunset hue,
 The liquid crystal of the dew,
 The perfume of all fruits and flowers,
 The endless march of stealthy hours,
 The lowing kine, the cooing dove,
 Th' eternal canopy above,
 The maid, the mountain, and the moor, —
 All, all come in at my open door !
 I dare not reveal what they impart,
 What songs they sing to my head and heart.

I wander into the world afar,
 I seek each dim and distant star ;
 I return again like the messenger-dove
 With balm of healing, hope, and love.
 My heart craves all that belongs to it,
 Whether in fable or sacred writ ;
 Whether in man or in Deity,
 All that can make me strong and free.

I nestle close in Nature's breast ;
 In perfect motion I seek for rest :
 I dare not whisper whence I came,
 Whither I go, or what I am ;
 I know not if god, or man I be,
That I am, is enough to know for me.

J. H. TEMPLE.

HAPPINESS.

ALL humanity is seeking happiness ; and to find happiness we must first seek truth, and various avenues are traversed.

Many souls glide evenly upon the sands of time, with few obstacles in their pathway. Others are led into the chasms, from which they enter the labyrinth with its winding passages, and for a time grope their way with no success ; fatigue causes their bodies to seek rest ; with all hope gone, they become dejected — then calm and receptive.

Perchance a prayer is sent forth ; wearied and foot-sore they rest in sleep, and awake to find a light pervading all the hitherto darkened way ; and lo ! forth comes a new being to glorify God's laws.

A truth hath been discovered from the restless agitation, from the whirlpool of discontent, and lastly from the longing desire of the heart, asking with child-like humility for light, — accepting God's laws as permeating all matter — and acknowledging His wisdom, in every manifestation of life.

Then will the soul expand and become harmonious. No wave can obliterate its brightness. Though it be tossed from shore to shore, and dashed against the rocks, yet will it rise, the sooner ripened, to life eternal ; for all affliction, suffering, and woe, only help to break the shell of earthly beauty, to which, in our infancy we cling.

Independent of all external influences, there is a natural growth of soul ;

intuition, which is more than spontaneous thought, comes from the inner being ; it is a knowledge without the use of books ; and a greater truth than the philosophers teach. Without it we have no beacon light to guide, for it is the soul's monitor ; and when there is peace within the soul, we can be at peace with all mankind ; there is then no repulsion ; there will be harmony with the lowest life and with all its elements, for are not all God's work.

Intuition can never be taught, it is a soul-growth, which none can take away.

Every individual has a capacity to receive spiritual development ; all are equal, all free, to unfold their inner nature. Let none despair ; a loving Master ruleth, and all things were made for good. Let us appropriate them for good ; then will the world seem brighter ; then will beauty be seen in all things ; and, as we send forth our aspirations for the greatest good, the countless millions who have gone before will waft back a response which will be as nectar to our parched lips.

Let none become weary in well-doing.

Were we not placed here to help one another ? Surely the happiness of one is dependent upon the happiness of others.

When we learn this truth selfishness will be banished forever, and self-righteousness, which causes us to see faults in others, will appear but as the reflection of ourselves, living within a tomb which cannot hope for light until decay crumbles to dust our abode.

Let us live to the full enjoyment of Nature's laws, which are God's laws, fulfilling all that has been promised.

Let us grasp truth wherever found ; whether in the pit or upon the hill-top ; for truth abideth everywhere, since God is everywhere.

Then will we become pure in heart, and all around us will partake of that purity, which is God-given ; *Then will happiness be found !*

Work on, ye pioneers of right,
Sure God hath given ye the sight,
To view the distance o'er ;
Where Peace, and Love shall yet abide,
And Truth, and Wisdom, side by side,
Shall tread that tranquil shore.

From off the hill-tops comes the strain,
Hope, Mercy, Justice, Strength and Power
To clothe ye, in the timely hour ;
Then the refrain, with softest melody ;
From attuned harp-strings, gently fingered —
Long and languishing I lingered,
Rapt in the rhapsody.

SOMETHING TRANSCENDENTAL ABOUT CROPS.

BY THEODORE WRIGHT.

NUMBER TWO.

HAVING said that this planet is the field in which the Great Husbandman is in the act of raising and maturing a crop of wheat for his garner, we are forcibly reminded again that fields are not generally provided for the purpose of raising one solitary crop of wheat, or any other useful grain ; for they are invariably used year after year — having proved suitable for the purpose — for the raising of many other useful crops. Moreover, as this planet is one field, so used by the Great Husbandman,—and there are

innumerable other similar fields under the same economic and wise control,— may not each and all of these be rendering a similar service in the production of some specially serviceable crop? And may not the well-known and serviceable law of rotation of crops be a marked feature in the economic husbandry of the Supreme Head? Or rather, may not the law of one year in seven, as a period of rest and fallow, be a law in force in this transcendental sphere? The number seven is emphasized in so many ways to our consciousness, that we are involuntarily led to associate it with all manner of possibilities.

There is a branch of science coming into notice, because of its inherent merits and force, under the significant name of "Solar Biology." As the term implies, it sets forth the laws of life controlled by the Sun as the centre of our Solar System. In degree the whole of the planetary system associated or connected with the Sun must have an interest in its travels and destiny. If our planet is one field employed by the Great Husbandman for the raising and maturation of a crop, the other planets of the system are probably other fields similarly employed, but probably differing in certain particulars in the nature and character of the crop occupying its year. And some may not be annual crops at all, for trees bearing fruit are, as we well know, perennial; therefore on these lines — as variety may be reasonably looked for, some of the planets may be orchards carrying trees of perennial growth, and yielding their crops of fruit year by year. The wheat crop being human, the fruit crops in the other cases will also be human: and so, in the many fields, will be raised and matured all the variety of commodities necessary to make up a feast worthy of the Great Husbandman, who is wisely and lovingly operating, and causing everything to cooperate everywhere for the development and perfection of His great ends.

Another well-known operative law always employed by the most skilled husbandmen, is shown in the efforts they are putting forth continuously for the improvement of the quality of their crops, as also of their animals. Generations of animals, and many successional crops have to be patiently tended, and carefully selected from, to obtain the desideratum; and what is there in any way *against* the idea that such is the aim of the Great Husbandman now and always in dealing with His crops? Very certainly nothing worthy a moment's consideration can be urged *against* such a course being now in progress, and very much can we urge worthy of the deepest consideration *for* such a mode of procedure in the course of development. Verily, we know not yet what we shall be; the Great Husbandman is employing all the potent laws of His own appointment, and with the utmost care imaginable, to bring out, by dint of a most critical selection, varied classes of results. Wheat, we are informed, originally came from a very coarse grass; our best fruits came originally from very wild and unpalatable natural productions; and some of our best specimens of domestic cattle came originally from something very unlike what we now see. Yes: and if we question angels as to their source, they tell us, "we are of your brethren the prophets, and of those who keep the testimony of God." So then, we see a wondrous law, everywhere in process of operation, whereby the Great Husbandman is purposing to develop something immensely better and more serviceable than what the crop at any point now shows itself to be; and we know of no stopping-place or limit whatever, in the order of this procedure. Well may we say then "we know not yet what we shall be!"

Then, in the perfect ordering and execution of this determined process of development, other fields may be necessary to furnish a change whereby the plan may be wrought out to its finality. A wise husbandman, working for the improvement of his seed by hybridizing and selection, will never expect the best results from his labors, if he confine his seed to one field, and to the same external influences all the time. If he has different fields they will all be in requisition; and if one is more impoverished than another, and the plants would have a greater fight for dear life in that situation than in another, that will only be the stronger inducement to give the plant all the benefit of that struggle, to thereby secure to it the more hardihood, and the stronger constitution. The wise husbandman does not allow himself to act only for present results, nor allow the feelings of the crop to deter his action, for he always works for some high and satisfying goal, especially if it be the improvement of the quality of his seed for which he is working: in that case, the very field where the plants will have the most disease, and blight, and difficulty, and danger to fight against and withstand, will be the very spot he will lovingly select as the most fit one on which to develop the qualities which shall stand longest and best to the credit of his crop when once worked into its very nature.

Then again, only what has really been thoroughly ingrained in the very nature and constitution of the crop, will be at all sufficient to fix its destiny. The eye of the discriminating selector will not fail to sight the special ears, or grains, which have most completely fulfilled the requirements of the situation, and they will be carefully gathered and especially stored for other and more favored places with reference to their future. They will have a place, and a particular treatment to themselves, and so with every differing variety or quality found in the field.

In every case, however, each will receive according to the deeds done, and shown in the body of the grain when gathered; the good will receive marked and favored attentions, the ordinary only ordinary attention, and the bad will hardly be thought worthy of troubling with any further,—in fact may be so worthless as to be thrown away. It is of essential importance to carefully attend to this item. When the ripe seed is gathered, it will be the qualities that are embodied in it, and so fixed, that will in every case determine its fitness for honorable mention, and further favored treatment, or the reverse. The authority of the Scriptures amply justifies this thought in regard to the treatment the Great Husbandman will give his crop, for the stated truth is, "Whatsoever a man soweth, that shall he also reap." And again, "for we must all receive according to the deeds done in the body, whether they be good or evil."

What a world of thought opens up to our astonished vision, as we view this subject of a world-crop after this transcendental fashion! Where is any of this thought obviously at fault? If it is not at all faulty, then we are each and all terribly familiar with matters that are, and we cannot be personally benefited, or benefactors to others, by lovingly clinging to things of such grave import when they are thus proved so very faulty. Are we wise? Then let us show it by acting accordingly; and so proving all things, in order to firmly hold to what is good.

In the heap of pure gold look for the counterfeit. If Satan always lied, he would be as harmless as a sting that does not sting; but no, he tells a thousand petty truths to snare you in a mighty wrong. (Ed.)

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER IX.

In the Astral.

I HAD been a stranger to my own heart. Fantine had become so thoroughly entwined within the most sacred places of my very soul that to remove her now seemed taking away life itself. "For God's sake avoid her, or the suffering which thus far you have known will seem puerile and insignificant when this greater calamity befalls you!" These words of Captain Faunce echoed through my brain as I slowly came to a realization of my position.

Leaving Mrs. Milveux, I had wandered far away from the hotel, and I lay upon the leaves in the solitude of the forest not far distant from the lake. All nature was hushed, and a funereal aspect seemed to hang as a pall over every part of the landscape. The lake at my feet was not disturbed by the slightest ripple. In its silvery calmness of perfect peace it appeared thus, as if out of respect to my mourning heart. Blankly I gazed upon it, and then upon the clear, deep blue of the over-arching heavens.

Love — Oh oft quoted, oft misunderstood term! I had loved, as I supposed to the utmost, my wife, but ah! so differently from this. *That* love had only increased my capacity for the perfect realization of this all-absorbing passion for Fantine.

I found silence unbearable, and the utterances of my heart were forced in bitter complaints through my lips. Why must I suffer thus? Why should I have been so deceived by one who was my sunlight, my heaven, my life? How could one so thoroughly pure in appearance be so base at heart as to thus trifle with a man's very life? I checked myself in shame, for I suddenly remembered that Fantine had never played the flirt with me. Whatever Mrs. Milveux had said, as to her treatment of other men, she had surely been fair with me. As I thought upon this I wondered at my great love, and sought to trace its growth. I could not; I only knew that I loved her with such devotion that everything else was forgotten. I loved her so unselfishly that to sacrifice peace itself for her sake would be a pleasure. Even now, when promised to another, I longed to show her my devotion, and the purity of my motives. I longed to demonstrate that one person in the world could cherish a love, so pure and unmixed with personal emotions, that even though called upon to surrender to another the object of his affection, the sacrifice would be made, and, although life and all the future would seem onelong era of gloom, yet would I suffer alone, and make no sign of the depth of my misery.

How long I continued in this condition I know not, for I suddenly realized that I was very sleepy, and, most remarkable to relate, I fell asleep *consciously*. Every stage of the process was plainly comprehended.

I saw the lids of my eyes droop forward, and yet they seemed no hindrance to my looking through them directly into my brain, whose convolutions seemed suddenly to change from activity to perfect calm. My chest, which had been irregularly rising and falling, now sank in quietude, like the returning serenity of lakes after days of storm. Even my heart seemed stilled, and only the slightest movements were perceptible. *I was existing outside of my own body*. I viewed the form of dust before me with feelings

of curiosity only, and with no desire to re-inhabit it. The almost entire cessation of breath and pulse did not at all alarm me, for, with a thrill of intense joy, which can be comprehended only by those who *know* from like experience, I realized that I was divine, *eternal*, and that my field of use was the limitless future. Ah, the indescribable grandeur of that thought!

Heretofore, I had *believed* that the future was mine, but in what form or condition I knew not. So many theories as to the next state of existence had crowded themselves into my brain that I was at a loss just what to believe, or which to accept. At last I *knew*, and the knowledge brought divine calmness beyond description.

I turned toward the lake, and gazed off across its placid surface which reflected every bright point of the charming surroundings.

I could now admire and appreciate the peaceful beauty and sublimity of the scene. *My heartache was gone*. In those few moments of my new life I realized that, if my love for Fantine was as pure and intense as I thought it to be, it would *sometime* be rewarded for its faithfulness; and what were months and years to me now? Ah, I could bide my time!

"Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea,
No more I rave 'gainst time nor fate,
For lo! my own must come to me."

I essayed to leave the spot, and go back to the hotel, feeling an indescribable satisfaction in being no longer held down by physical hindrances. As I attempted to put this thought into execution a strange incident occurred.

Prostrate before me lay my body. A convulsive shudder ran through it, causing the limbs to twitch perceptibly as I moved away from it; a deathly pallor settled over the features, and the eyes partially unclosed, the effect being such as would presumably strike terror to the heart, especially if the observer knew that he was viewing a representation of his own condition. I was not in the least moved by fear. I fully took in the situation, and coolly calculated the distance I could place between myself and my house of clay, before that tabernacle would fall in ruins, and descend to the level of the dust whereon it rested. I felt that there was yet a slight influence bearing upon me, tending to draw me back to the almost lifeless form before me. With much satisfaction I assured myself that I would soon be *entirely* free from the gross hindrance which thus far had held me close to earth. O, the indescribable joy which came to me, as I realized this power!

No more to suffer the pains, the heat, the cold, the thousand and one limitations to which the human physique is subject; no more a slave to material modes of locomotion: no longer within the pale of struggling, seething humanity. Ah, glorious thought, divine sequel to all my anguish and suffering! Now, by the force of my will, would I snap the feeble thread of life which still clung around my body, and fly to the association of those people and scenes most harmonious to me. With an ecstatic shout upon my lips, I was about to put my resolve into execution, when I was confronted by the form of a woman who stood close by my side, and, with outstretched hand, motioned me to approach my body. As I obeyed the gesture, I noted the returning color to the face, and the restoration of a quiet, semi-natural breath.

The strange person then spoke; "Do you know what would occur

if you left your body there without the life-principle? It would soon reach that stage where restoration would no longer be possible."

"I am well aware of that," I replied; "and *desired* to bring about just that state of affairs."

"That would be deliberate and inexcusable murder," she rejoined; "and you would sooner or later pay the penalty of your rashness by suffering even more acute than that which thus far you have known. There is a purpose to be subserved, as a sequel to this incident, which seems so very strange to you. I have facts to impart which will change your resolution to end your bodily existence. Have you no duties nor ties demanding your presence and influence in the earth-life?" In shame I lowered my eyes, as I remembered my little son, and my parents whose declining years would be made wretched were I to leave them. Numerous minor reasons also flashed through my mind in answer to the query. She divined my thoughts without my attempting to utter them. In fact, *all* our conversation was carried on by a purely mental process, and while I heard, and fully comprehended, even the tone-quality of my companion's voice, yet no sound came from her lips, and, although the latter moved as in ordinary conversation, yet the *words*, and their meaning came directly from the eyes. She continued:—"Your responsibility to things of earth is a thousand-fold greater than you imagine. Your child and your parents are of minor importance, when compared to the duty which you owe yourself, and the offspring to which you seldom give a passing thought." Almost in anger I demanded of her an explanation of the term "offspring," as used in connection with myself. Ignoring my manner, she calmly went on; "Physical children are but fleeting shadows when compared to children of the mind. We, who have risen partially superior to earth-conditions, recognize only *thought* as a mode of generation, and forget sometimes the ignorance which prevails among men who suppose physical generation the only way of begetting the human species. Thousands of ideas, some great, some small, some doomed to years of seclusion and darkness, some destined to be speedily developed into the highest use—all, all have emanated from your brain, and all demand your supervision and guidance. This attention cannot be properly given them, if you leave the earth-sphere, and the sin of deserting these children is of inestimable vastness. You have cast them upon the great sea of *eternal life*. As their parent, you are responsible for their proper entrance upon that plane of existence where self-consciousness is attained, and they become living, active agencies subject to their own, and the universal will. Without your guidance they must remain in comparative uselessness until your next incarnation, for the earth experience *in full must be obtained*, and if you shake off the mortal coil before that experience is fully possessed, you are only working to strengthen the chains which bind you to woes of the flesh, and to mental suffering. Are you satisfied now that you must resume your former conditions, and continue in them until time shall *demand* your release?" My brain seemed in a vortex of confusion, and, while I fully comprehended the great sin from which I had been saved, yet I was so filled with wonder at the strange things imparted, that I could not for a long time frame a reply. At last I managed to say: "I believe you, and acknowledge my weakness, but oh! I *cannot* grasp the meaning of your strange assertions with regard to children of the mind. What man believes in such a theory? Can you not make it clearer to me? I feel something divine in the atmosphere of such a sentiment,

but I am confused, puzzled beyond expression, for it is all so novel to me. Pray give an illustration of your meaning. Life would be a thousand times more precious to me, if I could *know* that such strange things were possible! Would you cease entirely the propagation of the species, as now existing? In that case what but total extinction would follow?" The last question seemed to me so thoroughly impossible of satisfactory answer that I felt greatly depressed when, almost involuntarily, it left my lips; for the beautiful idea of thought-creation had taken immediate and strong hold upon me, but now I saw that, in the light of reason, it must vanish. The slight smile which for an instant enlivened my companion's features, told how thoroughly she divined my clashing thoughts. "If your last query is not answered in a satisfactory manner, it will be useless to attempt further explanation. The human being, as now existing, is but the shadow of his future possibilities. Only those who are fully ready to receive this theory can embrace it, and those who *do* embrace it will receive such joy and satisfaction from life that they will live in a veritable heaven, as completely removed from their associates, as though transported body and soul to the most distant galaxy. These few favored souls are the ones who will become 'extinct,' and pass to higher fields of use, where physical generation is not only no longer needed, *but no longer possible*. I use the word 'extinct' only in a paradoxical manner, for even this high branch of the race will remain generation after generation, and age after age, and there will always be a sufficient number of men and women upon the animal plane, who will continue in the generation of children after their likeness, until they in turn arrive at that point of experience where the law no longer binds them, and they seek higher things; then the 'resurrection' commences, and, with the attainment of soul-consciousness, and renouncement of sensation, they commence the upward path toward the universal fount of all knowledge, and are no longer subject to re-incarnation's unchangeable law.

"A few men upon earth to-day are ready for this new life. You are one of the few. From the absolute purity of your intentions I have noted, for a long time, your fitness to receive the knowledge which I am giving you.

"Every man and woman with spiritual desires is, at stated times, under the eyes of a regularly organized body of pure souls, who once inhabited the flesh. I have been delegated to watch your movements, and to make myself perfectly familiar with your inmost thoughts. I have faithfully performed my task, and, to my great joy, have found you one of the gems of earth, for the purity of your *motives* is truly phenomenal.

"Your love for Miss Darcet is the brightest thing in your whole character, and when you meet the consummation of that love in being united with her, then will your greatest field of use open before you. *Only* through love can man reach the ideal state, and then the object of the love must reciprocate, and unite her love in harmony with his own. Fantine loves you. Ah, you little suspect how much! and in every instance you must be faithful to her, for she is yours, and you are hers forever. This, however, is useless advice, except to intensify the resolve which is already engraved on your very soul."

I could bear such sentiments no longer, and, with suppressed emotion, begged my companion, who was stabbing at my heart-strings, to desist. "If you, as you aver, are so thoroughly conversant with my every thought and act, and all that concerns me, you surely know how my soul and mind have been put upon the rack of torture by Fantine's engagement to one of

my bosom friends. O God, why do you for an instant raise a hope which is only mockery and deceit! Forgive me, I implore you! but O my guardian angel, whoever you are, do you know what love is? Have you loved to the extent that heaven and hell are centred in one person? That an eternity of torture would be gladly accepted *with* your love, in preference to future peace without it? Oh! you can know nothing of this passion; you are ignorant of what has transpired, or you would not thus for an instant raise my hope, and blast it in the same breath." It seemed a long time before she spoke, but at last, in the same unmoved style, she replied, "I know all: I fully understand your great love for Fantine. I know of her engagement to Hodge, but I see so plainly beyond these childish, fleeting acts, that they are sometimes forgotten in the contemplation of the *substance* which is behind the shadow. I raise no false, delusive hope, my friend. Fantine is yours. She loves you more deeply than is possible for many women to love. The engagement at the castle was a veritable one. You are destined to be united, and all the powers of the universe cannot keep you apart. But not yet. There is still a trifle of selfishness in your passion. It will pass away, but only with time. Until that state is reached you will not come into full possession of your right. Believe me, however, Fantine will be yours. There is a contradictory, external nature which caused her to promise herself to Hodge, and which causes her to do many inexplicable things. This nature is largely due to the influence of her unnatural mother." — "Do not, I implore, say that," I interrupted; "I too thought Mrs. Milveux an unprincipled woman, but I have wronged her, and think her a person who has been brought to great suffering through sins of others." "I will say but little further in this regard, if it displease you, but rest assured I speak the truth. Fantine's acts have been almost entirely governed by her mother's influence, That influence will soon be removed, in a way which I am not permitted to explain, but of which Fantine herself knows.

"Ever since Fantine was a mere child have I been seeking to correct this influence of Mrs. Milveux. I have hovered around her at night, and tried to make her conscious of my presence by day, but with no success. I have, however, succeeded in preserving her true inward nature, pure and unharmed by the selfish acts of her mother. Between these two forces she has appeared to the world a person of very fickle and changeable character. Through her mother's influence she has become engaged to several prominent men, whose wealth and power would have secured the ambitious Madam an enviable position in society. Through *my* influence the engagements have been broken, for I knew that Fantine had no love for these men. Thus misunderstood, she has been called heartless, while, in reality, she was *compelled* to do as related. She is the perfection of purity and faithfulness, and only awaits the removal of her mother's influence to demonstrate this to you and to the world.

"She sang to you as to no one else. Your quiet, harmonious presence gave her those conditions which nothing else could impart. Her knowledge of music, and her powers of execution are phenomenal, but no one has ever before heard her sing with the wonderful grace of style with which she favored you. But ah! that remarkable voice has caused her the sharpest misery in days gone by.

"When a mere girl, scarcely fifteen, her mother allowed the influence of a theatrical manager to prevail, and Fantine was compelled, against her better

284 *Art Culture and its Effect Upon the Conduct of Life.* [December. judgment, to appear in a leading rôle in light opera. The associations, the flattery of men unfit even to *look* at such as she, the general life of the theatre, all produced such a revolting feeling within her, that her sensitive nature received a shock from which it will *never* fully recover. Through it all I often aided her by my silent, but constant influence, and her mother, with full knowledge of her daughter's suffering, aided and urged the influence of Fantine's would-be destroyers.

"What was her object? I only know that, from a slight knowledge of occultism, she has thrown her entire life and energy into the study and practice of black magic, and never loses an opportunity of employing it for selfish purposes. She seems wholly devoid of motherly affection, and seeks only to use her daughter to the best advantage in forwarding her own ends. Even now, the alliance with Hodge is brought about for a purpose so selfish and wicked, that I turn from its contemplation with horror, but enough; you will soon learn something in connection with Mrs. Milveux, alias Madam Kingsford, which will doubtless surprise you, and give you a knowledge of her character and motives of which you are now in blissful ignorance. When this time comes, so act that *you may fathom her completely*. You will remember and understand what I mean in a short time. Do not ask me to explain, for I cannot.

"And now my mission with you is ended. I have been drawn to you more thoroughly because of your devotion to the man who, above all others, is my ideal. I was separated from him in earth-life, but the separation was an intervention of the Divine hand, for we were cousins, and a marriage in ignorance of this fact would afterwards have brought disgrace and legal separation. But *now* we are beyond the pale of these unjust customs, and only await the time when his duties here are finished, — which approaches apace. Then will our perfect union be consummated. Recently, I have been with my love as I am now with you, and I have told him all, even to the explanation of his passion for Fantine, which was that of a father instead of a lover. To you, he sends such love as only can *exist* between two pure-souled men, and trusts to meet you soon — in *spirit*. Now you know me, as Finette Perault."

(To be continued.)

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

(*Number Nine.*)

IN the former papers of this series sufficient attention has been paid to the theory of art, and the source of artistic pleasure, to enable the pupil, if he has conscientiously mastered what has been placed before him, to safely and understandingly grapple with what may properly be called the real technique of art. I would not have the student of art, or the Reader of these papers, infer for a moment that the theory of art is now to be entirely laid aside, — far from it; it is simply to be practically applied, and will of necessity, be more thoroughly and exhaustively expounded, as each different branch or division of art is separately treated.

It would be well for the student, before plunging into the actual technique of the various arts, to refer to some of the former papers, and re-

fresh his memory regarding the cardinal theoretical points of all arts, — such, for example, as suggestion, power, truth, etc., all of which have been dealt with at some considerable length.

As has already been stated, the dramatic is the greatest of all arts, when properly understood, and hence, a perfect exposition of this art will leave comparatively little, of a broad and comprehensive nature, to be said regarding the other arts. It is for this reason that I propose to deal first with the technique of the dramatic art.

I would say, however, before going farther, that I have been criticized by letter, and that quite warmly in one or two instances, for my assertion that the dramatic is the greatest and noblest of all arts. I wish to asseverate this still more strongly, from the very fact of these few outspoken doubters, since it is essential that every pupil in art should fully realize the truth of this assertion, before he or she can hope to make any considerable æsthetic attainments. Of course it is possible for a student, who has never given the subject of the supremacy of the dramatic art a single thought, to shape his course of training as if he exhaustively comprehended the entire matter, — in other words, it is possible for him to, — as some artists have already done, — blunder into the straight and narrow path leading to æsthetic acumen, totally ignorant of the *why* or the *wherefore* of his course. Yes, it is possible, but so unlikely that it is not worth the while to attempt it. The nineteenth century is, for the most part, an age of rational movement, and not of blind groping.

Now, I have been criticized for saying the dramatic is greatest of all the arts, simply because my critics have been unable to disabuse their minds of the idea that, when I said the dramatic art, I necessarily meant the stage, and, worse than that, the stage as it is to-day. I have never written anything to warrant such an interpretation.

The dramatic art has never, — at least during those ages whereof we have written histories, — even approached the grand attainments possible to it. Nor is the dramatic art a matter merely of the stage: the platform, the pulpit, the concert hall, the fireside, the street, are, or should, — and one day will be, — temples of the dramatic art. What, I would ask you, is the reason that so many of our pulpits are filled, — I should have said occupied — by men whose delivery has in it little of this world, or any other for that matter? And why is it that these same ministers, who lack the ability to talk like men of this earth, and whose congregations are so painfully small, are wont to call their more successful brother preachers “sensational,” or “popular” preachers? The reason is simply this. The so-called “sensational” or “popular” preacher possesses, as a rule, more or less dramatic ability, and it is, nine times out of ten, to this very fact that he owes his success, and his large congregations. His less successful brother, on the other hand, either *lacks* dramatic ability, or religiously scorns to use so “base” a thing for the inculcation of so holy a thing as religion. The result is inevitable; his congregation becomes very small. The fact of the matter is that a fossil in the pulpit, is even more conspicuous than a fossil in the street, and even less desirable. There must be life in religion, or it will at once cease to be popular, in the sense in which the clergy would wish it to be. Why, let me again ask, is it that one cannot enter a church, and listen to the pastor for half an hour, without, if his ear be at all keen, being painfully conscious of the fact that the pastor’s voice occasionally gives the lie direct to his words? It is simply because the reverend gen-

tleman has not sufficient dramatic culture to enable him to *express* in his *voice* what he states in *words*. There is scarcely one church in a hundred where, when the pastor finds occasion to refer in his prayer, to the bliss, — the “peace which passeth understanding,” — and which is the heritage of the devout Christian, you will not detect minor slides of grief and despair. The words you will find are exultant, but the voice is one which might well suit the memorable lines ;

“Give me three grains of corn, mother,
Only three grains of corn !”

Some one has said that the disease so prevalent among clergymen, and known as “clergymen’s sore throat,” is due to the fact that ministers attempt to voice sentiments and ideas which they do not themselves possess. I have no doubt that there is much truth in this in certain cases, but however this may be, one thing is certain, and can be proved by any skeptical reader who will take the trouble to go to church and listen, — and that is, that the great majority of ministers are repeatedly delivering words of joy, hope, consolation, and exultation, in tones of misery, doubt, and despair. Why is this? If the gentlemen *really feel* the hope and the exultation, they fail to express it simply through lack of dramatic culture ; if they have it not, why then they are simply uttering falsehood. There is often a complaint raised in our large cities against the stage, on the plea that the theatre empties the church ; and it is found, on investigation, that this is the case just in proportion to the lack of dramatic ability upon the part of the preacher. What is the inference? Clergymen of intrinsic dramatic power are not greatly troubled in this way. There is in man a dramatic element which seeks gratification and expression, and if it cannot find an answer to its needs in the church, it is very apt to look to the theatre for it.

Now, the point I wish to make regarding the supremacy of the dramatic over all other arts, may be briefly stated as follows ; first ; the dramatic art *contains all of the other arts*, and adds to them pantomimic movement, the greatest of all expressive media : second ; the function of art is expression, and that art which can most efficiently express the greatest number of the noblest truths, is, by the very nature of things, the highest art. This, the dramatic art assuredly CAN do, and the time will as surely come when it WILL do it. The attempt of the clergy, as a body, — having of course many exceptions, — to cry down the dramatic art and the stage, has had, in the past, the effect of keeping off of the stage a large per cent. of those who would have elevated the drama. The dramatic art is as natural to man, — yes, and to animals too, — as breathing, as will be seen later on. It is a fact worth noting, that many young men who study for the ministry end by becoming actors ; — these were men who were schooled for the pulpit, and afterward found ample room for their education upon the stage. Such is the adaptability of real culture ; — such is the size of the urn of knowledge which every art holds to the aspirant saying ; “Fill, if you would possess me !” Charlatanry strives to fill with pretension ; sophistry with bubbles ; but Dame Art is not so easily deceived ; the din of pretension obliterates the charlatan, — the sophist is drowned in his own bubbles. It is only fair to add that the reverse is also true, namely, men educated for the stage often change their profession, and become able clergymen. In passing, I wish to call attention for a moment to the absurdity of a common argument used against aspirants for dramatic honors, by the

clergy, and those who wait upon their breath. The would-be actor is solemnly told of the many vices which so disfigure the dramatic profession, and as solemnly exhorted not to go among them, lest he be contaminated. Perhaps he timidly replies that he believes he can elevate the stage, at least a little, by his virtuous presence, or perhaps he sturdily retorts that he believes that he can become an actor, and still retain his moral integrity,—and he may even go so far as to remind his friend that it would not redound to his credit to maintain his virtue in heaven, where no *struggle* would be *necessary*, but that such a feat in the nether regions would be something to be *proud* of. After all, is there not something in this retort? Was it not Satan, who, on the mount, added the last grandeur to the soul of our Savior? You must—you *ought* to,—mix with those below you. The great voice of the pulpit, crying against the stage, cries in this key; “Go not among the vices of the stage, lest you too be corrupted.” Look for a moment into this monstrous sophism! Hold before its blackness the light of their own following: Christ said: “Heal the sick.” The clergy says; “You that are well, go ye not among the sick, lest ye too be stricken!” Do these sophists think the leper heals the leper? Do these marvelous alchemists think poison added to poison is medicine, on the *moral* plane? Does their philosophy tell them that men rise from the gutter by pulling upon their own boot-straps? If so, were it not well that they pluck out the tongue of their philosophy? What is the clergy supposed to do? Will not ministers tell you that they, who are religious, are superior to the Godless? Will they not set religion above sacrilege? Most certainly. What is their admitted function? To teach religion. To whom? To those who are already believers and equals? By no means; to the unbeliever—to the scoffer; and they must go below themselves, as they would put it, to do it. We raise the falling,—succor the drowning, by reaching down to them; and he who is on the rock with us needs not our succor, and shall not thank us for it. Why then, in the name of reason, should the enlightened clergy hope to better the condition of the dramatic art by attempting to dissuade all those who might act as ethical missionaries, from having anything to do with the stage, directly or indirectly. I would not have the above construed as applying to the entire clergy, since such a construction would be manifestly unfair, but it does apply to the great mass of the clerical exponents of the less liberal creeds.

It is hoped that what has been stated may contribute to show the general public, and the clergy in particular, that *any means* which may serve for the expression of their truths, should be warmly embraced, even though it be the much-tabooed dramatic art.

It will doubtless interest the Readers of these articles to know that the system of art, which is being taught through these columns, had its inception in the laws of art discovered by Delsarte. In justice to the system herein taught, it should be said that these laws were not obtained from any posthumous compilation of Delsarte's lectures and manuscripts, but that they were brought to this country by those who personally learned the system from the teachings of the great Frenchman himself. The manuscripts which Delsarte left were so ill systematized, and so meagre in their contents, that the attempt to construct from them a book which should epitome the great artist's teachings, has met with disastrous failure, if we may rely upon the opinion of those who seem best qualified to judge.

It has already been stated that the dramatic art is the first with which the student will have to deal. Now, of the trinity into which this art is naturally divided, sound, or voice, forms the vital attribute; and it is this which has first to be dealt with.

I would once more urge the pupil to remember that this system of art is one which is capable of scientific demonstration, and endowed with logical coherence, in view of which facts the Reader should review the preceding papers of this series, until he fully comprehends what has there been written, regarding the nature of the scientific trinity which forms the very corner-stone of this system, and the relation its attributes sustain to the three-fold nature of mankind, *through* which triune organism artistic expression must take place, and *upon* which all æsthetic effects must be produced. There can, in the very nature of things, be nothing else where-with to deal, and such an understanding is absolutely essential to the attainment by this system of artistic acumen. It is to develop this triune nature, to increase its horizon, and the depth of its receptivity of good; to round the character; and to cause the tendrils of the soul to reach higher upon the tree of life; and to cling to the right and the truth with a firmer and more reverential embrace, that these articles are written. Here then, is the proper place for the *superficial* to drop this system. Mountains are not to be climbed by the slippered feet of life's harem, nor is wisdom to be attained by a languid and desultory wishing for it. They only reach the summit who have lungs fit for the upper air, brains full of the open sunlight, and a perseverance truly divine.

(To be continued.)

ESOTERIC TALKS.

J. VINCENT TAYLOR.

Planetary Life And Death.

SAID Professor R. A. Proctor, in a lecture to the New York Teachers, in Jan. 1881, based upon material science alone, or upon matters bearing only upon the production and formation of the material composing the globe:—

“We have to consider the various members of the solar system as representing for us youth, middle age, and so on, to old age. The earth on which we live, and the solar system of which it forms a part, have arrived at their present condition by processes analogous to growth—the processes commonly called evolution. These processes are still going on, as they have been during periods of time which seem to grow longer and longer, the more we study their evidences. It is falling short of the truth to say that 100,000,000 years must have elapsed during which the frame of the earth must have been very much as it is at present, and during which processes, bringing it to its present stage, have been going on. From the length of time consumed in achieving certain definite results upon the earth's crust by those processes within the knowledge of man, we can estimate what has been required to effect other results which we see. The further study of the earth's crust shows us clearly, that before she became what she is now, there was a time when she was far too hot for the existence of animal life; and the period of her cooling, estimating it by her bulk, could not have been less than 300,000,000 years. Preceding that, there

must have been a period in which she was in a vaporous stage, and the evidence patent to science allots 100,000,000 years, as the time for her changing from the vaporous to the solid condition. This gives us, in all, 500,000,000 years, as the time in which the earth was arriving at a condition fit for the habitation of its present human beings.

“The only escape from this conclusion is in the supposition that all the signs afforded by the crust of the earth, — all the evidence we glean from the earth, and from the other members of the solar system, demonstrating those processes of development, have only misled us, and that all was created at once, just as we see it now. But why should we do this violence to our reason? Where we *cannot* but admit growth and development on a *small* scale, we should be prepared to admit them on a *large* scale, and not reject evidence so clear to our reason. But, after all, it matters very little whether we take a longer or a shorter period of time. We are concerned not with periods of time, but with the amount of development in the past, over which we have to look, and what we have to expect in the future. We have to consider whether or not some of the various members of the solar system represent the remote past of our own earth, and others our remote future.

“I am going to adopt the principle that the larger an orb is, the longer will be the various stages of its growth. This is based on the fact that the process of cooling requires more time for large masses than for small ones. For instance, Jupiter, with a diameter seven times as great as that of the earth, if his volume were of the same density as that of the earth, would require seven times as long in cooling, or 3,500,000,000 years. So, supposing they started at the same time, Jupiter would have to wait 3,000,000,000 years longer than the earth, before arriving at the same stage of development. On the other hand, take a small orb like our own moon. It is a mass only 1-81 of the size of the earth, with a surface 1-13 that of the earth. It will readily be seen, that the heat of our own earth would last six times as long. Therefore, we get for the cooling stage of the moon, only about 80,000,000 years, and, supposing they started at the same time, the moon would have arrived 420,000,000 years ago, at the stage of development or growth at which the earth is to-day.

“The sun can tell us something of the past of a planet's life. He was probably formed, as all were, in a state of vapor, and probably yet remains, in great part at least, in a vaporous state. He is the youngest of all the planets of our solar system, in development, and may justly be so regarded, simply because he is so much greater than all the others in mass. Thirty-five thousand millions of years would be required to bring him to the condition of our earth to-day.

“The spots upon the sun's luminous surface, which seem to be great openings in the bright clouds of the sun, are as yet unexplained, but they seem to have recurrent periods of appearance and disappearance every eleven years. A theory concerning them, well worthy of consideration, is that of Prof. Kirkwood, who suggests that they owe their existence to great meteors from some comet falling into the sun at regular intervals. One of these spots which has been photographed is three times the extent of the surface of the earth. The heat of the sun, is estimated at 5,300 times that of molten iron, and from this arises the luminous flames of glowing hydrogen, and, without doubt, the accompanying eruptions of other matter, which made the flame-like projections on the

borders of the photographs of the sun in eclipse by the moon. These eruptions threw their matter to an estimated height of 250,000 miles from the surface, from which it is impossible that it should ever have returned, but is still traveling through space at the rate of 500 miles per second. That Jupiter possesses great heat of its own, is demonstrated by the existence of clouds. It receives but 1-27 of the degree of the sun's heat that reaches the earth, and consequently could not have clouds formed from that source, but by the working of its own forces. In the youth of all planets, the waters that are to form their oceans are raised in the form of clouds surrounding them. The moons of Jupiter, receiving light and heat from that planet, may be the abodes of life; and the smallest of them has 200,000,000 square miles of surface.

"Our moon will tell us most of the earth's future, unless we are altogether astray in reading the evidence that seems to be offered us. Venus shows the possession of a watery atmosphere, and is doubtless fit for habitation under conditions similar to those upon the earth. Mars shows not only divisions into sea and land, in about equal proportions, but accumulations of what seems to be ice and snow at its poles, which decrease and increase apparently, in the seasons of summer and winter. But the moon has no water. Her seas have disappeared. Did she ever have water? Did she ever pass through such stages as our earth has gone through? Was this cold and dead world ever warmed with life like our earth? We cannot doubt it when we see, in her vast and numerous volcanic craters, the evidences of the heat she once possessed. She, too, must have passed through her cooling stage. Her clouds were condensed into the oceans of which we still see the traces in her dark depressions of surface. It is believed that, as a planet becomes old, its waters disappear from the surface, are sucked in through crevices made in the crust of the cooling orb, until they entirely disappear. That is a German theory. Four times as much water as is now upon the surface of our globe can be, it is estimated, contained in its interior." [One of the views, illustrating this part of the lecture, was a photograph of a portion of the moon's surface, dazzlingly brilliant, startlingly sharp in its details, with a background of black unclouded sky, dotted with stars,—the picture of a lifeless world without an atmosphere.] This, the lecturer said, would be the probable fate of the earth; this is what the earth might be expected to be in twenty-five hundred millions of years.

This finding of Proctor, concerning the moon, is hardly compatible with the preconceived notion that the satellite of the globe *must* contain some kind of intelligent beings. Of course we have to be very cautious how we accept some of the scientific assumptions of such professors, all of whom naturally aim at soundness in idea, even if possibly wrong in deduction. But some parts of this line of argument are supported by geology, and both astronomy and geology now combine to provide a *reasonable anteriority* for the globe. Progressive Christianity is not ultramontane bigotry, hence it has recognized that the age of the globe, and its possible history in the *universe of worlds*, is vastly different from the *age and history of man upon the earth*; that while that of the latter may be justly confined to *thousand of years*, that of the former may be as honestly extended into the *billions or hundred millions*; for, just as there is the sublime and the irrational in Christianity, so also is there a sense of religious truth, as well as a spice of romance, in astronomy. Now, in such a

possible prodigious history of the globe, could it ever have been inhabited by any kind of intelligence, before it was found in the chaos described by Moses? That is to ask plainly:

COULD THIS GLOBE HAVE BEEN INHABITED BEFORE?

To which we respond — why not as well have been the residence of intelligent beings, say 200,000,000 years ago as now? Or take a smaller number of 5,000,000 years. The why not, is the first part of this great problem to solve. Now, notice well one firm conviction, before starting out into the grand labyrinth before us. While we *may* be able to trace back to its source the origin of the history of man, at or about the time of the remodeling of our neighboring parts of the universe, and the rejuvenation of the earth's surface, it is, at present, beyond the powers of human intellect to definitely ascertain the measurement of positive time in eternity, peculiar to the structure, growth, and position of the different matters (material) constituting the bulk, rotundity, etc., natural to the globe; hence the finding of mammoth skeletons, fossilized mollusks, and the like, in different strata of the earth's interior must be set down as belonging to ages anterior to that time when the chaos existed recorded by Moses. The acceptance of this conclusion will prove of great service to those theological, geological, and astronomical schools of men who still disagree concerning the actual and possible age of the world, each of which must acknowledge, upon matured reflection, that the capacity of man is really too weak for the prodigious task of measuring the whole length of eternity, or for computing any definite portion thereof, which is not directly connected with mundane history. All this has been true of the past, and of the present, though of what it may be able to accomplish in the future, we must still remain in the dusk, yet forever feeling our way, and praying for light.

(To be continued.)

ANSWERS TO QUESTIONS ON THE "SOUND-ARTICLES."

BY THE REPRESENTATIVE OF VIDYA-NYAIIKA.

It is a matter of surprise to many that there are occult matters connected with sound, and there are many who have read the articles so far, and have not perceived even the direction of their occult application; it is well they do not, for they are not ready for the powers. There are many who will hear about the universal tone all their lives, and will never attempt to hear it; and they will wonder all their lives, why they never hear about the universal tone from the leaders of the movement. Those who are unwilling to go into complete quiet for from six to seven weeks, — those who are unwilling to free themselves from anger and irritability for a *year* previously, and who are unwilling to isolate themselves, and refrain from hearing their own voice, or the rustling of their own clothes during the time of seclusion; those who are unwilling to do these things will, of course, never know anything about the universal tone, and its possibilities. There are those who will try once — try twice, and fail; and then try again, and succeed. There are those who are not sufficiently developed to succeed in this life: they hardly attempt it. There are those who will hear about the inaudible tones, and never try experimentally to realize their effects upon themselves. They wait to be told exactly how,

and then, if it is no trouble, they will perhaps try it at some convenient time. To such, it will be sufficient to say; great secret knowledges are never taught in that way. To those who are *ready*, it will suffice to suggest what to do, and it will be done, if a hundred trials, a hundred times repeated, can do it.

Scores of mystic novitiates have told us that such and such things did not take place with them, and that, therefore, they concluded that such things did not exist, inasmuch as they had, on *several* occasions, tried very hard. Upon questioning them regarding the method of their trial, it soon became apparent that they had never been to themselves long enough to free their ears from the natural ringing, resulting from the noise of the day. Go from the noise of the city into the quiet country, and you will hear a ringing distinctly in your ears for several days; and if you are in complete quiet, so as not to hear the whispering of the breeze, the rustling of your clothes, or the sound on your own voice, this ringing in your ears will cease entirely in a few weeks; and then, for the *first time in your life*, will you be ready to hear the tone that never ceases its melody supernal. But you will not hear it the first day or week of the trial; it may take weeks, and even months. The success will repay you a thousand-fold for all possible efforts. To those who are ready, and needing the culture proposed, there will open a way if they but try, and then, *keep on trying*. Such souls will all be gathered together where the flowers bloom — but they must first help to sow the seed, and do the tilling.

"Will the Esoteric College ever be built, and will it contain the G R Laboratory?" "Will there be a musical department there? And will it grant diplomas?" "Is the Leader of the Esoteric Movement in sympathy with a Laboratory?" "Is he doing anything for his people?"

To the first question we will say that all depends upon matters other than our own desires. We are not working in that direction for our own amusement, or for a rest. A college is not a building, but a collection of persons leagued together for the purpose of pursuing certain studies. It is not necessary to construct an amphitheatre for a score of people; but we will construct a building sufficiently commodious to hold *all who may come, as fast as they come*. The college structure is one capable of *growth*. The first ten rooms will remain just as first built when the final temple is finished; and the structure will grow in all directions for a hundred years and longer.

The method of building is a peculiar one. The first ten rooms will be a finished structure, and the subsequent additions from year to year during the next century will always leave it a finished structure. The Location of the College has been selected, and the sites for the industries have been determined, and preparation is *not at a stand-still*. Several industries are nearly ready to be put into operation at the college industrial site; and, if the higher ones see no reason for a delay, the teaching will be commenced about November * of this year, or soon thereafter. It is useless to *attempt to hurry the cycles*; and preparations of a magnitude scarcely believable are in progress in our country, and we must await the natural growth of social condition and political crises.

The G R Laboratory No. 1, will be associated with the Esoteric College from the start, and those who are ready will receive experimental instructions of a character obtainable nowhere else. There will be a musi-

* This article was written in September.

cal department there under the auspices of the Musical Department of the G R, if the people desire it; but, as we said before, we are not doing this for amusement, but only to *supply a demand*. It will not grant diplomas, *i. e.* the G R department will not, and we do not believe that such would be the intention of the Leader of the College movement. To give a diploma for soul-culture! The best diploma the pupil can have is the *improvement in looks and deeds*; the best certificate the pupil can exhibit will be the *better countenance*, and the *gentler physiognomy*, and the more *sympathetic tone*.

The musical department of the College to which we are at present alluding is not to educate performers and singers,—that will perhaps be the province of another department,—but to educate the soul-powers and the heart-sympathies, and to develop the finer susceptibilities; and for such a culture no one would want a diploma, and no one would offer one. Our questioner need not fear that opponents will prevent the ultimatum of the proposed work. There are no powers either for good or evil which can thwart right purposes and just works; and those who oppose that which has the sanction of the higher laws, and of the higher souls, will only disturb and injure themselves. We can only pity those who try to hide from their lives the radiance of a brighter light; we can only pray for those who maliciously stand in front of the wheels of progress, and feel a pang as we see them go under. The world's torch-bearers have too much to do,—they have no time to listen to those who croak and hoot, or to fight those who know not what they do. Perhaps no one of his pupils has ever been more assiduously engaged in a task than has the Leader of the Movement during the past six months. Those who stand aloof from the currents and opportunities of the world can form no idea of the magnitude of a work that involves the needs and rights of the people. There must always be a few pioneers in reform, and these few deserve your help and sympathy, for, despite your help, they must stand alone in the presence of the Most High, without having even time to shift their great responsibility from shoulder to shoulder.

The writings of the Esoteric Leader leave no doubt regarding his sympathy with science, and the experimental investigation of truth; else why has he lent his sympathies to the Association which proposes to offer superior facilities in that direction? Often has he said that *science and religion must unite their forces*—must get married and raise a more beautiful child than can be raised when religion marries a *creed*.

Not only is he in sympathy with the scientific method, but his own abilities in the scientific and inventive line desire scope for exercise, and facilities for verification. He desires to do this that he may have more power in the use of language and illustration in his peculiar sphere of work—*viz.; reaching the human soul through the heart*. We have known him more closely perhaps, than anyone else in the world, and it is our mature judgment that even his best pupils have known him too short a time, and at too great a distance, to thoroughly appreciate the opportunity they had of learning directly from one whose mind, and heart, and soul, is purified by a mighty love, governed by a mightier purpose, and dominated by a God-given mission. His recent years have been spent in that close communion with the Infinite All which his public work requires; and the things which he sees and feels are necessarily beyond the reach of his words; his speech does not convey his thought, since he has no concepts to

use in giving language to his ideas, or in explaining to others what he knows, but can not tell *how* he knows. Familiarity with nature, in the laboratory of experimental research, will, he thinks, give him the power to *tell* what he feels and sees ; but his *pupils must also be familiar* with the same experiments, or they will not understand him after all. Every person attaches a different meaning to a word, and for many meanings and ideas we have *no* words ; and, therefore, it is desirable that we have some standard by which we can tell what we mean, and the only standard we have is the source of the concept from which we derive the word which we intend to use. If the pupil and the teacher both *see* the objects, the phenomena, and their relations, then there will be no difficulty in teaching them exactly what he means ; and they will understand exactly what he means to say. In moral, and especially in spiritual teaching, this is very necessary ; for the people have no words in which to express spiritual truths.

There are people who can touch the intellect ; others who can persuade the moral nature, and convince it of its weaknesses and needs ; there are people who can convert believers of one faith to another, and then back again to their former faith, but, in the Leader of the Esoteric Movement, we have a man whose especial province it is to *touch the soul through the human heart*, and make it to govern the body for the better. He experimentally knows of the needs and possibilities of the soul, and he has made no mistake in allying his work with definite scientific methods. His sambudhistic power is shown in his selection and adoption of a movement as an ally and aid to his work, which alone, of all the societies in the world, possesses the *secret of accurate* scientific investigation. The heart can be reached, and through it the soul, as many of his grateful pupils will testify ; and, in order to help him in thawing out frozen hearts, the musical department has offered its resources. The novice comes to him for soul-comfort, expecting that spiritual consolation has no relation to human sympathy ; and oftentimes these worthy seekers are made of the best material that humanity possesses, but have so long lived in the polar regions of social sympathy that he cannot waste valuable time and powers in melting down their adamantine natures : to aid him in doing this he desires the scientific application of tone and music, according to definite and accurate methods, not empirically.

The heart must be softened and tamed before the soul will open its stony shell, within which, oyster-like, it hides away while the body is doing wrong.

The articles have had an ulterior purpose ; there has been more meaning in them than appears on the surface, as many of their readers will sometime discern, when they are rightly read. It is always a difficult task to touch the heart in such a manner that the soul will open its portals to new light ; few possess that power ; and among all who possess it, none *use* it more unselfishly or efficiently than the honest, noble, loving, sincere and able Leader of the Esoteric Movement.

He has been busy doing for his people more faithfully, and patiently, and laboriously, than any of them will know from his or our lips, and more has been accomplished than many of us realize. He has a work which no one can do for him, and his assistants are busy preparing many things about which the public, or his direct supporters even, know nothing. We decided, as long ago promised, upon a location for two College departments, and, with the teaching of esoteric truths at that place, will commence

the College; and the starting of a laboratory and industries will follow forthwith. Regarding all this due announcement will be made.

"How do you compute the vibration numbers of the musical scale?" A musical scale is a collection of all the notes, in their proper order, from any given note to its octave. The musical notation invented by Guido d'Arrezzo is now in universal use. Let us suppose the fundamental note to be C of 240 oscillations per second.

What are the other notes, and how are they computed?

The simplest rule is as follows:—C equals 240.

To 240 add one-eighth of itself (which is 30), and the sum will be D, or 270.

To 270 add one-eighth of 240 (which is 30), and the sum will be E, or 300.

To 300 add one-twelfth of 240 (which is 20), and the sum will be F, or 320.

To 320 add one-sixth of 240 (which is 40), and sum will be G, or 360.

To 360 add one-sixth of 240 (which is 40), and the sum will be A, or 400.

To 400 add five-twenty fourths of 240 (which is 50), and the sum will be B, or 450.

To 450 add one-eighth of 240 (which is 30), and the sum will be C, or 480.

"How is a 'sharp' or a 'flat' of any note obtained?"

The sharp of any note is obtained by adding to the number of its oscillations per second one twenty-fourth of that number; and a flat by subtracting one-twenty-fifth.

"How am I to comply with the conditions expressed in a private letter from one of the G. . . K. . . representatives in London, for I cannot meet him unless I know his address."

This is by no means the first letter purporting to have been written to members of the Esoteric Movement by members of the G. N. K. R.

We will say *once for all* that the members of the Association do not step outside of the limits of their own special work and sphere of duty. Any letter not having the private signature of the representative of V. N. is a forgery, if it purports to come from a member of the Association; and all letters to members of the Esoteric Movement, purporting to come from the representative of Vidya-Nyaika, and not containing the signature of the Leader of the Esoteric Movement, are forgeries. To this there have been but two exceptions during the past year: the Representative of V. N. personally *delivered* one letter from an Association Nucleus, and *sent* another through a trusted assistant; and these letters did not have his signature, but they came from the writers direct, and there could, therefore, be no mistake regarding their genuineness. Hereafter all letters in America must have the signature of the representative of V. N., or they do not come from the G. N. K. R.; and no letter from the Association will be sent any Esoteric member unless it has the signature of the Leader of the Esoteric Movement.

And no letter from the Representative of V. N. will be sent to other countries unless it has the signature of the Representative of V. N. *for that country*. Those who have not had personal instruction regarding those signatures, will, of course, know that any attempted imitation is a fraud.

"Has the Association adopted and approved of "Solar Biology?" The

Association has considered very carefully the cyclical import of the teachings of the Leader of the Esoteric Movement, and especially of that which he *will* teach, when the Master signifies that the times are ripe: but as an Association it has not considered all the *methods* which he has, or may use — that is not a matter for the Association to consider, or advise upon. It is enough for the Association to make good its donations and offers. The critical questions put by our correspondent have no relation to the practical features of the case. Before he can say that the Earth is *not* in a certain sign at a certain time, he must be able to prove conclusively at *what time* the Zodiac was first used as a land-mark, or rather as a star-mark, to indicate the direction and precession of the equinoxes.

The fixed stars are stationary, and the zodiacal signs precede each year, by about 50 seconds of longitude, their place at the vernal equinox of the former year; and their movement is, therefore, reverse to the order of the signs. The sign Aries has just arrived at the last degree of the sign Aquarius, and must yet progress through all the degrees of that sign. Now, we know definitely that this use of the Zodiac *did not* commence when the Sun was in Aries; and the very positions of the constellation-figures in all the old Zodiacs, prove that such use was made of the Zodiac during the early stages of the Sun's progression through the sign Taurus.

The constellation Pisces at present covers nearly all of the sign Aries, as any observation of the stars will prove, and in the spring—about the 20th of March, when the astronomers place the Sun in the first degree of the sign Aries,—is in the last degree of the constellation Aquarius, and has just finished the first degree of the constellation of Pisces. An inhabitant of the Earth, looking towards the constellation Pisces, will also be looking towards the sign Aries, and he will see the Sun in about the first degree of Pisces (constellation), or the last degree of the constellation of Aquarius,—the *exact degree* is not a matter of public knowledge.

If a person could stand upon the Sun at that time, he would see the Earth toward the sign Libra, that is, toward the constellation Scorpio. When the Sun is in the first degree of the sign Leo (according to astronomical ephemerides) it is in the last degree of the constellation Gemini; and the Earth will be in the opposite sign Aquarius, and in the constellation Sagittarius.

If the Sun were in the 10th degree of Leo, it would be in the constellation Cancer, and the Earth in the constellation Capricorn. If our correspondent is at all in doubt of this, we advise him to get acquainted with the names of the constellations, and look for himself. But here comes the difficulty; how does he know *WHEN* this use of the signs began? And *until* he knows, how can he tell which is the *first* sign of the Zodiac? Surely he cannot tell by astronomical methods, or by history. In regard to this, a few trials with people, regarding effects of signs, is worth a great deal of conjecture. The practical question is, does "Solar Biology" *classify* people? Now, it matters not the slightest whether Pisces, Virgo, Taurus, or Capricorn be the first or the last sign of the Zodiac; and it matters not whether you say the Sun is in Leo, or the Earth is in Leo on August first, as long as the monthly divisions give you a true classification of people possessing peculiarities of moral and mental needs. Does not Solar Biology do this?

No matter whether you use the geocentric or the heliocentric positions as the stand-point of your observations, the fact remains that, at about the 20th of each month, the Earth and Moon relatively change the signs in which they move, and they also change the constellations; and their positions ir

the heavens from July 22nd to Aug. 22nd produce moral characteristics quite different from those when they are in that part of the heavens which they usually occupy from Dec. 22nd to Jan. 19th. And if this fact is true, then there is a *natural lussification* made *not by man*, but by the very constitution of the Solar System. And, until our correspondent can show that there is no difference between the characteristics of people born in the different months, he must allow that this plan of classification of people is at least far superior to none at all. We do not allude so much to physical characteristics, as to moral natures and spiritual development. We know that at the different seasons of the year, even our appetites and propensities undergo marked changes; and that our moods and inclinations correspondingly vary. We know that the forces affecting the earth vary with the seasons; and that the climatic conditions have direct effect upon our energies and dispositions.

Would it not be strange indeed if these marked differences were not impressed upon the people born in different months? Do parents transmit their mental conditions to their children, and do mothers leave upon them their maternal impressions? Do not these mental impressions differ, as a large class, between spring-time and winter? Do not the atmospheric electrical conditions affect the health, and the mind, and the disposition in general? and are not these conditions variable with the seasons, and will they not, therefore, produce peculiarities upon those born during that season? This is neither the time nor place in which to argue this question; but we claim that the twelve positions of the Sun and Earth relatively during the year, produce twelve different general classes of people, having twelve marked peculiarities of moral and mental development, the finer shadings of which depend upon numerous planetary and other causes. The Leader of the Esoteric Movement has had the wisdom to classify his people according to a natural method, and to apply his instructions accordingly; and, in order to more successfully apply the classification, he must have the proper place and location. This is being attended to with all due haste and care. According to his highest guidance such a people must gather themselves into a convenient locality, and be classified and taught accordingly. Few people know what moral training they most need, and when they receive that, which according to their own verdict in after years, was what they most needed, they think at the time that it is not what they want. But eleven people of a class need specific training different from those of another class. Within any class there are, of course, all degrees of development. We believe the Esoteric Movement is the first public attempt to organize a religious body according to the twelve natural yearly periods; that is, according to the signs occupied by the Earth when the people were born. Now observe this — it *matters not what sign* you say the earth is in at birth, call it whatever sign you please, the *fact remains*, there are twelve divisions of people, having twelve characteristics of moral need, and mental growth; and the people of each class are adapted to certain kinds of culture, and to association with certain other classes, but *not all* with other classes.

For our part, we thank him for publicly starting an organization under a natural method.

“Will there be a practical embodiment of the ‘sound-principles?’”

The Association department at the Esoteric College will reap the benefits of the Musical Nucleus of the G...K..

The work of the musical department of the G...K.. is under way, and a representative of that department will teach this subject in the College. The musical department is a minor department of the larger department to which is allotted the science and art of all there is connected with tones and sounds; and this larger department is one of the divisions of a G...K.. Nucleus.

In conclusion, we will say to the faithful and devoted helpers; there is more in life than the cares and surroundings, which hang like a pall over your inner vision, will allow you to see. Be faithful to whatever knowledge has been entrusted to your care; be active in the exercise of all the sympathies and loves which lead to human happiness, and there will soon be born unto you a child whose name is *wisdom*, and who will lead you, when the days grow dark and dismal. Over all noble human efforts we invoke the peace and help of the Omnipotent Power which rules and guides all motions.

A PRAYER FOR KNOWLEDGE.

BY MELVIN L. SEVERY.

SAK AKBAR'S VISION.

(CONTINUED FROM AUGUST NUMBER.)

"O NEVER had I felt before, or dreamt
 In weirdest midnight spasm, when unfleshed ghouls
 Upon the tender strings of sense did thrum
 Their fiendish music, — the unthinkable,
 Unutterable horror that doth dwell
 Within the word, "Alone!" Have I not said
 How palsied was my spirit? How I lay
 Upon the burning desert sand bereft
 Of every faculty, save that the which
 Did teach me that I *was*, and was alone?
 Have I not told how sorely wrenched were
 The functions of my soul, when I did find
 Myself the only living, sensing thing
 Upon a promontory blackly vast
 And sterile, that did thrust its meaningless
 Immensity out from the shores of Time
 Far into the unanswering, and the
 Unfathomable sea of Eternity?
 All this hath fallen from the looséd tongue
 Of memory, yet the unspeakable thing
 Remaineth still unspoken: nor doth there hang,
 Betwixt the pulsing and pendant curtains
 Of human speech, the organ that can tell
 The fulness of my tale: howbeit I
 My story will pursue, unto that point
 Where words grow pale, and lose the tint and tinge
 Of fact. — When I upon the feverish
 And sandy marl had laid me for a time, —
 Perchance a moment, and perchance an age,
 No means had I of knowing which, — mine ears

Their portals did unbar at knocking of
 These words ; ' Sak Akbar thy black loneliness
 Is but the blade of anguish with the which
 I cut thee from me. I withdraw me to
 The shadow, that by the unlit darkness
 Thou mayst learn the light I shed. Sak Akbar
 Arise ! Thy doubt hath dared to question e'en
 Thy God's existence. Unabashed, and as
 Yon oak erect, hast thou returned the gaze
 Of day, and said ; ' I know not if there be
 A Power whose breath the wind is, and whose pulse
 The tide ; whose smile the charioted fire
 Of white day, seething the flow within the
 Innumerable rivers gushing through
 The organs of all life ; whose index is
 The sky-serrating lightning, broidering
 The riven robe of heaven ; — I know not
 If such there be ! This hast thou dared. Why didst
 Thou not fall prone upon the earth, and there,
 With bated breath and gasping humbleness
 Of fear, drag thou thy shivering length within
 The holy shadow of some shrine, where thou,
 E'en like thy fellow man, couldst then attain,
 With lies fear-blistered, the subtile liquor
 Of the clear welkin's truth ? Why saidst thou not,
 As other men say, — stricken with ice of horror,
 Lest I should lay a heavy hand upon
 Their unbelief ; — ' I doubt Thee not, but have
 Upon the secret altar of my soul,
 An open scroll of certainty ? ' Why didst
 Thou not, thyself in questioning darkness,
 Strive to shed the light of faith on others, —
 ' To give them that which thou thyself didst lack ?
 Why didst thou not, in keeping with those minds,
 Upon whose narrow, pinched reason clings
 The twitching cobweb of paralysis,
 Blow unto heaven a whining, wordy void
 Of fear, hoping therewith to purchase, through
 A sodden-witted adulation, the
 Compassion of *whatever gods might be* ?
 How hast thou, O Sak Akbar ! dared to be
 A man ? Where didst thou find the sturdy heart
 To keep alive and fan the spark that in
 Thy primal day I lit within thee ? Who
 Didst tell thee that thou mightest stand erect
 And question Deity ? Why hast thou, e'en
 As a child to its father, brought thy plaint
 To me and said ; ' I cannot see, send Thou
 The light ? ' — Because within thy frame, like some
 Norwegian forest king, there stands the spine
 Of manhood. Fear thee not, Sak Akbar. Thou
 Hast had the courage to raise toward me

An honest doubt, in which doth lie more faith
 Than in a barren world of hollow creed.
 Thine unbelief thy Lord will answer, till
 Thy heart shall lack the very function of
 A doubt. Go forth about the world, where thou
 Shalt find grim horrors staying on thy sight, --
 Dread, loathly lessons meant for thee! Yet from
 Thy path shall fanged and slimy evils crawl.
 And no half-hinged ill shall fall upon
 Thy head. Thou art a man, and askest of
 Me knowledge; go! Thy school awaits thee!"

(To be continued.)

FANTINE DARCET.

As a result of the request for estimates of Miss Darcet's character and acts, I find myself the recipient of many intensely interesting missives upon the subject.

All these I would like to publish but space forbids, and I am permitted only to give those which I consider most nearly approaching the true solution.

The interest shown in the heroine of "In the Astral" is truly surprising, and to say that I am deeply gratified at this proof of appreciation of the story, but faintly expresses my feelings toward my readers.

The secret of Fantine's contradictory life, together with the true solution of her character, is explained by Finette Perault in Chapter IX.

Her remarks fully embody my understanding of my heroine's character. Upon this basis, will my readers kindly make a decision, which regard for my friends, the competitors, forbids my making? I would request that each reader of Chapter IX ("In the Astral") should also read with care the following letters and send by next mail, or as soon as convenient, a postal card to me stating which estimate is, to them, the *true* one.

Competitors are allowed to give *their* choice, naming, of course, some competitor other than themselves.

I will receive these answers until Dec. 15th.

Fraternally, MAURICE ST. CLAIRE.
 Care of Esoteric Publishing Company,
 478 Shawmut Ave., Boston, Mass.

To Maurice St. Claire —

Dear Sir: —

When the soul is freed, for the moment, from the influence of its natural environment, it catches a glimpse of its potentialities and possibilities; for there is the inner as well as the outer, the *anima divina* and the *anima bruta*, and a region where each respectively is in its element.

To the *anima bruta*, or natural mind, the things of sense and time are its world, its heaven; but the *anima divina*, the divine principle in man, the true individual, can only attain to its heaven as the natural dies.

Thus, I take it, may the signification of the characters and incidents in Maurice St. Claire's story of "In the Astral" be apprehended.

Captain Faunce almost wedded to his cousin — consanguinity of blood — finds all his earthly happiness centred in that union; but in a moment of exaltation, which he afterwards realizes as being not his natural state, he is led to see the immeasurably greater grandeur of a union with the heavenly Sophia, his true

soul's counterpart, or the divine in him, and, realizing this, the mundane loses its charms. As from a dream, he awakes and returns to his natural state, but its joys now elude his grasp; he seeks his lost love but finds her not — no rest henceforth in the natural for one whose soul is awakened. At last, in the land of freedom, Finette Perault, the love of the natural, dies, and the soul is free to ascend into the higher atmosphere.

But so long as the natural environment is a factor, so long is there danger of the soul falling under the power of the flesh; and the only course when the lower seeks to have the ascendancy, is to fly, — not a thought of the natural must be allowed, if the soul is to make progress. So also the Captain's advice to Lang; — avoid Fantine, that is, on the natural plane.

Fantine Darcet, possibly the child of Faunce, the offspring of abnormal conditions, though a beautiful soul with the grandest possibilities, is yet under the dominion of the natural love, which inclines to Hodge, a type of that plane; also heredity, personified in the "Aunt," has a most powerful, and at times a malignant, influence over her. She is yet in the dark, fiery principle: the eyes of heavenly blue, and her ethereal character, are yet to be developed in a future incarnation, that is, when she shall have ascended into another, a higher state of life, in which the natural element is under full control. This life is only dreamt of as yet, though she is amenable to the higher influences. The advent of Lang on her spiritual horizon, for the first time makes her conscious of her possibilities — the possibilities of both, for the two are counterparts, and on the higher plane form a duality. On this higher plane, the soul recognizes its oneness with the Universal Mind. "All this I own." The universe belongs indeed to the soul who aspires to be led wholly by the Divine Life and Love; so both Fantine and Lang on that plane, aspiring only to higher conditions, find the freedom of heaven.

But the outward is yet strong in Fantine. Heredity, feeling she is being replaced by a new Life, puts forth all her powers to keep the soul back, and hesitates at nothing to gain her ends, and so far seems successful, for if, as she states, Fantine is engaged to Hodge, it indicates that the natural life is in the meantime in the ascendancy. A glimpse, however, of the heavenly has been experienced, and the soul being stirred can never again find repose in the lower life. Fantine's questionable conduct, like the flowing tide advancing and receding, may continue for a time, but the longing of the soul must ultimately result in her full emancipation.

R. N. TULLOCH.

16 Rosslyn Crescent, Edinburgh, Scotland, Oct., 22, '89.

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KINDERHOOK MICH., OCT. 15, 1889.

Dear Esoteric: —

As to a guess about the story.

Fantine is the re-incarnation of Finette. Her spiritual nature partakes of the Captain Faunce side of her parentage. This allies her in the Astral to Lang, and gives her the ideal for which she aspires. Her earthly nature decides her affiliation with Hodge, on the ordinary plane of being, and preserves a subtle attraction for Capt. Faunce.

The Fantine of society, and the betrothed of Hodge, are the one side of the enigma; the normal Fantine, who murmurs of her affection for Lang, and that she is the promised wife of Lang, is the other side.

Miss Darcet loves Lang in her astral state, but Hodge in her ordinary state. As Finette Perault devotedly loved Faunce, she might be drawn thitherward for a next incarnation. Faunce's love for her was the earthly love, and the earthly part of his nature is yet strongly drawn to her. He senses this, and so flies her presence knowing nothing of her birth, or re-incarnation.

Yours truly,

E. J. HOWES.

ONO, SHASTA CO., CAL., OCT. 31, 1889.

For Maurice St. Claire:—

Miss Darcet being the offspring of parents naturally highly spiritual, while under the influence of a strong occult power which was beyond their control, was endowed with a nature highly spiritual; and an intellect and intuition, bright, clear, and far-sighted.

Her character was pure and unselfish, with a strong desire to be useful to humanity, and to relieve suffering in all worthy persons wherever found.

To this end she sought and obtained high spiritual attainments, which enabled her to communicate with, and search out, the sorrows of suffering humanity. And it was her greatest pleasure to relieve those sorrows, so far as lay in her power. To this end she sought, and obtained through her spiritual powers, an interview with Mr. Lang, in hopes that she could so interest him, that he would forget the sorrow that so bowed down his noble nature, and destroyed the happiness and future usefulness of one who was worthy of high rewards; and who, could he be redeemed from his sadness, would be capable of making the highest spiritual attainments, and thereby become a blessing to himself, and a useful member of the great human family, which, to her broad, spritual nature, was the one, and the only family in the universe.

And although Mr. Lang and Mrs. Milveaux misconstrued, or rather misapplied, the meaning of her words and conduct, yet she could not have done otherwise without destroying the good result of her efforts to help one, for whom, of all the men she had ever met, she had the greatest respect.

Therefore, for his sake, her unselfish nature constrained her to be silent, and to bear the misconstruction calmly, that she might benefit her brother in the human family, and, through his restoration to happiness and usefulness, bring joy to the hearts of many who would hear the wisdom of his future teachings in spiritual matters. And their joy should be her reward.

And when the whole truth should be made known to, and fully realized and understood by, Mrs. Milveaux, and Messrs. Lang and Hodge, they too would bless her with their earnest, and most sincere blessings.

S. V. LOOMIS.

* * * * *

Waterloo, Iowa, Sept. 28, 1889.

For Maurice St. Claire:—

As I do not know anything about occult science, it may seem presumption in me to pen a thought concerning a subject so deep as M. St. Claire's "In the Astral,"—a thought which I know will be crude when compared with the author's true sentiment.

Miss Darcet's earth-life was a mystified one. Though she was good and pure, earthly enjoyments held but little pleasure for her. All seemed unreal, living as she did, as much in the spiritual as earth-life; and her spiritual experiences were so intensely bright and pure, that earthly pleasures and love, seemed tame, cold, and gross. Her present and future were so intermingled as to make her earth-life one of unsatisfied longing, if it were not that she comprehended so clearly the shallow depth of earth-seeming happiness, and built no hope thereon.

Her intuitive and keen perceptive powers, enabled her to understand not only those she met, but often to feel the force, and to recognize a spirit of attraction or repulsion for good or evil, before seeing the person with her physical eyes. Her spirit was attracted to those who were living at their best.

The cause of such a peculiar dual organism, was, I think, owing to the fact that her parents were of intensely sensitive organisms, and at time of conception, were living above and beyond their real earth-life, by the aid and will of other minds centred upon them, and controlling their thought and action to such an extent as to nearly obscure past memory, and transport them into an illuminated, lucid sea of blissful happiness, such as few ever experience in this life, but which, when once

experienced, and the upholding force withdrawn, leaves a void, that I fear never is filled in this life, unless it be possible to meet one of so exalted aim, regarding truth and purity in earth life, as to equal the spirit experience. To meet such a one would be to meet more than our equal, or complement; it would be one who could carry us beyond ourselves in spiritual comprehension.

Such a one, I think, Miss Darcet recognized in Mr. Lang. Though her intuition warned her not to expect too much, she felt that she could perfectly trust him.

Mrs. Milveux recognized the same fact, and loved him. If Fantine were engaged to Mr. Hodge, it was not of her own will, but the will of her mother, whose mind was centred on Fantine, while she sat in such apparent abstract calmness before Mr. Lang at the time when I think the engagement was made.

Mrs. Milveux, understanding as she did the art of controlling minds, wrought upon Fantine and Mr. Hodge a spell similar to that which the occult students had wrought upon herself and Captain Faunce. I believe Miss Darcet's character one of the highest type.

Mrs. J. J. Lamb.

* * * * *

WAKEFIELD, R. I., OCT. 10, 1889.

For Maurice St. Claire.

I think there is nothing in regard to the character of Fantine Darcet which has not its good and sufficient reason; and would explain, according to my intuitions, in this wise.

There is always inharmony between two opposite natures, and Fantine truly possessed these. Before birth she was acted upon by the high spiritual power possessed by her father, Captain Faunce, and by the strong, but perverted power of the students of "black magic" through her mother, Madam Kingsford; and the same power, through the same instrument that separated Captain Faunce from Finette, is now separating Lang from Fantine.

As to Hodge, although a good man, he has not the possibilities of Lang and is not naturally as spiritual; so marriage, and the living of the more material for a while, would not retard his development as it would that of Lang. Hodge being of a more natural mind, is fascinating to Fantine only when she is living on the more material plane, hence, when possessed of the high spiritual nature, she accepts him merely as a friend. No man could be united to Fantine, and strictly work out his own intuitions, as in her language at the tower, she requires subservience to her will. This is why Captain Faunce shuns her, and advises others to do the same.

The same spirit controls Fantine at the tower with Lang, that controlled Madam Kingsford at that same tower with Faunce, where words of the same import were expressed.

"Be my follower," etc. Faunce recognizes this element in Fantine, and Fantine, in her turn, upon seeing Mrs. Milveux controlled in the garden, with her arm exposed showing the blazing "F," recognizes something mutual in that element, and immediately knows why she suffers from this inharmony of natures. This evidence, and herself being an instrument of that same control, caused her to swoon.

Now that she has gained this insight into her own character, I think she succeeds in putting down this side of her nature, and holding fast to the other, till it gains the ascendancy, and, in coming off conqueror, we finally see her the "Ideal Fantine."

Yours sincerely,

MRS. J. W. PAGE.

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Toronto, Ont., Nov., 1, 1889.

To Maurice St. Claire:—

Fantine's true nature when free to think and act for herself, can readily be seen. She is a good, pure girl, (the Captain says), and she is endowed with more than or-

dinary talents, supplemented with a knowledge of occultism, and a very sensitive nature, all of which she displays in the following examples: Fantine joins the company upon the lawn, and finds Miss Orvis and Mr. Sayles in trouble. Her experience in like scenes, and quick perception, lead her to look for the cause, and she at once discovers Mrs. Milveux with the expression of a demon exercising her wily powers, and that woful "F" standing out boldly on her arm. She is filled with consternation at seeing those two innocent lives in peril: her own life of suffering has taught her to feel for others, and knowing the evil use that Mrs. Milveux makes of her occult powers, she dreads the consequences of this act, and is entirely overcome. That she has suffered keenly herself, is manifested by her quickness to detect its likeness in others, as when she calls Mr. Lang from his reverie (of past suffering), in a "low voice;" "You too have a history, my friend." That little word "too" spoken in a low voice contains a volume. She is ready to condole with, and has a desire to unburden her heart to, her fellow-sufferers whom she can trust.

To explain Fantine's questionable conduct we will consider, first, the garden scene in which Mrs. Milveux displays her occult powers, and tells Lang that she has many times made Miss Orvis do her bidding perfectly of late; next we will notice the Captain's letter to Lang describing how he was made to follow Madam K. to the castle and became infatuated with her; then later; his love for Miss Darcet, which came to him much in the manner in which the influence of Madam K. — was thrust upon him; but in this case it is "wholly unknown to Fantine," showing that she is not the cause; and, as she afterwards tells Hodge that she has never met the Captain, we must trace the influence elsewhere. Now let us compare the infatuation of Hodge and Lang for Miss Darcet with that of the Captain, and we will see that they are very similar. From the above facts we must conclude that she, who will misuse her power upon one person, is likely to use it upon others in a like manner. That we may more clearly see that Madam K. —, alias Mrs. Milveux, is responsible for the questionable conduct of Miss Darcet, and the Captain's love for her, as well as the infatuation of both Hodge and Lang for Fantine, we notice that Lang and Fantine were both entranced at the same time, and meet in the historic castle, and that Mrs. Milveux leaves Fantine in this condition with Hodge, and tells him that it is of quite frequent occurrence. Hodge is now evidently a medium between Mrs. Milveux and the other two, for he goes mechanically and brings Lang to introduce him to Fantine, and then leaves them alone to rejoin Mrs. Milveux. Fantine's singing shows signs of inspiration, and in their after conversations she shows facial signs, and uses language peculiar to Mrs. Milveux, and not natural to herself. But as the mesmeric power weakens, they get into a more natural and friendly talk, and as they begin to get into personal history, Mrs. Milveux suddenly appears, and escorts Lang off, lest he should find out too much, and frustrate her plans. To cover her own sins she casts reflections upon Fantine's character, and, to gain his favor, she confesses that she is Madam Kingsford, and displays the marriage certificate between Captain Faunce and herself, and claims Fantine as her daughter, and also the daughter of Captain Faunce, and again tries to cast the blame of their unhappy wedlock upon some French students of occultism. It is a deep laid plot to secure the Captain's fortune, and she is using his own friends to further her cause.

W. J. WORKMAN.

AUGUSTUS AND ALEXANDER.

IN the throne-room of the Khan of Thomathoz two young men are shaking hands. They have just been presented by the Khan himself, in this form of speech:

"Giaffer, prime vizier, let me have the pleasure of presenting the Rev. Mr. Perkins, late of England, and now on a tour of conversion through the middle states of Asia."

of those babes! Nefarious man! unnatural skipper! So long as some men can contrive to rid themselves of a burden, little they care how others are made to suffer.

Mr. Perkins was a mild, gentle, pleasant-spoken, blonde person, with a weakness in his eyes that rendered glasses necessary,—not perhaps the sort of individual to burst into violent rages at slight causes; but this he could not stand.

“Far be it from me, my dear,” said he, with a sad, expostulating manner; “far be it, at this stage of our acquaintance to make any rash or ill-advised promises; but, in justice to myself, I will say that, under Providence, I feel that I am abundantly capable,”—

“To support one of these waifs,” his wife broke in, “Oh! there’s no doubt of it, Matthew. The little property my father left me will amply suffice, if all else fails.”

I wonder if, in after years, whenever anything came up in the Perkin’s household, Mrs. Perkins continued to refer to the little property her father left; and I wonder if she used that expression, “if all else fails,” as the years sped on! I wonder this, but, if so, I do *not* wonder that Matthew Perkins grew wan and weary, and finally died. However, this is a digression. Mrs. Perkins having so expressed herself to her husband, turned to the skipper: “Oh!” said she, with a convulsive hand clasp, “Oh! Captain. I think your suggestion is most excellent, and I am so much obliged to you;—but (a sudden catching of breath) do you feel as if you could spare one?”

Perhaps I erred above in stigmatizing Mr. Bowers as nefarious. Some men have cold manners, and a forbidding exterior, when within, they are ravenous lambs. Perhaps the skipper was, after all, a man of this sort. Perhaps I misjudged him. Perhaps he was a person of the deepest feeling and tenderest sympathies. What follows seems to bear this out. He drew his coat sleeve across his eyes, probably to wipe away a tear, or something. Said he, hesitating, and his voice quivering with emotion: “The bab—bab—babies have twi—twi—twined so round my heart that—that I shall feel—feel—feel their lol—lol—loss, but I wont stut—stut—stand in the way of their gug—gug—good; take bu—bu—both, ma’am, and I’ll bless you forever and ever, amen; by the great horn spoon!”

The proposition to take both babes staggered even Mrs. Perkins; but Mr. Perkins was like a worm trodden upon. Many a man who has no wrath to put up for such an occasion, has a foot to put down. It goes to show that Perkins, mild and blue-eyed, and blonde as he was, yet possessed some resolution of character. He positively declined to be saddled with both the twins.

As a rule, if a man, thus early in his married career, can be decided, it proves that the quality of his decision is genuine, and, therefore, likely to endure through life. I presume that there are many “in our midst” who would have gone to even greater lengths; who would, in short, from sinister or far-seeing motives of their own, have refused their bride permission to adopt any babe at all. Some men are, I know, so constituted as to be (constitutionally perhaps) incapable of appreciating the feelings of a lady in a strait like that.

To be entirely candid with you, I am so constituted myself.

However, not that this is at all material. The clergyman’s consent being given (howsoever reluctantly) to the adoption of one babe, it became

at once the duty of Mrs. Perkins, as well as her pleasure, to decide which. There they lay in their little crib, blinking and cooing, alike as two peas, nothing to distinguish Augustus from Alexander, nor Alexander from Augustus, but those two bits of ribbon. Which should it be?

I suppose I could make the suspense real thrilling at this juncture (If I may call it a juncture); in fact I know I could, and harrow up your feelings finely. But of what would it avail? If this were a mere fancy sketch, or a fairy tale, I might even go to the extreme length of depicting poor little Alexander and Augustus, stretched in their crib, sucking thumbs and blinking, and afflicted with terrible anxiety as to the one that should be taken, and the one that should be left.

I leave that all out, you notice.

At last, not without considerable backing and filling, Mrs. Perkins elected which baby should be saved. It was an ordeal for any lady; for whenever Augustus cried she thought no baby was ever so cunning; but then when Alexander blinked, no baby was ever so sweet; but at last, as I said, the decision was made.

The skipper, impatient at so much dilly-dallying, or nervous perhaps, suggested that some one flip up a cent, heads for Augustus, tails for Alexander.

"Heartless man," thought Mattie Perkins; aloud she said calmly: "Certainly not, Captain, that would be tempting Providence. No, I have decided. I always did like blue; it matches with most of my dresses, and becomes my complexion, and so, as it is Augustus who has on a blue ribbon, I feel that it is a sign I must follow in my choice—I choose Augustus."

(To be continued.)

A GREAT WORK.

A FEW days prior to the publication of this number of *THE ESOTERIC*, we issued the following circular to those friends whose names had been sent us by subscribers, and we now quote the circular in full for the benefit of our regular patrons. The work outlined here is of an importance and a magnitude which can better be imagined than expressed. There are throughout the world hundreds of thousands of men and women who feel that they have, latent within themselves, powers for good, a tithe of which they have not as yet been able to use. They know, also, that they are capable of a higher and grander plane of usefulness than any to which they have ever yet attained; and they find that the creeds of the churches, as they are expounded and practised, offer them little or no light by which they may be able to arrive at their desired goal. They long for something practical, some course of instruction and discipline through which they may attain those powers which are the just inheritance of the wise. They have arrived already at that point of reason where they see, in all the *hideousness* of its *sophistry*, and its deplorable results, the absurdity of the idea that salvation can ever come from mere *belief*, and, so far enlightened, they cry out; "By our fruits shall we be known and judged; *belief* is a broken twig which cannot stay our fall. O, give us a work, the fruits whereof may be our pleasure, and the final and inexorable gauge of our merit, and our attainments!" So general has been this appeal, so persistent and sincere this prayer, that an answer cannot and shall not be denied it. An opportunity shall be offered to all those whose souls have the upward bent of spiritual desire, whereby they may obtain knowledge and control of the occulted forces of their beings.

This will be ultimated by instructions, drills, and experiments, given to the nuclei

or branches referred to in the following circular, which, we trust will be self-explaining.

“ WITH the January number of THE ESOTERIC will be inaugurated an entirely new and most important departure in the way of occult teaching.

From a careful canvass of the field, by correspondence and otherwise, we have been surprised, out of all expectation, at the amount of interest which is now felt throughout the world in occult matters; and we have been as much gratified as astonished to learn that, *pari passu* with this interest, there is the keenest and most sincere desire for occult training and spiritual unfoldment. After mature consideration we have concluded that the time has arrived when it will be safe and advisable to *gratify this desire*.

WHAT IS THE OBJECT OF THE MOVEMENT?

Primarily as stated, to do *good unselfishly*. Can you imagine a more laudable aim? The opportunities for doing good will come, rest assured of that. Then there is the question of the development of the occult powers within us, only awaiting the influence of proper instruction to speedily bring them to the surface in bold prominence. How is it to be accomplished? By the harmonious co-operation of members of Branches from Maine to California.

When once the idea is fully inaugurated and adopted, and meetings commenced, then questions and discussions of interesting and useful character will arise. Those which you cannot satisfactorily answer may be referred to this office, and will be given through THE ESOTERIC for the consideration of all Branches, which will have opportunity to answer or discuss.

ESOTERIC BRANCHES.

October 25th a circular letter was sent from this office to a few of our friends whom we knew to be interested in the Esoteric Movement, suggesting the organization of Esoteric Branches. So prompt, and so thoroughly sincere, have been the responses that we find it advisable to issue this circular, setting forth our ideas more clearly than we can possibly find time to do by ordinary letter correspondence. Our first object in this connection, is to make the idea so completely mutual and coöperative that interest will continually increase. We wish to give our people, in every village and cross-road where an esoteric principle is known, a definite line of work which they themselves may elaborate and develop. From the letter (above mentioned) we quote the main points therein set forth: “We wish to enlist your influence and support in the organization of an *Esoteric Branch*. Our idea is this. Interview those friends in whom you feel confidence, and whom you know possess purity of motive, and are independent thinkers. Explain to them in general terms, the object of the Esoteric Movement, *i. e.*: we seek to uplift humanity; to aid men and women in the pursuit of those concepts whereby they may *know themselves*; in fine, to do *good unselfishly*.

Although you may succeed in getting the coöperation of but a very few people, yet those few, if faithful, will soon by their very faithfulness, draw others to your support, and the power for good which we may ultimately wield, cannot be estimated. Meet in your homes regularly each week. Choose a President and Secretary. Discuss only matters which may tend to ennoble and develop. Report proceedings of each meeting to the undersigned.

Knowledge and Power will come to every Branch that will take the initial step.

In brief, this is all that is required at first: — simply *make a beginning*. Allow nothing to prevent the formation of an Esoteric Branch in your vicinity. Lack of support is no hindrance. If you are the only person interested within a dozen miles, then report yourself as Esoteric Branch No. — giving name and address. In all reports, carefully give the name and address of each member of the Branch of which you are the founder, and by return mail we will send you your number.

One of the chief functions of the College Esoteric will be the inculcation of occult knowledge, and the attainment of spiritual growth, from which it will be seen that the teachings we are about to offer will serve as the best possible pre-

liminary training for students who purpose becoming members of the College. It should be said here, however, that the benefits of this new movement will not be restricted to those who intend becoming students at the College Esoteric, but will be free to all who have the desire to attain to spiritual power, and the strength of character and intelligence to do so.

And now a word about the method of accomplishing this great result.

It will readily be seen that a man, possessed of all attainable occult knowledge, and every possible facility of teaching it *personally* could, in a life-time, reach but a comparatively few people, if he employed the ordinary methods of a teacher or lecturer. If, on the other hand, he formed classes, or nuclei all over the world, and sent them their lessons, and instructions, and knowledges through the columns of a journal, at the same time putting each class through the proper drills for the attainment of spiritual knowledge, the salutary effect would be simply prodigious. And if, in addition to all this, each class or nuclei should have the opportunity of seeking any knowledge it might desire (appropriate to its attainments, or degree of advancement in spiritual knowledge) through the central organization, who would, through the journal, propound the submitted questions to every nuclei throughout the world, the mass of answering knowledge would be astonishing. Think of it! By perfect intercommunication it would be possible for any class or nucleus to shortly acquire all the communicable occult or spiritual knowledge possessed by ALL of the OTHER branches or classes. "Everybody is wiser than anybody." Imagine the result. Then too, think for a moment of the effect of sittings for unity of desire holden at the same moment by hundreds of spiritually-minded people all over the world. Such results must be left to the imagination.

Now, the attainment of occult knowledge is not accomplished by any course of desultory dreaming, nor vague rhapsodizing, but by a logical and graduated system of development based upon a thorough understanding of the laws of spirit, mind, and matter governing all phenomena. How much better will be the results of such an intelligent training than those accruing from the usual blind groping which heretofore has for the most part, had to serve for the occult and spiritual curriculum! Then again; there are many who, while they would not alone have the perseverance to take the necessary drill, will yet, when stimulated by the attainments of other members of their own nucleus, or by other nuclei, spur on toward the goal of carnal emancipation and spiritual unfoldment.

The plan by which this is to be accomplished is briefly outlined below.

It is our desire to establish in every town and city where the English language is spoken an Esoteric Nucleus or Centre. This centre may not consist at the start of more than one person, or it may consist of a hundred. The founder of each of these centres sends his or her name, age, and address, as well as date of birth, to the President of The Esoteric Publishing Company, 478 Shawmut Ave., Boston, Mass., who will enter that nucleus, with its founder's name, upon a book provided for that purpose, and assign to the new applicant its appropriate number, which will be forwarded promptly to its founder, and by which it will be known.

The founder of each sub-society will be instructed, through the columns of THE ESOTERIC, how to proceed with his people in the attainment of spiritual powers. He will also receive instructions regarding the exact time for the meeting of all the societies throughout the world. If your society is large enough to require it, procure a hall for your meetings, if not, a room in your own house will do. Above all, BEGIN AT ONCE. Found your branch, and forward us your name, address, etc.

Each step will be made clear to you before you will be asked to take it. Your instructions will be plain and practical, and we shall, from time to time, desire a brief report of your attainments, and of such phenomena as will occur at your meetings when you have become somewhat developed. This we desire in order to gauge your advancement, and for the benefit of your fellow-societies.

We would ask those societies already existing to report their founders' names in order that they may be numerically classified, and come under the personal

gaze of our instructors. Remember the course of instruction to be commenced in January Esoteric is scientific, and not charlatanical; and the student will be required to *know* as well as *do*. Nature's secrets must be learned, and learned by a method which never fails. "Knowledge is power," and the most subtle spiritual phenomena, miraculous though they may seem, are, in the light of perfect knowledge, as perfectly deducible to scientific laws as are heat and sound.

If you desire Knowledge; if you would be able to answer Nature's why; if you wish for physical emancipation; if you would be able to utilize the coiled and latent powers within you; if you would approach and learn to see the light which now blinds you, you have only to found your branch, become a pupil of those who have the light to shed, and faithfully, earnestly, honestly, and unselfishly follow the instructions given, and aid others to come out of their shadow into the light with you. Send us your name, and tell us that you have founded a nucleus for your town. All will be made clear to you. *The wise will understand.*

Fraternally yours,

ESOTERIC PUBLISHING COMPANY,

478 Shawmut Ave., Boston, Mass.

Regarding the above we expect response from all interested, from unselfish motives, in the acquirement of occult powers. If any attempt to avail themselves of the above generous offer, for the purpose of the attainment of occult power for the sake of personal aggrandizement, or other unholy use, they will soon find their time wasted.

We can afford to disclose secrets to *right-minded* and *noble-souled* persons, but not to others since they could make no use of their knowledge which would be a benefit to humanity.

To every good man and woman of whatever color or nationality, we extend *our greeting* and an invitation to found, or become a member of, some Esoteric Branch, through which may be received the teachings and the drills enabling them to reach a higher, nobler, and more potent plane of usefulness.

We remain your fellow-workers in *the good cause.*

ESOTERIC PUBLISHING COMPANY.

478 Shawmut Ave.,
Boston, Mass.

PRE-ADAMITE MAN.

BY PASCHAL B. RANDOLPH.

[A REVIEW BY MRS. DR. LOVEJOY.]

"ADAM was not the first man," is the affirmation with which Dr. Randolph opens the introductory chapter of the above work.

In this 19th century of independent thought, many another, as well as this author, has arrived at the same conclusion.

The most unscientific mind, if it be an honest one, must grant that the date of creation, according to the Christian and Hebrew chronology, is much too recent to harmonize with the indubitable proofs that exist of high civilizations which had a beginning, growth, decay and burial, long before the Adam of Genesis is claimed to have lived. Nor is such a belief inconsistent with a profound respect for the Bible, and the truths therein contained.

Dr. Randolph would consider the Bible a "dateless narrative;" he questions the historical portions, particularly the accuracy of the Pentateuch, which he supposes to have been tampered with by rabbinical interference.

His proofs of the unguineness of ancient chronology are perfectly satisfactory to himself, and denote great research and thought on his part. He expects science to restore all that is lost, and testify to all that is mistaken and erroneous in the past: he offers his thought as questions for examination, and for science to answer in days come.

"Pre-Adamite Man" should be read with a perfectly unbiased and unprejudiced mind. The author is evidently a sincere and earnest student of archæology in all its forms, and has gleaned a wonderful mass of facts and information from his travels and extensive reading.

In regard to the cosmogony of different nations, he proves that those most widely separated have mythic affinities in regard to the creation of the Earth, and the first human pain. Thus these distinct fables exist, viz.: the Babylonian or Chaldean, the Scandinavian, and that of the North American Indians. The first of these forms the universe from a slaughtered woman, the second from a giant, and the third from a dog; neither of these could have been a copy of the other, yet from their nature must have had one source; therefore Dr. Randolph argues that they show prehistoric communication between the old world and the new.

He considers that there is abundant proof that mankind could not have had a single origin, or that all language could have sprung from a single source. He does not believe that when, at length, science restores the last links of the human story, a gorilla will be found at the farther end.

Dr. Randolph inclines to overthrow the entire system of history, to revolutionize, as it were, the whole theory of civilization from beginning to end, making the creators, the recipients. Thus he reasons from inductive science, that Asia and Africa were not the homes of primitive or original creeds or arts, that they possessed relative maturity or perfected system, but do not allow us to perceive the infancy or youth of that maturity.

He makes Europe of greater antiquity in civilization than Asia or Africa, and then, as now, the dominant country of the world in brain and intellect.

He believes man is the initial of a new species, and that science wrongly classifies him with the mammalian group; he believes him to be hundreds of thousands of years younger than the monkey. He reasons that man with his spiritual nature, is so infinitely removed from the animals below him that he can not belong to that class; that given time he can "diversify," so to speak, every group in the animal kingdom, showing that it was once represented by a single type. He thinks man more widely severed in the higher attributes of his being from the group where he is placed, than that group is severed from any other, high or low, within the bounds of the animal kingdom.

Man should be separated, not only into a great class, but into an entire kingdom. Man is not an animal.

Dr. Randolph places the existence of man upon the globe as certainly 35,000 and perhaps 100,000 years earlier than the date usually assigned to the creation of Adam. In proof of this, his chapter on the "Testimony of the Rocks" is perhaps the most conclusive, as it is also one of the most interesting, of his book. He gives instances of remarkable remains in our own country, which are at least suggestive, and deserving of thought. In making excavations on the plain upon which New Orleans is built, the spademen found obstructions which could not be overcome, and axemen had to be substituted to hew their way downward through a cyprus forest. It was found that ten distinct cyprus forests could be traced in different layers, one above the other. Between the growth of each of these forests, the plains must have been submerged, and layers of soil deposited, during the submersion, upon which the new forest sprung into existence. At present the earth is covered with a growth of stately oaks, themselves of the antiquity of centuries. The skeleton of a man was discovered at the depth of eighteen feet, and beneath the roots of a cyprus tree belonging to the "fourth forest level."

We rise from a perusal of Dr. Randolph's book feeling that man, a rational being, and endowed with divine instincts and knowledge, is by far the youngest of created beings; thus confronted by these evidences of the intiquity of the earth, we know that eternity stretches its limitless bounds behind, as well as before us.

Pre-Adamite man bound in cloth, containing over 400 pages. Price \$2.00.

SOLAR BIOLOGY:

A New Scientific, Exact, and Easy Method of Delineating Character; Diagnosing Disease; Determining Mental, Physical, and Business Qualifications, Conjugal Adaptability, etc., from Date to Birth.

By HIRAM E. BUTLER.

Illustrated with seven Plate Diagrams and Tables of the Moon and Planets, from 1820 to 1900.

This science proves that "All are members of One Body (1 Cor. xii. 12-27); and that, as such, each one has his peculiar function in life. It throws a flood of new light upon the problems of life, furnishing the ground-work, or scientific law, which goes down into the minutiae of the life of every man and woman, as a mirror reflecting their innate nature. This work tells what is in man and how derived. Tells how to cultivate self and make the most and best of life. Tells one, when a child is born, what kind of training it should have; to what diseases it is liable, how to avoid or how to cure, when already developed. Reveals the part of the grand body to which each individual belongs, and the consequent mental tendencies, physical fitness, natural sphere, and highest and fittest use in the world.

It enables parents to know just what business their children are best adapted for, and how to educate them, and is also a guide to all persons in the preservation of health and strength, and an important aid to success and to the attainment of the great object in life, viz., usefulness and happiness. It also aids in prolonging the life of old and young. *It is of especial importance to physicians*, enabling them to attain great success, through having in their possession a certain key to knowledge concerning the nature and peculiarities of their patients, such as heretofore has been available only to those few that were possessed of rare intuitive discernment.

It is claimed that character is expressed in the countenance, embodied in the cranium, even written in the hand; but Solar Biology introduces the student into the grand workshop of the Solar System, not only defining character and function, but supplying the key to self-knowledge and harmonious human relatedness; and, further, it opens up a knowledge and understanding of the principles and laws by which human evolution is being carried forward, and the infinite variety of forms and natures brought into being on the planet earth.

SOLAR BIOLOGY makes an elegant octavo volume of 500 pages, heavy paper, clear type, with author's portrait and appropriate illustrations. Bound in superior cloth, bevelled edge, embellished with symbolical designs in gold. *No elaborate study or preparation is required to enable one to read character and otherwise apply the science. The key to the use of the science will be found on page 274, and can be fully mastered in a few minutes*

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The tables alone are worth four times the price of the book.

PUBLISHED BY

ESOTERIC PUBLISHING CO.,


478 SHAWMUT AVE. BOSTON, MASS.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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DEC. 21 TO JAN. 20.

[No. 7.]

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

DEDICATED TO THE G. . . . R DEPT. NO. 1 OF COLLEGE ESOTERIC.

BY VIDYA-NYAIKA.

Second Series. (No. II.)

NIDYA-NYAIKA'S 70TH LAW OF SOUND.

"THE pitch-range, the harmonic-range, and the emotional range of the octaves increase in geometrical proportion as they become higher in pitch; and the number of chords possible in each octave increases in the same proportion."

This will be better understood by reference to the table of the pitches of the octaves from unity, given at the commencement of this article. The 3rd octave has four whole oscillations in one second, and, therefore, between the 3rd and 4th octave, there is a range of only *four* whole oscillations: now between the 10th and the 11th octaves there is a range of 512 whole oscillations; and between the 21st and 22nd octaves there is a range of over a million whole oscillations! The highest octave upon the piano has a range of 2048 oscillations, while the octave above, which we are not yet using, has a range of over 4000 whole oscillations, and the next one over 8000! How rich in the variation of possible effects!

Surely it is about time that there should be some provision made that will enable the ears to hear tones according to their capacity.

VIDYA-NYAIKA'S 120TH LAW OF SOUND.

"Chords should have in each component note the same kind of tone-quality; and the only variation from this rule, is when the components have tone-qualities corresponding to the *shades* of the same kind of emotion."

Now a word to those who have studied the articles thus far. It is perfectly safe to say that you have never heard a pure chord in your life! And it is also true that you have never heard a chord, each one of the notes of which were of the same tone-quality. No four human voices have ever sung four notes in the same timbre and tone-quality; and no piano, organ, or orchestra has ever sounded the four notes of a tonic, dominant, or sub-dominant chord in the same timbre. Every note upon a stringed instru-

ment has a different tone-quality, and cannot, therefore, be used to play a pure chord. Not only do we need an instrument capable of rendering chords of uniform tone-quality, but we need instruments capable of rendering chords in each of the twelve kinds of emotional quality, and in the various shades of each of these twelve kinds.

This will introduce a new era in music, and will call forth a new school of composers and performers, and introduce a new moral culture. The elaboration and public introduction of these laws, and their practical applications belong to the S. A. N. department of the G... K., and its leader will see that these cultures are taught in the college as soon as provision is made for their introduction.

The practical applications of the rhythmic domain are quite numerous, and they are very important. Tones which are to be used for the production of definite effects upon the mind and body, are generally accompanied with the appropriate rhythms; and chords are generally sounded rhythmically; and the essential part these rhythms play in music needs not be mentioned. But these rhythms alone have definite uses. The proper rhythms, accompanied with proper secondary and tertiary accentuations (without tones) are capable of accelerating or diminishing the frequency of the respiration, and heart action; and increasing and diminishing the excitability of the nerves; and of modifying all involuntary actions and motions.

VIDYA-NYAIIKA'S 230TH LAW OF SOUND.

"Rhythms which are harmonic undertones of the bodily involuntary periodicities, strengthen and harmonize these functions when they are in concord with them in frequency, and weaken these functions if their frequency is a discord; and the accelerations of these functions is accomplished by the secondary and tertiary accentuations of the rhythms, especially if the pitch of the rhythm be increased in unison with the acceleration of the frequency of the bodily periodicities."

Scholium. — "The frequency of these involuntary periodicities must be measured before rhythms can be safely applied, either to strengthen them, or cure their diseases; and the acceleration of these functions must be automatically recorded while the rhythms are being increased."

Observation. — The involuntary periodicities are those of the circular fibres of the heart, and its mitral and semi-lunar valves; the respiration; the action of the lymphatics; the vermicular motions of the alimentary canal; motions of sphincter muscles; contractions of the epidermis; movements of the brain fibres and of the convolutions, and hippocampi, and nuclei; motions of the auditory muscles, canals, bones and tubes; changes of the *tatwas*, and the *phallic* changes. For each of the above there is a special class of rhythms, and a definite method of application both for strengthening and curing.

VIDYA-NYAIIKA'S 233RD LAW OF SOUND.

"Rhythms having a frequency corresponding to a harmonic undertone of the change of the *tatwas* or of the *phallics*; or to a harmonic undertone of the frequency of the changes from the active to the passive mental condition; or to a harmonic undertone of the pitch of the oscillation of the vital electricity; will allay all nervous irritability, and, if accompanied by the proper secondary accentuations, and by the harmonic tones of the dual division, will allay pain, and cure nervous waste and lesions."

Observation. — Without apparatus it will be safe for you to try to allay some acute pain like that of a felon, toothache, or wound, by beating a rhythm with the low tones of the voice, or with the feet or hands, care being taken to keep up the rhythm with uniform monotony, and with the same secondary accentuation until relief comes, or until you find that a change of rhythm must be made; by a little practice you will soon select the right rhythm.

VIDYA-NYAIKA'S 237TH LAW OF SOUND.

“Discordant rhythms and noises produce abnormal changes in the normal bodily periodicities; they waste the nervous energy, and produce disease.”

Corollary. — “Noises waste the energy, disorganize the nerves, and vitiate the mind and the emotions.”

Scholium. — “All discordant noises and rhythms must be excluded from the place of moral culture.”

Scholium. — “Successful culture of the occult and moral powers cannot take place where there is a constant noise, or where we constantly hear voices with improper tone-qualities.”

VIDYA-NYAIKA'S 241ST LAW OF SOUND.

“The continual presence of normal rhythms in unison with the fundamental atomic pitch of the body is essential to the highest health, and to the conservation and economical use of the bodily energy.”

Corollary. — “This rhythm must be destitute of tone, but can be accompanied by the proper tones at the proper times, when they are needed for a special culture.”

Corollary. — “This continual rhythm must be a lower harmonic of the Universal Tone.”

Scholium. — “Not only must the body conform to the conditions and times of cycles, epochs, eras, periods, and periodicities; but the bodily periodicities must be concordant to each other; and they must be harmonics of the other pitches of the forces at work in the body.”

Thus in the Mahopanishada, there are numerous laws relating to the cycles, epochs, eras, periods, etc., and their application to culture; and it is shown that even “the pulsation of the heart is a harmonic of the frequency of the respiration, and the breathing is a harmonic of the changes of the *tatvas* and *phallus*; and these are undertones of the larger periodicities, and that this is always true of normal life;” and, therefore, normal life must be obtained by harmonizing these recurrent changes. It is taught in the Mahopanishada that, during mental receptivity of the kind called *Sammadhi*, the pulsations of the heart should be a fifth harmonic of the respiration; and that during mental activity of the kind called *Intellection*, the pulsations of the heart should be a sixth harmonic of the respiration; and that during the mental receptivity of the kind called *Sambudhism*, the pulsations are a major fifth slower, and the respirations should be a harmonic fifth undertone of the pulsations; and so on.

VIDYA-NYAIKA'S 245TH LAW OF SOUND.

“During the time of mental receptivity and *Sambudhism* the pupil should be silent, and he can then *hear* tones with advantage; and during the time of mental activity he can *produce* tones with advantage.”

Scholium. — “The alternate states of Sambuddhism and Intellection have two great periods daily, and six minor periods.”

Observation. — The times of these states vary with the days, and the months, and the years; but they can be measured by instruments which will be placed at the disposal of those who are regularly taking the culture under the management of a competent leader. It is just as wrong to hear music during the intellection state, as it is to try to reason during the receptive state, and *vice versa*. There are 116 laws relating to this department of the subject, and these must be well learned by the teacher.

There are numerous other laws relating to rhythms, and to the application of the rhythmic domain, but more has been given than can be applied during several years of earnest work.

The musical domain covers a much larger ground, and the application of tones has been illustrated by some of the laws previously given. This department includes all there is of music in its various vocal, instrumental, orchestral, and operatic forms; and all there is of tones, chords, and harmonics, and their application to the production of definite and sustained emotions, sympathies, mental, moral and bodily states; and the application of the Universal Tone, etc. Melody has a distinct, but more limited use than harmony, and both are of more limited application than tones. This culture cannot even be commenced with existing musical instruments, for there is not one capable of giving a single chord free from discords, and improper tone-qualities; and none of them can give the different tone-qualities.

Wherever there is a nucleus of people gathered for the purpose of growth, work and culture, under the management of a Leader, there will come, sooner or later, instruments adapted to these special purposes. Remember, that it is not where there is an *intention* to have a nucleus, but where there *is* a nucleus; and it is not where there are a few people gathered for the simple purpose of securing such advantages, but it is where there are earnest and honest people collected for culture, and who are engaged in learning and in doing; to such as those there will come the instruments and instructors. Not to those who *intend to commence*, but to those *who have commenced*, and who would continue if they were never to get these instruments and instructors.

When the proper people have been sifted and collected at the college, for instance, then, and not before, will the individual measurements be made, and the instruments and teachers provided for the application of the culture, the experimental learning of the phenomena and laws, and the maintenance of the healthful moral and mental conditions.

With accurate instruments the measurements of the tones and the harmonics will be made, and the pupil will be taught experimentally all the facts, phenomena and laws of Sonity, Sound, and Sonism; and he or she will be taught to recognize the natural emotional (mental and bodily) effects of the different harmonics; and then these tones and harmonics will be produced with *daily repetition* accompanied by rhythms, harmonics and melodies, in order to maintain continuously the emotions and sympathies until they have effected their growth in capacity and ability, and have produced in the brain and soul their corresponding structures. Then the pupils with the new powers and finer senses developed by these structures, will be able to learn a new installment of knowledge, in the shape of concepts. These concepts will point out new dangers and opportunities;

the dangers are warnings from the Infinite All, and the opportunities are duties commanded by the Omnipotent, and given you directly without any mediator; and these new knowledges, by showing you new beauties and utilities, will develop therefrom new artistic tastes, new loves and sympathies, new moral approvals and aversions. Observe that these new moral impulses and guidances came from new concepts of real objects and phenomena.

Now these objects and phenomena were observed and experimentally studied by yourself, and the guidance therefore came to you directly from the Infinite, of whom these things and phenomena are a part. Now these new sympathies, approvals and duties will lead you into a better course of conduct, and you thereby get moral strength and growth. Now these emotions, sympathies, and corresponding states, will produce growth when you feel them; but they will not effect moral growth if you only feel them *once*, and then entertain the *opposite* emotions every day of your life.

The secret of the Association culture lies in the fact that these emotions and feelings are called into action *every day of your life* by means of the science and art of tones and rhythms; and when they are called into action they are *kept in a state of uniform and intense action for ten or more minutes at a time*; and thus, by producing them in the *natural order* and at *proper times*, there takes place a natural and a rapid growth of mental and moral structures.

During this culture the evil emotions are kept in abeyance and eliminated by the specific methods taught in the G . . . K . . nuclei; for the presence of a moment of anger, or of the opposite emotions and sympathies to those which you are cultivating, will add to the healthful structures which you are forming, other structures which are wrong and dangerous. When these structures are thus developed the pupil will acquire, in consequence thereof, *new powers* of the soul, mind, and body. And many of these new powers relate to things which are now called *occult*. In all sincerity we ask, was there ever a more direct and practical teaching of the moral culture? Does it not commence at the very root of the evils, and build up a strong moral nature from the first?

The larger and more definite methods can only be applied after these things are accomplished; and these higher methods are secretly guarded until pupils are found capable of profiting by them; but to every faithful nucleus there will be given to its leader these higher methods, as soon as the preliminary ones have been complied with. The irritable, fretful, uneasy, unhappy, nervous, unsympathetic, choleric, melancholy, spiteful, restless, moody, and distorted dispositions will find a relief to be found by no other method. The Laws of Sound furnish us with one of the weapons by which successful warfare is made against the evils. In that beautiful land of flowers which we see in our waking dreams, where the "evils" do not spring up spontaneously like weeds in a neglected garden, and where the "Serpents" do not lurk in the restful shades, there, above all places, will these methods be applied most successfully; and where Silence broods lovingly in the air, there will be heard to the best advantage the tones that are filled with health, and life, and love; and there will resound most conspicuously the majestic æolian harmonies of the Universal Tone.

(To be continued.)

ABOUT PLAGIARISM.

BY THEODORE WRIGHT.

A GREAT deal of fuss and outcry is raised continually against plagiarism, all of which is quite intelligible from a selfish stand-point, but how it can be justified in the interests of our common humanity is — very certainly — hard to make out.

On the understanding that man is connected with spirit-spheres from which he draws directly for his highest intelligence, there is no difficulty in understanding that the same advanced thought may be simultaneously dropped into any number of minds. Well then, if one of these promptly utters his newly received thoughts, and others follow in the same track at various intervals, the fact is no proof of what is called "plagiarism;" and even if it were, only motives utterly unworthy, because selfish, could urge anyone to blame the plagiarist.

Those who are disposed to condemn plagiarism, imply that the thing plagiarized is good and useful to man; then why should it not be intensely and intentionally plagiarized, so that its benefits may be the more speedily diffused abroad to bless the race? We advisedly ask — Why? * We can see one reason why it should not be, and only that one; we can see that, by the many taking it up and echoing it abroad far and near, some one who was ambitious to receive all the credit for it would be deprived thereof; but we can just as clearly see that it is better one man should lose a little empty credit, if, thereby, a score would be benefited; in that case, then, we cheerfully applaud the plagiarist, and rebuke the one who cries out against him.

Where the rudiments of a worldly policy are admitted to be the correct thing, we can understand an outcry against plagiarism; but where the

* The point should certainly not be overlooked that plagiarism consists in passing another's writings as one's own, and that a printing of the real author's name below the borrowed matter, enclosing it in quotation marks, or in any other suitable way showing that the borrower does not claim it as his own, effectually frees one from all imputation of plagiarism. It is not patent to us why this honest credit may not be given in every case, without in anywise whatever narrowing the application of the expressed truths, or the frequency of their public inculcation. We are not aware that writers, as a rule, object to having their published works quoted to almost any extent, although they do object to piracy. Another point which should not be overlooked is the fact that plagiarism is *almost* always a theft of an author's expressive media, i. e. his phraseology, rather than a purloining of his thought. There can be no monopoly, however restricted, upon thought, although it is possible for one author to express a series of thoughts, which from the absolute similarity of their sequence with the order of those of a previous author, may amount to a direct plagiarism. Then again, the thoughts which come to us out of the Universal Mind are clothed of necessity in the language of those concepts which we happen to possess, and, since these invariably differ in different persons, expressions, identical in thought and phraseology, claimed to emanate from two separate sources, may, with reasonable certainty, be held to be the result of theft or collusion. The position of the Author of this article that it should be the endeavor of every man to *repeat* and spread broadcast all the truth which he has been able to perceive, regardless of its source, is certainly well taken, but we feel that it is well to supplement this with the clause, rendering, in the meantime, to Cæsar those things which are Cæsar's.

A great author has said, next to the man who enunciates a great truth, is he who first quotes it. We cannot see but this sentiment would suffer by being made to read: "Next to the man who enunciates a great truth, is he who first claims it as his own." We cannot see how the salutary effect of the poem "Solitude" is enhanced by its being claimed by Mrs. Ella Wheeler Wilcox and a man Joyce; nor can we see how the world could derive more benefit from "Thanatopsis" from the fact that it was claimed by a person who was not born till after Bryant gave the poem to the world. It has been said that the authorship of "Beautiful Snow" has, at various times been claimed by upwards of twenty persons, and yet we venture to say the salutary effect of the poem has been none the greater for these attempts at literary piracy. While we believe in rendering due credit where credit belongs, we trust none of our Readers will esteem us blind to the above broad and noble sentiments of universal fellowship, and generous altruism.

(Ed.)

spiritual tone has found expression, and everything that can be done is lovingly and self-sacrificingly done in the interests of the race, we can see no possibility of the outcry against plagiarism, but everything the other way.

And what is the advocacy of truth in any case, on any point, or by any person, if not plagiarism! Is there anything new under the sun? Are things constantly coming into being that had no prior existence? Is it so? we ask. Truth and reality are eternal, or we mistake. Time-serving things that come, and go, and are ever fleeting and transitory, should never be dignified with the name of "truth." All appearances of newness and change are but efforts to get at truth, and to grasp reality. The kingdom of truth is an eternal and an unchangeable one that cannot be moved or shaken. What time tries, and allows to pass away as refuse, may have been time-serving as a tentative thing; but the fact that it will not stand the test of time is the clearest of proof that it was unworthy of being dignified with the name of truth. If, then, truth as a whole be eternal, who can at any time advocate a fragment of it without being a plagiarist?

Those who are of the world, and who love its fleeting, false ways, must and will — because of that — defend all measures promotive of individualism and self-interest. But those who are not of the world, and are so in tone with the race that they would willingly lay themselves upon the altar of self-sacrifice, that the many might be benefited, can but rejoice when they see the many lending themselves cheerfully to echo the recovered fragments of truth, which some of the most advanced specimens of humanity from time to time bring to light. No man or woman utters truth who is not, thereby, a plagiarist. It was uttered long ago thousands of times, and it deserves to be echoed by all who are worthy; so, then, without hesitation I, for one, declare myself a friend of plagiarism, and pray that it may multiply on every hand a thousand-fold.

There is nothing selfish in anything spiritual or true; wherever selfishness lifts its ugly head, there is the accuser of the race, there is the old serpent, the devil, the one and only curse of man, and cause of every evil. True spirituality can but rejoice when it sees a readiness and willingness to further its own high ends; and so, instead of a spiritual man lending himself for one moment to the hue and cry against plagiarism, he will be always found at the front urging each and all to become the most arrant, inveterate and determined plagiarists imaginable. This is as true as that the sun will show itself in the east at the break of day to-morrow. Then shame must and will be the portion of those who profess to be spiritual, yet who use these worthless, selfish weapons and maxims, as though the warfare they would wage was carnal. It is comparatively early to command psychic or soul-force, and to achieve wonders by it, but it requires something immensely higher to constitute spiritual reality or force.

Perhaps there is nothing which the average occult student is slower to realize, or the ignorance of which more hinders growth, — than the immensity of the gap between *intendment of doing* and the real act of *performance*. It is seemingly so easy to say, when asked to become a pioneer in some sorely needed movement; "I'll wait till I see how it goes, and then, if likely to succeed, I'll join the triumphal march." Do you realize when you say this that you are trying to deceive Powers which know? Do you realize that if you say to yourself; "I will not found an Esoteric Branch because I can get the promised instructions through the Magazine without the trouble," you are seeking to do yourself an injury, the accomplishment of which the Powers that know, will not permit?

(Ed.)

ESOTERIC TALKS.

BY J. VINCENT TAYLOR.

Planetary Life and Death. (Continued.)

From the second to the end of the thirteenth verse of Gen. I, you have a picture of creative God, busy in arranging the harmony of the heavens, the firmaments, and the elements; but nothing is claimed to be actually *created*; first then, the earth is claimed to have been without harmonious form, and "void" — empty; hence, even in so far as this earth was concerned at that time, there was no *positive, practical creation*. * It was not a *virgin*, spontaneous accumulation of material in space. Nay, quite the contrary, it was there in a precise location of the universe, and that locality well known to the Universal Architect, who, instead of creating light, said: "*Let there BE light!*" here we must confess that light somewhere existed then, though by a universal law, the immediate vicinity of a possible lost or buried world was excluded from it: yes, a *lost or buried former world* was the position just then occupied by Mother Earth. We do not pretend to say so from any fact or theory yet presented by authority to the world; but claim it upon our own responsibility, because we believe it from experience and close study of the matter.

True enough the ruins were there, submerged in conditions and elements of confusion. But, mark you, they were just where Supreme Intelligence knew them to be, the same as a captain, coming into port with a sinking ship would know, as it sank, where to afterward direct the divers to descend in search of the specie, and other things of value on board at the time of sinking.

"And God said; let the waters under the heaven be gathered together in one place, and let the dry land *appear*," Gen. I. 9. He did not command; "Let dry land be created, or made," † it was already made, accumulated, or created, existing in conditions exactly resembling the ruins of a former scene of activity, engulfed; or hidden from its companion worlds of the universe, in a chaos of angry waters and ebon gloom. There it was under the surface of aquatic elements; of course it had lain there for a period of time, during which all former traces of vegetation became deposited, and covered up by land and rocks, moved to and fro by the angry waters, and thus we can more reasonably account for the existence of buried forests, than upon any other hypothesis or practical theory. In such a strain, too, the waters would naturally reach the internal chemical fires (now the sources of Vesuvius, Etna, and other volcanoes) of the globe, and so produce organic disruptions forcible enough to shatter a range of mountains in one locality while heaping up others in another. This may have continued for an age, or a succession of ages, until the former tone and shape of the ruined world became externally transformed; so much

* Things were commanded to evolve; when they did so, He saw they were good, etc.; even in the case of the heavens and the orb, He is represented as only regulating the first, and setting or resetting the others.

† But the theological critic will possibly claim that the first verse was a mere statement of fact, and that the others were contingent descriptive items of how the creation was performed. Please bear in mind the author claims distinct periods of time to be embraced in the meanings of the language used.

so, that had its former inhabitants seen it when recalled from the deep, they would not have known it.

THE SUCCESSION OF ENDLESS DURATIONS IN ETERNITY.

Since, as will be eventually demonstrated, nothing exists in the universe for nothing, it will be correctly logical to infer and believe that the globe, prior to the dark chaos in which the Creative Spirit is depicted as beholding it, was not an inorganic, idle, or useless mass in space; hence that there had been a motive in its existence, — a cause for its being in the universe then, as well as it has a cause for revivifying life *now* — a cause of action in itself, and of activity in its creatures. Said, or wrote, Thomas Dick, L. L. D., concerning a possible plurality of different durations for the same intelligence in the universe;

“The researches of astronomy demonstrate that *it is in the power of the Creator to open to His intelligent offspring endless sources of felicity*. In looking forward to the scene of our future destination, we behold a series of ages rising in succession without any prospect of a termination; and, at first view, it might admit of a doubt whether the universe presents a scene so diversified and boundless that intelligent beings, during an endless duration, could expect that new scenes of glory and felicity might be continually opening to their view, or whether the same series of perceptions and enjoyments might not be reiterated so as to produce satiety and indifference. Without attempting positively to decide on the particular scenes or sources of happiness that may be opened in the eternal world, it may be admitted that the Deity has it in His power to gratify His rational creatures, during every period of duration, with new objects and new sources of enjoyment; and that it is the science of astronomy alone which has presented us with a demonstration, and a full illustration of this important truth. For it has displayed before us a universe boundless in its extent, diversified as to its objects, and infinite as to their number and variety. Even within the limits of human vision, the number of worlds which exist cannot be reckoned less than three thousand millions; and those which are nearest to us, and subject to our particular examination, present varieties of different kinds, both as to magnitude, motion, splendor, color and diversity of surface — evidently indicating that every world has its *peculiar scenes* of beauty and grandeur. But, as no one will be so presumptuous as to assert that the boundaries of the universe terminate at the limits of human vision, there may be an assemblage of creation beyond all that is visible to us, which as far exceeds the *visible* system, as the vast ocean exceeds in magnitude a single drop of water; and this view is nothing more than compatible with the idea of a Being whose creating energies are infinite, and whose presence fills immensity. Here, then, we have presented to our contemplation a boundless scene, corresponding in variety and extent of space, to the ages of endless duration: so that we can conceive an immortal mind expatiating amidst objects of benignity, sublimity, and grandeur, ever varied and ever new, throughout an eternal round of existence, without ever arriving at a point where it might be said, ‘Hitherto shalt thou come, but no farther.’ And we have reason to conclude that such will be the privilege and enjoyment of all holy beings.

“Pride is one of the distinguishing characteristics of puny man, and has been one of the chief causes of all the contentions, wars, devastations,

oppressions, systems of slavery, despotisms, and ambitious projects which have desolated and demoralized our sinful world. Yet there is no disposition more incongruous to the character and circumstances of man. Perhaps there are no rational beings throughout the universe among whom pride would appear more unseemly or incompatible than in man; considering the abject situation in which he is placed. He is exposed to innumerable degradations and calamities, to the rage of storms and tempests, the devastations of earthquakes and volcanoes, the fury of whirlwinds, and the tempestuous billows of the ocean, the ravages of the sword, pestilence, famine, and numerous diseases, and, at length, he must sink into the grave, and his body become the companion of worms. The most dignified and haughty of the sons of men are liable to such degradations, and are frequently dependent on the meanest fellow creatures whom they despise, for the greater part of their accommodations and comforts. Yet, in such circumstances, man, that puny worm of the dust, whose knowledge as yet is so limited, whose follies are so numerous and *glaring* — has the effrontery to strut in all the haughtiness of *pride*, and to glory in his shame. When scriptural arguments and motives produce little effect, I know of no considerations which have a more powerful tendency to counteract this deplorable propensity of human beings than those which are borrowed from the objects connected with astronomy. They show us what an insignificant being — what a mere atom, indeed, man appears amidst the immensity of creation. What is the whole of this globe, compared with the solar system, which contains a mass of matter ten hundred thousand times greater? What is it in comparison to the hundred millions of suns and worlds, which the telescope has descried throughout the starry regions, or of that infinity of worlds which doubtless lie beyond the range of human vision in the unexplored regions of immensity? What, then, is a kingdom or a province, or a baronial territory, of which we are as proud as if we were the lords of the universe, and for which we engage in so much devastation and carnage? What are they when set in competition with the glories of the sky! Could we take our station on the lofty pinnacle of heaven, and look down on this scarcely distinguishable speck of earth, we should be ready to exclaim with Seneca, ‘Is it to this little spot that the great designs and vast desires of men are confined? Is it for this there is so much disturbance of nations, so much carnage, and so many ruinous wars? O folly of deceived men, to imagine great kingdoms in the compass of an atom, to raise armies to divide a point of earth with the sword!’ It is unworthy of the dignity of an immortal mind to have its affections absorbed in the vanishing splendors of earthly grandeur, and to feel proud of the paltry possessions and distinctions of this sublunary scene. To foster a spirit of pride and vainglory in the presence of Him who “sitteth on the circle of the heavens,” and in the view of the overwhelming grandeur and immensity of His works, is a species of presumption and arrogance of which every rational mind ought to feel ashamed. And, therefore, we have reason to believe that those multitudes of fools, ‘dressed in a little brief authority,’ who walk in all the loftiness of pride, have not yet considered the rank they hold in the scale of universal worlds without end.”

This is all eloquently true from what we can see, and must be equally so from what it is possible for us to know; also whatever is peculiar to the present, is a peculiarity of the past; hence the present form of the

globe, as well as of its people, is only one of the many durations already passed through, as well as only one of the many yet to be experienced; for we also know beyond doubt that there is, among other innumerable wonders of illimitable space,

A PLURALITY OF WORLDS

in the universe, which knowledge is an accepted conclusion, no matter what logic is employed to upset the theory: "All arguments in favor of the plurality of worlds are patent to every one, and each of us may arrive for himself at what conclusion he pleases upon it. For our part, we cannot bring ourselves to think that our own globe is, and has ever been, the only inhabited one in the universe. Besides, the *prima facie* improbability that a small and insignificant planet should be in reality the most important body in creation, we think it is utterly impossible, on any common-sense grounds whatever, to believe that the larger and more distant orbs that spangle our firmament, should have been created for our sakes at all. If their object were to afford us light, this purpose might have been far more effectually served by giving us another moon not a thousandth part as large as any of them; if it were to beautify our celestial scenery, this end, too, would have been equally attained by fixing some small luminous bodies within the limits even of our own atmosphere, instead of by placing these gigantic spheres at such incalculable distances from us. Nor is it probable that the Universal Architect should have created them merely for His own contemplation, and that of the angelic hosts alone. It is contrary to the whole analogy of nature, and repugnant to all the ideas of the sublime wisdom and goodness which we have been accustomed to entertain, to think that these mighty orbs should have been framed for no other end than this. In all the economy of Nature we find nothing like waste of material, or aimless expenditure of creative power; and while we see every blade of grass around us furnished with inhabitants, and every drop of water teeming with a world of its own, it seems impossible to believe that those glorious stars should be in reality nothing more than so many waste and gloomy deserts." *Proctor.*

That contains a great deal in a little space; we will venture to support it with an extract from another author on

A MULTITUDE OF SUNS IN DISTANT DOUBLE STARS.

"If we look with the naked eye at the star Rigel, which forms the right foot of the constellation of Orion, we observe nothing remarkable about it except its beauty and brightness, for it is a star of the first magnitude. If we apply a good telescope to it, however, we find that it is a double star. This is merely one example of a binary arrangement which prevails, to a great extent, throughout the heavens, upwards of five thousand double stars having their positions measured and laid down in our catalogues. These binary stars revolve round each other, or round a common centre, those which are most closely associated having the swiftest revolutions, and, strange to say, they all shine with differently colored light. Wherever two stars are closely connected, the color of the one is found to be the *complement* of the other, producing, by their combination, a white light. For instance, when one star is green, its companion is red; and a blue star is almost invariably accompanied by a yellow one. We thus see the same harmony of color prevailing, on a stupendous scale, among the orbs of heaven, as among the colored petals of the lowliest way-side flower; both,

though separated so widely from each other by size, distance, and importance, belonging to one grand system, all of whose parts are perfect; the rainbow flowers of the foot-stool, as well as the starry flowers of the throne, proclaiming them to be the work of one all-wise and all-powerful Artist. The reason why the double stars possess the power of dividing light in such a singular manner is wrapped in mystery. Some attribute it to differences in the chemical qualities of the meteoric fuel consumed in these orbs; others, to the differences in the velocities with which they revolve round each other, causing differences in those undulations of light which are constituent of colors. If the former supposition be true, we may be furnished some time, when the prismatic spectrum which has recently made such astonishing discoveries is better understood, with tolerably accurate information regarding the chemical substances which enter into the composition of even the remotest stars. If the latter supposition be correct, we obtain an intelligible explanation of the change of color which certain stars appear to have undergone since first they were observed; Sirius, for instance, being described by the ancient astronomers as a red star, whereas now it is brilliantly white, these changes being caused by changes in their orbital motions. It does not always require the aid of the telescope to distinguish the colors of stars. Some of them are distinctly visible to the naked eye. The bright star called Betelgeux, forming the left shoulder of Orion, is of a bright red color; so also are Aldebaran and Arcturus. Capella and Procyon are yellow, and Castor green. Smaller stars do not exhibit this peculiarity in so striking a manner; but the application of the most ordinary telescope reveals it immediately. Through the clear, transparent atmosphere of a Syrian night, without any optical aid whatever, one star is seen to shine like an emerald, another like a topaz, — the whole nocturnal heavens appearing to sparkle with a blaze of jewels. How strange and inconceivable to us must be the appearance presented by these double and party-colored suns shining simultaneously in the sky!"

"It may be easier suggested in words," says Sir John Herschel, "than conceived in imagination, what a variety of illumination two stars, a red and a green, or a yellow and blue one, must afford a planet circulating round either; and what cheering contrasts, and grateful vicissitudes a red and green day, for instance, alternating with a white one and darkness, must arise from the presence or absence of one or other or both from the horizon!" *

This establishes the fact that even our sun and system is eclipsed in grandeur in other realms of the universe, and that most undoubtedly CHANGE, if not DECAY, is always going on in different parts of space, as graphically depicted in "Planetary Life and Death."

To be Continued.

Hazlitt says; "The chain of habit coils itself around the heart like a serpent, to gnaw and stifle it." This is true, nor is it all: one vice has a disagreeable habit of imperceptibly spreading itself over the border line of another and worse vice. In this way, too, things which have not arrived at the distinction of absolute vices, but which are simply *questionable* acts, are often the natural parents of crime. There can be no doubt but that the killing of animals by the human race is a habit directly responsible for a large per cent. of our murders. As a race, we have knocked fat oxen in the head until the horror of taking life *in the abstract* is almost entirely fordone. This point reached, respect for *human* life is a matter of too subtle discrimination for the more debased and less imaginative of mankind to grasp, and murders follow.

(Ed.)

Would not such phenomena prove the possibility of some intelligent beings already existing in all enjoyment of eternal day? Because a world revolving between two suns would al-

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

Number Ten.

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence which could only be obtained through the employment of more space than we can command, and accept in their stead the somewhat cursory and detached statement here presented.

As stated in the preceding paper of this series the vital attribute of the trinity of the dramatic art is *sound*, or *voice*. It is to voice, then, that I will now ask your attention. It should be stated here that a treatise on voice, which should in anywise approach completeness, would require as many volumes as space will permit me to give it pages. In view of this fact the Reader will not look for an exhaustive treatment of the theme.

The voice is the most marvelous of musical instruments: the simplest, and yet the most complex in its capabilities; the most common, and yet often the least appreciated. Although all human voices are the result of similar organs, yet no two are alike. There are voices like the violet-laden breath of early spring; voices as tender and softly luminous as the sheen of a midsummer moon on rippleless lakes; voices of mothers to their infants, that seem like the whisperings of one flower to another; voices of sadness, full of the twang of broken heart-strings; voices of despair, striking the ear with the dull thud of dead flesh; voices of fear, palsied with the tremor of ghastly thoughts; voices of hate, saw-toothed and tearing an unwelcome entrance to the ear; voices of deceit, full of crooked snakes, and knots of writhing things; voices of anger, laden with the hissing javelins of malice; voices of pity, half lost in sympathetic sighs; voices of love, whose soft accents fall like the flutter of angels, æolian-winged; voices of joy, that seem to float like bell-notes from stamen-tongued lilies, merrily tossing in the summer's breeze; voices that come from life's valleys, bringing scented thoughts of anemone; voices that come from the uplands, laden with the rustle of oaks; voices which seem to have kissed the icy cheeks of Alpine crags, and become equally scintillant in their heartlessness; voices that come out of the unseen, inspire with a presence of weird grandeur, and return to their serene pall of silence; voices that seem to issue from the scented and beauty-hung lips of virgin modesty; voices that issue from heavy, loathsome mouths that seem to be wounds hap-hazard gashed; voices of every color, tint, emotion, or most evanescent thought; voices of life, and voices of death; laughing voices, and groaning voices: and the saddest of them all is the voice of death, for it is the voice of Gloom struggling alone in Immensity! O, what a marvelous organ is the human voice! Its paradise of pleasure is found in the laugh of a child;—laughter, upon whose dream of sunshine has never fallen the shadow of the approaching realities of life; laughter which has not, as it will often have in after years, the rattle of skeleton hopes, when you go down the hill of life wiser, and sadder, because you could not always dream.

The laughter of a child is unawakened innocence, and is the essential oil of heaven's joy distilled from Paradise' other flowers. "No day can

be so holy but what the laugh of a child will make it holier still. Strike with hand of fire, oh weird musician, thy harp, strung with Apollo's golden hair! Fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ's keys; blow, bugler, blow, until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering mid the vine-clad hills; — but know your sweetest strains are discords all, compared with childhood's happy laugh — the laugh that fills the eyes with light, and every heart with joy! O, rippling river of laughter, thou art the blessed boundary line between the beasts and men, and every wayward wave of thine doth drown some fretful fiend of care. O, Laughter, rose-lipped daughter of Joy, there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief!"

What beauties are there in life, memories of which the human voice may not awake? It is the most miraculous of organs, and its perfect mastery is an art in the attainment of which one is well warranted in giving his life-time. In the pursuit of voice-culture the first thing to be clearly comprehended is the general structure of the vocal organs, and the rudimentary laws of sound.

It is generally supposed that voice is produced at the vocal chords, and this, in a measure, is true, but in a greater measure it is false. *Noise* is indeed produced at the vocal chords, but this does not become *sound*, or anything worthy of the name of voice, until it has been re-inforced and moulded by the resonance cavities. I think it will not be amiss to briefly outline here the mechanics of a tone. First, the inspiratory muscles contract, the thoracic cavity is expanded by the elevation of the ribs (unless the breathing be purely abdominal) the diaphragm sinks, and the lungs, in order to prevent the formation of a vacuum, expand and fill the thorax, while, in its turn, the outer air, in order to prevent a vacuum in the lungs rushes into them through the *trachea*: this much accomplished the vocal chords close so that the air in the lungs may be compressed without escaping. When the vocal chords have closed, the expiratory muscles contract, decreasing the cavity of the thorax, the diaphragm is held tense, if the tone be well-supported, and the confined air is compressed to considerably more than one atmosphere. It will readily be seen that, in this state of affairs, if the vocal chords be opened, the confined air will instantly begin to rush out between them, vibrating their edges, if they are sufficiently near together. If the vocal chords are near enough together when the air is thus emitted from the lungs, the result will be a well-defined noise at the vocal chords; while, if, on the other hand, the aperture is a large one, a slight aspiration will be the only result. Now the point I wish to impress upon the Reader is simply this, that that sound, or more properly speaking that *noise*, produced at the vocal chords, has little if any better tone-quality than would be heard at the vocal chords of a sheep, cat, cow or pig. The Reader would probably not be able to tell, if depending wholly upon the sound at the point of its production, which of two sets of vocal chords, subjected to this test, was human and which animal. I wish to have the student fix this idea very clearly in his mind, as it is the first great requisite to an understanding of voice-culture. When once this point is fully recognized, the pupil sees that all the beauties of the human voice,— even the qualities which distinguish it from the bark and grunt and the growl of the animal,— are given it after it leaves the vocal chords.

The quality of the human voice is dependent upon the cavities, — their size, shape, and disposition, — acting as resonance chambers to the tone produced at the vocal chords. In order to make this clear, it will be well to consider for a moment a few of the principles of acoustics. The pitch of a tone depends upon the number of its vibrations per second, and the number of vibrations which the vocal chords make in any unit of time, depends upon the length of the vibrating chords. For example; for the lowest note of your compass your vocal chords would vibrate their entire length, while, for a higher note, they would remain together throughout a portion of their length, the rest being open for the passage of the compressed air, and free to vibrate. Of course it will not be necessary to enlarge upon the fact that different *tensions* upon strings of the *same length* produce changes of pitch. Now, when a note of a pitch corresponding say to middle C, is produced at the vocal chords, it will be *re-inforced* and *moulded* by all the cavities in its *vicinity* to which it has *free access*, and which are *capable of responding to its pitch*. It is a well-known law of sound that each note demands a resonator of a certain size, and cannot be re-inforced by one not adapted to it. Another thing is equally true, and that is that if you have a dozen resonators, among which there is one capable of responding to the pitch you are about to produce, the tone will be sure to find that one, if unobstructed, and will be unaffected by all the others. Now, each person has a set of resonance cavities, some one of which is capable of responding to every note within his or her compass. It should also be seen from what has already been said that, by the very nature of the laws of sound, all that it is possible for the student of voice-culture to do in the way of getting resonance, is to get all obstructions out of the way, and let each tone find the cavity which its pitch demands.

In this connection I wish to say a word about the matter of registers. Its is a popular fallacy to suppose that there are three natural divisions of the voice, viz. : what are commonly called "upper," "medium," and "lower registers." This theory is founded upon the assumption that each voice contains two points at which it undergoes a change. We often hear it said that such a person's voice is good in its medium and upper registers, but weak in its lower register. There is absolutely no such division of the human voice. The distinction is purely arbitrary and imaginary. I do not mean to say that voices do not oftentimes show two points where they seem to undergo a change, but I do mean to say that this is neither natural or proper to the perfected voice. Let me illustrate what I mean. If the Reader will imagine, for a moment, the human resonance cavities to be replaced by a chamber tapering gradually from a broad base to a sharp apex, in such a manner that any tone between that which would find resonance in the base, and that which would resound in the apex, would be sure to find a responding cavity somewhere along the tapering line, he will very nearly approach the actual state of affairs in the human organism. From the lowest note which finds its re-inforcement in the bronchial tubes (usually said to have chest resonance, because the chest sympathetically vibrates,) to the highest note which can resound in the frontal *nares*, every pitch of which the human voice is capable, *i. e.*, throughout its legitimate range, — has a corresponding resonance cavity.

Now, considering the amount of practice usually necessary to the attainment of an ideal voice, the mechanics of vocal culture appear simple indeed. As has already been stated there is, apart from the matter of firm-

ness of support, purity of tone, and proper condensation of air in the lungs, little to be done, at or below the vocal chords, in the way of producing a perfect tone. Nor, on the other hand, is the mechanics of the ideal voice complicated *above* the vocal chords.

It will readily be apprehended from the above observations regarding tones and their resonance cavities, that it is impossible to *force* a tone to resound in a cavity unsuited to it, and that if the cavity be such as may naturally respond to the particular pitch in question, no especial effort is necessary to cause such re-inforcement; — it is all sufficient to *allow* the tone to find its proper resonance chamber, *i. e.*, to remove all obstructions from it. Such being the case, the next point to be considered is the nature of the obstructions usually preventing the free passage of a tone. Let it be remembered that, as has already been said, if the resonance of a vocal tone be *entirely* interrupted, the tone ceases to be human in its quality, and is far more disagreeable than most animal tones, some of which, those of the hound for instance, are rich in resonance. Anyone who has heard the distant, ringing call of a hound on a frosty morning, will have no difficulty in appreciating the effect of resonance.

Now, it is possible to obstruct the free passage of a tone by a contraction of the *fauces*, or sides of the throat. I say, "it is possible" for the reason that it is by no means a common failing, being quite rare in the case of ladies, and by no means of frequent occurrence among gentlemen.

Of all the defects which mar the human voice, so far as its resonance is concerned, fully ninety-five per cent. may be laid to the door of that unruly member, — the tongue. It is that organ which is responsible for the horrible voices which we hear on every side, and it is to that member of the vocal economy to which we must address much of our attention in the following articles upon voice-culture, for the tongue may truly be said to be the gate-keeper of the resonance cavities.

(To be continued.)

THERE is no truth, however grand or noble, which can be disgraced either by honest doubt or investigation. To those who fully realize this it is actually painful to see the amount of malicious turbulence which is often caused in a religious community, by the expression of a doubt regarding one of its pet dogmas. Say to the Calvinist that you have doubts regarding eternal hell fire, and you become a heretic: assert that a loving and merciful God would not only not create, but would not even permit such an abomination, and you become a blasphemer; and in each case these worthies will fight you as warmly as though your doubt of one of their beliefs had the power to destroy the verity of their dogma. They seem to lack the wit to know that truth is so immutable that nothing can overthrow it, or have not the honesty to manfully dismount from a mistaken hobby, and lend their efforts to the furtherance of the cause of truth, regardless of what pet theory it may fit. Investigation cannot but be the parent of truth, and for that reason is always to be encouraged, and cannot by *any possible distortion* be considered *blasphemy*.

(Ed.)

Empty your soul of sin, and it will be filled with virtue. The emptying is your affair, the filling, God's.

(Ed.)

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER X.

My Own.

"The earth is filled with treasures rare,
The seas with pearls o'erflow;
Above, around, and everywhere
There's gifts for high and low.

The azure sky at bright midday,
Its gold at soft twilight;
The April rains, the flowers of May,
Belong to *all* by right.

What's mine intact? I cast about
For something all for me;
I look within, I look without, —
All is common and free.

And yet I think I have one rare,
One priceless treasure trove,
It is not held by earth or air,
'Tis Heaven's gift, — 'tis love.

Ah! tender eyes, dear eyes of truth,
From all the world alone
You come, and show me now, forsooth,
You are mine, *all my own!*"

MORE asleep than awake I slowly walked back to the hotel. It was night, and the soft light of the harvest-moon seemed to intensify the peaceful emotions which filled me. The sky's deep blue, the myriad stars twinkling from out its curved, mysterious depths; the almost *joyous* silence of all nature about me, seemed a fitting *finale* to the incident in which I had just taken part.

Why was I so happy? I sought to understand the cause. Only a few hours since, my misery knew no bounds, and now the peace which had come unsought was even greater. Was it all owing to the strange woman, and her assurance of Fantine's loyalty to me? And still the fact of Miss Darcet's engagement remained. As this flashed across my mind, a little of the old suffering again crept into my heart. I succeeded in speedily putting it from me, however, determined to repose perfect faith in the promise of her who had so unselfishly sought to aid me and give me peace.

I was nearing the hotel, and, as I entered the grounds in front of it, I was surprised to discover someone sitting in a garden seat close to the main walk. My amazement increased when the voice of Fantine said; "Oh! Frank, I have waited so long for you. It is nearly midnight, and I have been so lonely here in the solitude for two hours. I cannot describe to you the feelings of gloom and suffering which filled me after you went away from us this afternoon. I thought for a while that you were dead; at least, dead to *me*, and I went to my room and wept in uncontrollable grief. My aunt has told me that you cared nothing for me, except as one friend may care for another, and this, added to the strange feelings which have haunted me while you have been away, has well-nigh broken my heart." She approached and encircled my neck with her arms, looking into my face searchingly: "My own, my *all!* in my anguish I prayed that you were *dead* rather than *false* to the sacred vows which you spoke so long ago. Oh! I wonder if that was very wicked of me?" She dropped her face against my shoulder, and the surprise which at first rendered me utterly

speechless, now disappeared, and I thought of nothing save the one feeling of perfect bliss which moved me, as I realized that Fantine was in my arms; not in *dream* but in reality, — Fantine, she of heaven, as well as Fantine of earth.

"Dear love," at last I said: "I can imagine no act or thought emanating from your pure self, which could be called sinful. You have been basely deceived, for my heart and soul have been wholly yours since our vows were exchanged at the castle, but, my darling, I considered *that* only a dream, a remarkable one I admit, but you yourself said that nothing could come of dreams, and since your engagement with my friend has been announced, my hope has gone, for I supposed you lost to me forever, until I was made, to-day, to see that you were still mine, and I had *only to wait*."

"Why you are mine, and how I am to come into possession of my right, is all a mystery to me as yet, but I doubt not that all is well, and my faith is perfect." "Yes, yes, the engagement," she repeated dreamily "but why allow that to trouble us? I am engaged to your friend, but nothing can come of it. My aunt, by her very persistence and force of will, *compelled* me to consent, but we shall not marry. Oh! no, I would die first, for I do not love him, and already he tires of me, as he has tired of all the others before me. No one ever truly loved me until you came to me, no one ever sought to understand me save you, and *you*, oh! my own, you saw *me*, you looked into my heart, and saw not only Fantine as she was, but all her future capabilities and — and you loved me, Frank, as no one else ever has, *ever can*, and my loyalty to you has never wavered. This may seem strange when I became the promised wife of Mr. Hodge, but it is only a part of the divine plan whereby I will be free again soon, and your own forever."

"Yes," she continued with a sigh, "a little more grief, a few more heart-aches were necessary to both of us, I suppose, in order that our spiritual development might be yet more perfect. I doubt not that it all means ultimate good, and that all will end wisely." After a moment's silence she went on, "And now, dear one, adieu. Remember that, whatever occurs, *I am ever faithful*," and then with a smile and a look of ineffable peace from her wonderful eyes she sang, low and soft;

"I love thee, dear, with love that stays,
With love that knows no bound;
I love thee, dear, with love that prays
Thy life a peaceful round.
Nor joy, nor grief, nor deep, nor high,
Can measure all my love;
I love thee, *love thee*, and deny
Its peer below, — above!"

In the same clear tones which pronounced the closing phrase of the song, she said "good night," and lightly ran to the veranda and into the hotel by a side door, evidently left ajar for her convenience.

I followed slowly, and entered by the same way, fastening the door behind me. Soon after gaining my room I heard a carriage drive up, and looking out, saw Hodge and Mrs. Milveux descend and enter the hotel. They were expected, for the porter with open door was ready to receive them. Now I could understand Fantine's presence on the lawn. I had wondered not a little that she was out and alone at such an unseasonable hour, but with Mrs. Milveux absent, all was clear. I could see now why, removed from her aunt's presence and influence, Fantine's true nature asserted itself, and she could speak with a freedom which I had never before witnessed.

CHAPTER XI.

My Friend's Secret. (?)

I passed an almost sleepless night. When, for even a moment, I lost consciousness, the face of Fantine as I saw it in my dream of the tower, would present itself and cause me to awake with a start. At sunrise I arose and sought the open air. Hodge was walking back and forth on the veranda, and at my approach came forward, and, cordially offering his hand, welcomed me with the customary morning salutation, at the same time inviting me to join him in a stroll.

"Frank," he began, when we were once outside the hotel grounds, "I have another secret with which to bore you, but"—and he hesitated a long time while I told myself that I perfectly understood the nature of the "secret" which was troubling, or perhaps pleasing him. He doubtless was not aware that Mrs. Milveux had told me of his engagement with Fantine, and I was about to help him from his dilemma when he proceeded: "Although you have always shown yourself a true, firm friend and adviser, yet I now hesitate to divulge that which even my own soul almost fears to acknowledge.

"When I told you of my love for Miss Darcet, and my desire to get the Captain's opinion, you advised me to wait and find out first the depth of my passion. I now wish that I had more faithfully heeded your words. Your advice has ever been unselfishly given, and I am almost ashamed to solicit it again, for I fear the loss of the fraternal feeling which thus far you have shown me."

I could play the pretender no longer, and laying my hand on his arm said, "Dear old boy, I have not known and valued your friendship these long years, and failed to have learned the many precious jewels with which your character is set; neither have I been entirely blind to the numerous weaknesses of your make-up."

He winced a little, but took all good-naturedly as I went on, "I know all. You told me of your love for Fantine; Mrs. Milveux told me of the engagement which of course has raised you to the seventh heaven of happiness, and is the secret which you have to impart."

An indescribable, vacant stare covered his face, and he attempted to speak, but I would not allow it until I had finished. "Here is my hand, old friend, and although my heart has known many days of gloom in consequence of my strange love for your affianced, yet I wish you only joy and peace." I said this with all sincerity, never thinking of the peculiar experiences of the day previous, the result of which had been to raise my hopes with regard to my future relations with Fantine.

My friend stopped; his cigar dropped unnoticed upon the sand at his feet; his face assumed an ashen hue, and he trembled so violently that involuntarily I grasped his arm, puzzled beyond expression to know the explanation of his deep emotion. "Heavens!" he ejaculated at last, "You love Fantine!" My face must have assumed a most confused expression, for I remembered at that moment that I had never told Hodge that I cared for Miss Darcet, but the mischief was done. "Thank God," he continued more calmly, "now that I know this, my conscience partially acquits me for the temptation which has come to me, and to which I have succumbed. But the 'secret' is still mine; you have not in any way approached the true solution, but I cannot tell it now. Fate is still kind,

and your confession of love for Fantine comes at an opportune moment, and may feebly aid in disentangling a most intricate web of difficulties which surround me. You may readily believe that I made the engagement with Miss Darcet wholly in ignorance of your feelings towards her, for her aunt has repeatedly told me that Fantine's heart was wholly free, and has taken *especial* care in assuring me of *your* indifference. This has somewhat puzzled me, for I could not understand her motive in attempting to so perfectly satisfy me in this direction; but now it is not so inexplicable. No more of this at present; all will come right at last. This woman has some deep, diabolical motive which she proposes to carry out regardless of consequences. I cannot fathom her, but she has a strange, powerful influence, not only with me, but with her niece, and all with whom she comes in contact."

"I must differ with you," I rejoined "for although she has *attempted* several times to affect *me*, yet I have never been made to experience anything save feelings of repulsion toward her, when she has sought to show her so-called occult powers." "Then you are most assuredly an exception to the general rule," he replied; "as to myself, why, when I am alone with her she seems to wield an influence simply appalling, and I am free to admit even to her, that such is true."

Then Hodge stopped suddenly, and looking into my face, said; "Could *you* ever love such a woman as Mrs. Milveux?" The perfect absurdity of the query, together with my friend's expression, — a mixture of doubt and of mysterious expectancy of a possible revelation, — caused me to laugh aloud, but noticing the continued seriousness of his face, I checked my mirth at once and replied; "Really, it scarcely seems worth while for me to answer that. I should hardly think myself liable to fall in love with a woman ten years my senior, and, moreover, one who is already" — in great confusion I checked myself, remembering that I was disclosing another's secret, but Hodge quickly put me at ease by finishing the broken sentence, "already married; yes, I know, — she has told me too, and doubtless with all the caution of secrecy which she manifested when imparting the information to you. She told me of her youthful marriage with the Frenchman, of his early death; of his eccentric relative's will; of her subsequent marriage to Captain Faunce, and of her relations to Fantine: all which greatly surprised me, and I did not suppose she had told the same to anyone beside me, for she said no one else, not even Fantine, knew of these things." Here was evidently a phase of the affair of which I had not been informed, and I said "The will, I knew nothing of that portion of the story."

"I have no scruples in telling you, since the madam has acted in so manifestly a false way with us. Mons. Kingsford had an uncle who was a constant student in occultism, and was one of a band of experimenters who regularly met in Paris for the chief purpose of practising 'black-magic.' A few years after Mons. Kingsford's death, his uncle, Mons. Darcet proposed to his colleagues the diabolical scheme of the marriage of Madam Kingsford to Captain Faunce, and separation of the latter from his sweetheart. It was all done from a cold, experimental stand-point, and no thought of possible heartaches as a sequel.

"To feebly atone for the part which he played in the affair, Mons. Darcet made a most peculiar will, the substance of which was that Fantine was made his sole heir, her name first being changed to his own, and her-

self legally adopted as his daughter. This was done in America, when Fantine was but two years of age. In less than one year from this time Mons. Darcet passed to his reward, but first he transferred the greater part of his property to the United States, investing the same in bonds and real estate, and making Mrs. Milveux his agent, and Fantine's guardian.

"Mrs. Milveux has most wisely executed the trust, at least as far as it concerns the financial part of the affair, and the property has increased until to-day it is worth, according to estimates which myself and Mrs. Milveux carefully verified in the presence of her lawyer last night in Boston, nearly a million dollars. Of this *she will get one-fourth at Fantine's marriage*, and should Fantine die, the "aunt" will receive it all. Beside this there is an estate in southern France of which Miss Darcet holds possession in her full right.

"Now Mrs. Milveux has been greatly embarrassed by debts which have accrued for several years, and she wishes to hasten Fantine's marriage with *someone*. She selects me as an eligible suitor to her daughter's hand, and with most refreshing candor, coolly tells me all, and asks me to aid her in getting the two hundred and fifty thousand dollars which will come at Fantine's marriage. Through her persistence and strange power over me I consented, and asked Fantine the question which was already answered by Mrs. Milveux.

"Fantine does not love me; *I do not love Fantine*. I thought I did, for a short time, but Fate willed that I should love another, toward whom I must not even look the passion which I feel, — but enough, you know all that is necessary for the present. I am at a loss to know why I have been able to say so much upon this subject; perhaps an invisible influence is at work to counteract the baleful one which has of late held me down, and almost caused me to perjure my soul."

This recital nearly took away my breath, and for a long time I could not speak. "And does Miss Darcet know of this?" at last I managed to gasp. "No, not even of the great wealth to which she is the only heir," he replied, "and if she did fully understand the extent of her inheritance it would make little difference, for she has no love for earthly possessions, nor even a thought of such, and although Mrs. Milveux should boldly take every penny to her own use, Fantine would offer no objection. But to return to the original question," he proceeded "Mrs. Milveux has told me that she has never yet met a man with whom she could be for three successive days and not thoroughly tire of him, (doubtless I was included) for the reason that all were so very easy to understand; all so shallow, or all so easily made subservient to her own will. If she could find *one* who failed to come under one of these heads, she knew she could love him devotedly; 'And love,' she said, 'is the only thing which will round out my life, and show me a purpose in it which I have never yet been able to discover.' Now all at once *you* seem to strike me as the person whom this strange woman could love, hence my question." A shudder ran through me as I thought of the hideous possibilities of the insinuation.

"Of course the matter is too absurd for serious discussion," I replied. "the mere fact, as before asserted, that she is already the wife of Captain Faunce, precludes the idea of *my* ever marrying her," — "But not the possibility of your becoming enamored of her," broke in my

friend with a laugh. "Cupid frequently shows great eccentricity in selecting his subjects. Love seldom falters because of a slight legal barrier, nor from fear of the consequences of a violated *custom*.

"Hodge" I said almost angrily "don't pursue this subject further. It is extremely obnoxious, and I am puzzled to understand your motive. Do not contaminate the term *love* by using it in connection with such an argument. If I loved a woman to distraction, and she were another's, in point of law, I would crush out the passion before it came to notice, if it killed me as well as the object of my unholy love."

"Don't be angry with me, Frank," my friend went on, with a sadness in his voice which was plainly apparent, "I drew you out more to know your ideas upon the subject in general, than because I thought it possible for you to love Mrs. Milveux. You do not think it excusable under any circumstances then, to love a woman who simply, in the face of legal injustice, is another's? You believe, I suppose, that the heart can be as legally transferred as lands and money."

"For heaven's sake Hodge, what has come over you? Why do you talk in this way? We, as a civilized community, have laws and customs which *must* be obeyed, and while now and then a heart is broken, through the 'legal injustice' of which you speak, yet it is well that the *individual* suffer, rather than a *nation* be made miserable and a general pandemonium be established, as a result of the idea which seems to me to be mildly embodied within your remarks."

"That may be right" he gloomily replied, "but very severe to the individual whose heart chances to be broken."

We were now well on our return walk toward the hotel, and the remainder of the stroll was passed in silence; I could not fathom my friend. He never talked and acted so strangely before. His remarks concerning the possibility of my caring for Mrs. Milveux, mystified me beyond description.

We were met on the veranda by Fantine and her aunt, and all were soon seated together at the breakfast table.

CHAPTER XII.

Mrs. Milveux's Vow.

"To morrow we return to town" said Mrs. Milveux, by way of opening up a conversation, "letters just received demand my continued presence on business affairs; and beside, the season is getting decidedly near its close, and we must leave soon of a necessity, or become the sole occupants of the house." "Is it really so urgent that we must go at once?" ventured Miss Darcet, "Oh, I can't bear the idea of leaving this lovely place for the dusty, smoky city." Mrs. M. gave one of her peculiar cynical smiles as she replied, "Yes it is absolutely necessary that we go home as soon as possible for several reasons which I cannot explain at present. But how can you complain of smoke or dust, in fact of *anything* disagreeable in connection with our home? Surely Boston is exceptionally free from these small evils, and Chester Park is a particularly desirable locality as to cleanliness and retirement. One can almost fancy themselves in the country from their surroundings in Chester Park." "By no possible tax of the imagination could I imagine such a thing," replied Fantine with a shudder, and with a force which I had never seen her exhibit in opposition
an argument by Mrs. Milveux. "It isn't so much to the material sur-

roundings of our home that I object, but the knowledge that I am in a sea of groveling, animal thought. Since remaining so long in contact with pure nature, my sensitiveness to these things is tenfold more acute than ever before, and the simple idea of returning to Boston strikes abject terror to my soul."

"My dear," Mrs. Milveux replied with disagreeable accent, "you are too ethereal for earth: I consider myself pretty thoroughly developed mentally and spiritually, but I confess that I am quite content with our home surroundings, and find no inconvenience from the action of 'groveling animal thought' from the outside world. And beside, is it not our duty to impart all the purity at our command to the social imperfections of our day? And how can this be done except we come in direct contact with society? Shall we selfishly" with cold accent and glance at Fantine, "withdraw to some retired bower of constant sunshine, and pass our days in uselessness, or shall we follow the example left us by him who suffered so long ago that general good might result?" The hypocrisy and deceit in her voice and mien, which to me was so plainly manifest, seemed to be utterly overlooked by Hodge, for he said, "If Miss Darcet will pardon me, I must beg to agree with you, Mrs. Milveux, in full. We must associate with the common people, we must come in direct contact with them, or we can be of no service to them or ourselves."

The elder lady looked much pleased at being thus re-inforced, and sought to make her victory complete by appealing to me for an opinion.

"You surely must have very pronounced views upon the subject, Mr. Lang? Then why this silence?" smiling pleasantly toward me. Fantine was silently looking downward, apparently unconscious of what was going on. I looked at her for some sign, or appeal for assistance, but from external appearance I would not suppose that she even knew of my presence.

"I know of nothing higher than the Christ-principle of which you speak,"—I paused as the smile on Mrs. Milveux's face more fully developed, and the long, black eyelashes drooped lower upon Fantine's passionless cheek. "But, my friends, it would be a useless sacrifice for such as Miss Darcet to bring herself in contact with the common people for the purpose of developing them spiritually. There are simple ways of instructing a child in the acquirement of rudimentary knowledge. Experience has demonstrated beyond peradventure, that he who has just mastered the lower branches of any art or science, is best fitted to teach the same to those immediately below him. A well-versed chemist is no fit instructor in the primary department of a school for children.

"There are others whose highest use is in this direction, and for him to squander his time in a way detrimental to himself, and the more advanced work for which he is so well qualified, is, to me, a sin of a most pronounced character." Again I paused; this time Fantine, as if divining the end of my remarks, gave me a look of gratitude which I can never forget; Mrs. Milveux and my friend, never guessing my thought, asked me to proceed. "I hesitate from feelings of delicacy," I said, "for I cannot finish my argument without personal reference, and an appearance of flattery, and of all things I detest these most, unless the *facts* are so well known that they may be fully understood. Miss Darcet's field of greatest use is not in the line of seeking to raise humanity to her level. As well attempt to produce the rose by sunlight *alone*. It cannot be accomplished.

There must first be an environment of earth, and the necessary amount of rain, in order that the seed may take root and commence its own independent existence. Then the sunshine matures and beautifies, as a final aid toward the flower's perfection. We are the earth, the air, the rain," I went on pleasantly, addressing Mrs. Milveux and Hodge, "It is for us to do our part, and when the spiritual being has grown to the light of day, and needs the sunlight, then the sunlight will descend and operate by direct contact."

Evidently my view of the case was not wholly in harmony with the feelings of Mrs. Milveux and Hodge, for neither vouchsafed a word of approval, but in silence finished their breakfast. The look of joy which Fantine gave me was such as would more than compensate for the adverse opinion of the whole world, and I cared very little because of the others' non-approval, for I was pleased beyond expression at the correct interpretation of my darling's very thought.

An hour later I was sitting in a retired corner of the veranda enjoying the clear, warm sunshine, and busily turning over in my mind the conversation which had recently taken place, wondering if, in so plainly defending Fantine's position, I had wounded the feelings of my friend and Mrs. Milveux.

In the midst of my cogitation the latter, espying my retreat from the lawn where she and Fantine had been walking, came toward me, leaving Fantine in the care of Hodge.

"You'll excuse me, Mr. Lang, for interrupting this pleasant communion with self, when I say that your remarks an hour ago were of intense concern to me, and I am anxious to know more of your profound views upon a subject in which I have so great an interest." As to the amount of sarcasm conveyed in this pretty little speech I could not determine, but raised my hand in protest, and quickly disclaimed all right to the praise which she was bestowing upon me.

"But your ideas seem so different from mine," she said, "I have been a student of occult, spiritual questions for years. Fantine has never made the slightest effort in this direction, and yet you seem to place her infinitely above me in the scale of attainment. As far superior to me as sunlight is superior to earth," with marked sarcastic emphasis.

"Mrs. Milveux," I replied, "All is useful, and all necessary. "If we are of earth and realize our condition, it remains for us to commence the refining process whereby we may develop into something more ethereal." She made no reply and I continued, "The difficulty is, we are too apt to think our work finished, and ourselves arrived at that point of perfection at which further effort is not needed. To my mind the display of occult powers in producing phenomena of a material nature is no proof of the development of those finer spiritual and moral forces of the human organism. The 'phenomena-stage' is one of the steps which, according to the law of evolution of spirit, we must all pass through. In my own experience I remember it with feelings of abhorrence. For two years I thought of little else than the seeking of 'proofs' that spirit could come in contact with matter and produce intelligible sounds and phenomena. My highest aim at that time was to become a medium through which these childish pastimes could come. Heaven be praised that I came through that dark period in safety, and did not fall a tool to the multitude of coarse animality with which the lower, invisible world of earth-bound spirits is teeming."

"Then you condemn the practices of the mediums of modern Spiritualism?" she queried. "I condemn *nothing*," I replied. There is a *use* in it all. The experience was not *needed* for me, I presume, or I should not have escaped. The medium of to-day is simply a poor, unconscious tool, in the power of visible and invisible man, for they are acted upon as often by spirits *in* the body, as *out* of it. They are passing through an evolutionary process, and will not always remain asleep. Miss Darcet in previous incarnations has been through all this.

"A ray of light from the brilliant, flashing Aleyone cannot move a railway train, or turn a windmill, neither can Fantine, at her distance from the material, cause a table to rise to the ceiling, or produce other coarse phenomena; but, as the brilliant centre of our universe is all-powerful in its home among the Pleiades, so Fantine, in her sphere, is of eminent worth and inestimable use.

"If at this instant you could bestow upon me the power to move yonder hill by my occult force, simply for the gratification of curiosity, I would spurn such an inheritance, as I would spurn a horrible temptation to evil. If *we must have a material proof of our spiritual development, then we may know* at once that we are very close to earth, and far below even the base of that ladder, whose top is within the gates of Heaven." "My God!" exclaimed my companion, putting her hand on mine almost reverently, "whence do you get these thoughts, and how may I arrive at *your* state of perfection? You suggest possibilities of which I have never dreamed. It seems to me now as if I were below the reasonless idiot, when compared to the purity and knowledge embodied within *you*." "Do not misunderstand me," I replied; "I dislike this reference to myself. As I once before told you, I am only a humble beginner, and I *try* to meet my duty with faithfulness. Long since I dedicated my life to *Right*, and I daily and constantly desire the aid of that Power which will keep me in the one perfect way. I am ready to sacrifice *all* which I now call mine, if by so doing I am convinced that it is right. This is my religion. I know no other. But it brings me peace, which is seldom polluted with discontent."

"Ah! that I could find that boon." A tear fell upon my hand from her bowed face, and my heart was filled with sincere pity for this woman whom circumstances or Fate had moulded in so eccentric a manner.

I smoothed her hair gently, and said that, were it within my power to aid her in any way, I would gladly do so. She raised her eyes, brimming with tears, to mine, and said, "Oh! don't speak thus. You do not *mean* it." "But I *do* mean it. Could I aid you by any sacrifice, I would do so with gladness." I spoke with such earnestness that it produced a remarkable effect upon her features at once, and her face was expressive of hope when at last she said, "You of all others whom I ever met can aid me, but" — and she paused, while the old despondent look again overspread her face, "the sacrifice is greater than you can bear, with all your supposed strength of purpose." "Mrs. Milveux," I replied, never guessing her intentions, "convince me of a line of procedure wherein I shall be of service to my fellow being, and, though it take peace and happiness from me, I will obey my conscience and follow it. But it would not take away my peace. If it were right, it would only serve to ultimately heighten the happiness which for a day seemed dimmed."

"You are the only man I ever knew, who, from all points of view, was

unassailable, and well-balanced. Even Captain Faunce, the strongest character imaginable, is a child, in some ways. To-day, if he were here, I could influence him in the way of wrong, as easily as I caused Miss Orvis to put my thoughts into execution, but you — your independence of mind, and your phenomenal development in spiritual and moral excellencies, are simply impregnable to adverse influence. Of such an one I have had vain dreamings ; I knew that if ever I saw anyone like you, he would have it within his power to supply that which, thus far, has been lacking in my life. I knew that such an one could make a perfect woman of me, or by neglect — a *devil*. I saw all these qualities in you, almost from the time of our first meeting. You have made the strongest of assertions as to your willingness to make personal sacrifices for others' welfare, let me witness the sincerity of those declarations. Your constant association will save me. Nothing else under heaven will. Must I say more ? ”

Could I have been blotted from existence at that instant, as the full force of her words came home to my heart, I would have gladly accepted the alternative, rather than the one which I must take, causing her thereby the most serious disappointment of her life.

I can never forget the pent-up agony of suspense which filled her eyes, and every expression, as she read the answer in my face. With a calmness which I was far from feeling, I said, “ Mrs. Milveux, you are not aware of the full meaning of the words which you have uttered. You are the legal wife of Captain Faunce. This reason alone debars an affection for you on my part. I cannot imagine even an approach to love, from a person of my ideas, for a woman who is lawfully bound to another.”

“ There is no reason in your suggestion. We could only succeed in per-juring ourselves and bringing utter ruin into both our lives.”

She sat for several moments silently and with downcast eyes ; then she arose and stood in front of me, and, with voice vibrating with passion and suppressed hate, she said ; “ Your vows of self-sacrifice end in vapor, as I might have known. I have never met a man in all my experience whom I could even respect till I saw you, and you I loved as no one else will ever love you. You *could* have made an angel of me. *You have made me a fiend*, for all my love will turn to hate. I care nothing for my future welfare ; I will devote my energies to the conjuring up of misery for you and ” — with still more intense scorn, “ *her* : ” I know your foolish passion, and I will destroy it, *if by so doing I destroy you both*.

“ She is engaged to your friend, and to your friend she will be married, *or I will kill her with my own hand !* ”

[To be continued.]

VEGETARIANISM.

THE subject of vegetarianism is forcibly presented to me in this manner. That life to-day can be maintained at a high degree of vigor upon a strictly vegetable diet, which could not possibly have been done among our race a very few generations ago ; for the variety of vegetables and fruits that are offered to us to-day were not within reach of our forefathers even a hundred years ago.

Consider, please, the number of vegetable products that have been discovered edible and cultivated, within that comparatively recent period.

Of our native fruits, how many of them were then growing wild, bitter, or

sour, and unfit for human use, until transplanting, grafting and budding, changed their very nature to sweetness? Last, but not least, let us not overlook the advantage the modern system of transportation offers in this direction. The people of one hundred years ago were limited to the productions of their immediate vicinity: their choice lay between their own few grains and imperfect fruits, and the animal kingdom, and what wonder the latter was preferred for food.

To understand this more clearly, let each individual consider how he would fare if restricted in diet to what is locally produced, and then consider how much superior those productions are to those of a few generations before.

The infinite Father makes no demand upon his children that cannot be complied with, and as our heart and understanding begin to revolt against supporting our life at the expense of other life, He has made it possible for us to follow His higher impulse. The earth has doubled her known productions, and the productions of every clime are now brought to every man's feet.

The wheat of Minnesota, the corn of Iowa, the rice of Asia, the abundant fruits and nuts of the South, come flying to us with the speed of the wind.

Greater power has the man of to-day than any king, prince, or magician of history, for with the earnings of his labor as his sceptre or wand, he commands the products of the East and the West, the North and the South to appear, and they come, obedient to his call.

And greater, better than all at this time, is dawning the true perception of the Father, who places this power in our hands, and gives us the faculty of understanding to intelligently obey his will.

C. F. HUGHES.

RE-INCARNATION.

THERE is, within, a strange conception,
A vague, unformed, and sad collection
Of half forgotten things of yore
That now arise, — unwelcome lore.

That life, now gone, was dreamed away;
My soul ne'er felt the light of day;
The dance, the play, naught else I saw,
My eyes were blind to Higher Law.

At times, in unresisting flood,
This former life so bare of good,
In startling shape itself portrays,
And shows me things of other days.

So strange it seems, weird thought of mine,
That this, my soul, and all in fine,
Was once encased in other form
And gave it breath through one life's storm.

And now, when eons long have fled,
I wake as from among the dead,
The shadows are no longer real,
And LIFE I seek in trembling zeal.

CHAS. H. MACKAY.

AUGUSTUS AND ALEXANDER.

The kind skipper could hardly conceal his grief that one of the poor little waifs thus committed to his care, in a manner seemingly so providential, should be left without its mate.

Stifling, with an effort, his manifest emotion, he made one further attempt to convince Mr. and Mrs. Perkins that their duty lay in the direction of taking the balance of the invoice. In this effort he became logical, and generally, permit me to observe, it is essential to stifle emotion before logic can avail.

"Twins," observed the skipper, "are in many respects like shoes, or tongs, or scissors. Of what use (he continued persuasively) would a single 'tong' be, or a single 'scissor' ? Tell me that ?"

Mr. Perkins, awed a little by the logic ; (alas ! that I should be compelled to say that most clergymen are awed by logic), or perhaps scared by the fiery eye of Captain Bowers, hastily admitted that it would be of no use.

"Then why make an exception to your own rule in this instance ?" demanded the skipper ; "why make an exception in the case of these twins ?"

Mr. Perkins blushed — He couldn't say why he made an exception, but he knew, all the same, and while he was casting about for a specious reason for the faith that was in him, the skipper glared, as much as to say ; "its got to be mighty specious." You see his idea was to intimidate good Mr. Perkins both by logic and by his masterful ways.

So like the cruel, heartless world was the skipper, and so like a genuinely religious person was Perkins, that, knowing all the time how he felt, he yet cast about for an explanation. Why didn't he come right out like a man, and say he wouldn't have that other twin ; that he knew what he was about, logic or no logic, and there end the matter ? Why couldn't he have done that ? Why can't a clam fly ? While we are asking ridiculous questions we may as well ask that.

But all this is immaterial. While the shipper was glaring, and Mr. Perkins was cudgeling his brains, and Mattie was on the point of weeping (because she was afraid her husband might do the captain a mischief) who should come aft but the coxswain of the lee orlop.

It turned out that the errand aft of the coxswain was to present to the skipper the card of his majesty of Thomathoz, predecessor of the Khan whose acquaintance we have already made. His senior majesty (thus to avoid ambiguity) was in want of a prime vizier, and the supply of suitable persons being somewhat limited, he had resolved to take a run down to the sea-coast, and try at some port. So it fell out that in Bombay (or wherever it was), learning from the porter of his hotel that a ship had come in with some Englishmen on board, he made a point to go directly down to the wharf. As he very cogently remarked to his suite, "it never does any harm to enquire."

"As to references," observed the Khan, "I can furnish them in abundance."

This was said when he had been ushered aft, and had explained to skipper Bowers how he was situated. Now the skipper could not, on the spur of the moment, — pressed for business as he was — think of any person on board who would be likely to suit his Khanship. The requirements of the place had not been explained very thoroughly ; but still the captain felt a delicacy in recommending anybody so off-hand.

"Suppose I take a look around," suggested the monarch, with that differential urbanity which is a distinguishing trait of potentates in the immediate presence of Yankee skippers.

"Do so, by all means," responded Captain Bowers, resolved not to be outdone in civility; or, better yet perhaps,—permit me to have all hands piped aft so that your majesty may inspect them at leisure." Ultimately this was done. The fore watch, and the hind watch, the several orlop crews, the main brace gang, and the after topsail gang, the galley chief, with his assistants, and even the stewardess were all piped up, and down, and ultimately aft.

In the dead silence that ensued while the Khan was inspecting, there suddenly occurred a "piping up" which was not down on the programme. I refer to little Alexander. Mr. and Mrs. Perkins had excused themselves, and having taken away his other 'tong,' Alexander was probably lonesome. At all events he howled with both lungs.

The captain was a man exceedingly fertile in resources. He did not really believe in the eligibility of Alexander for prime vizier; but, to divert the Khan, and to have his own little joke, extended an invitation to the Thomathozian party to slip down into the cabin.

Upon just such little matters as these jokes, invitations, babies, and the like, do the destinies of nations hang. If you doubt this, pray remember Newton's apple, the lamp in Pisa's baptistry, Cæsar's trumpeter, and so on. Depend upon it, what I say is correct. It ought to be, for I modestly aver that this writing is absolutely devoid of merit save that one: it is correct.

No sooner had the eyes of the Khan fallen upon little Alexander than he felt, by a species of intuition, not unlike that of Mrs. Perkins, that here was the one babe of all the world for prime vizier of Thomathoz; not full-blown of course; the Khan was no fool, for he understood that, even though Alexander was an English baby, he was yet to some extent mortal.

He meant that in time, with plenty of fresh air and exercise, and good, wholesome, nourishing food, and by dint of training, the child might develop into a suitable prime vizier. And why not? For goodness' sake, why not? I state, with a degree of confidence only to be acquired by long and diligent investigation—or by intuition—that a child may be made, by suitable *means*, to develop into almost anything.

But no training could make an Alexander develop into, say, a Louisa; that is, no training can do any developing to speak of against nature. Rely upon it, I *know*.

The Khan was vastly pleased. He looked at Alexander; then felt of his bumps, and finally said, pulling out a dainty purse of alligator skin: "I'll take this one: how much?" Up to this moment it had not occurred to the worthy skipper that he might drive a bargain as to Alexander, nor that, abstractly speaking—babes had a commercial value in the far east. With what bitter regret he thought of Mrs. Perkins, even while somewhat taken aback by the Khan's inquiry.

But Captain Bowers was a Yankee, and such seldom stay taken aback long, or show to the casual stranger any "takenabackedness." "I ought to get a thousand sequins," said he musingly, and quite as if he had thought long and earnestly over the subject, and had but recently settled what ought to be a just demand. "It seems a low price," he continued; "but

in your majesty's case, and as the season is so far advanced, I am disposed to make a liberal reduction.

"Agreed," said the Khan; "have Alexander done up, please, and sent to my hotel." This was done that very afternoon, and, to avoid all ambiguity, I will state that Captain Bowers was the happiest man that night between the gut of Canso, and Van Diemen's Land — a big distance.

So, in this seemingly providential manner, the twins were parted. Augustus returned to England with his foster parents, and in due time became a clergyman; while Alexander, (re-baptized as Giaffer) transported to the court of Thomathoz, was there brought up in the nurture and admonition of Vishnu; in short, he was reared a pagan.

Twenty-six years have elapsed, and now these two babes, grown to maturity (if twenty-six years be that) stand confronting one another as strangers, only to be made acquainted by the Khan (son of him who caused Giaffer to be "done up") in his own throne-room.

Talk about situations! There is one for you! If you will remember I used the word *seemingly* above, to qualify the word providential, referring to the parting of the twins. I used that word *seemingly* with prudence prepense, because, unless a thing happens to be mathematically demonstrable, or susceptible of *some kind of proof*, I am loath to declare point-blank either for or against it.

Whether it was as appears upon the surface, or whether there existed a deep-rooted design under it all, fore-ordaining little Giaffer to be damned (as some think) and predestining little Augustus at the same time to be saved; — these are matters as to which opinions differ; and I do most certainly hope, either way you are disposed to look at it, that there may be no hard feelings between us.

Let us be calm, and, dispassionately divesting ourselves of prejudice, look at all the circumstances of the case (or rather of the two cases) to discover, if possible, how this purpose concerning election was instigated.

Now don't go off mad! Don't leave off right here, and say you'll have no fellowship with a misbeliever; and above all, don't, I beg, suffer the impression to grow upon you that I am only some new kind of crank.

Surely nothing could be more reasonable than what I ask: simply to investigate. I am sure that *must* be a "*shady*" subject which will not bear investigation. It is so in business circles. When I am asked to invest in a new enterprise, and the promoter comes bustling into my office, and talks loudly, and tells me what a great boom the scheme is having, and how the stock is going off with a rush, and that there never was such a chance for making money, "regular bonanza," and all that. I *believe* him, of course; but, being of a somewhat cautious disposition, want to know more, and so ask, meekly, as befits a proposed investor, for data.

If the promoter appears willing to gratify this laudable curiosity, I begin directly to gather confidence, and, from time to time, in this way have gotten into several paying enterprises "on the ground floor."

But, on the other hand, if the gentleman takes it out in "whooping his scheme up;" if he begins by saying that caution is necessary lest the truth leak out, I surmise directly that it has already leaked. Sometimes the promoting person waxes surly; wants to know (merely because I seek information) if I doubt his word. Then, I tell you honestly, I do really begin to doubt it.

Now as to you, how is it? Have you decided to take the matter out in

bragging of your boom, or are you willing to show me frankly the original sources of your information; to introduce me, for instance, to the trustees of your mortgage; to let me get my own samples of ore from your mine; or to allow my own experts to investigate your process?

Shall it be this latter way? Then do you remain quiet and attentive while I make a few remarks. They shall not be made to take long.

There were those two babies: Augustus on his way to England, to be brought up in the eminently orthodox household of the Rev. Mr. Perkins; to be diligently instructed in the catechism, and to become finally a clergyman himself, and a missionary at the court of the Khan of Thomathoz. There, too, was Alexander, transformed into Giaffer, installed in the suite of that pagan potentate, hustled off up country on "elephantback," to be put in the way of sinners, going away generally to be trained in the religion of the Vedas, and (as some think) to be prepared for the devil and his angels.

Seems queer, don't it? when you come to coldly analyze the matter, it does seem exceedingly queer; — and inconsistent too, besides; do you notice that?

But, very naturally, you ask me not to deal in glittering generalities, but to be candid, and point out exactly where, in my opinion, the inconsistency comes in: alas! why are human beings so constituted that they *must* reduce spiritual things to intellectual standards? Why is the way-faring person almost invariably such a fool? I don't know why, and I am convinced no one else does; but — fore-ordination being admitted as a fact — it must, I think, have come in about the time that Mattie Perkins decided to adopt Augustus in preference to Alexander.

Say what you will, if some accounts are correct, that was a momentous moment in the lives of those two babes. But stay! was it then that the momentous moment arrived? How is this? We read that Mrs. Perkins decided to elect Augustus for salvation, and to leave Alexander to perdition (for it amounts to that) *because* she was fond of blue, and found upon Augustus a blue ribbon.

Right here the line of enquiry bifurcates. We are confronted with the two persistent questions: was it Mattie's love of blue that prevailed? or was it the apparent accident of Augustus having been furnished with that colored ribbon by Mrs. Harrison?

By this time I presume you begin to dimly perceive the nature of the difficulties that beset an enquirer after truth. No man in his senses could tell at a glance which to follow — the wife, or the widow. Some cruel people, given over to rude joking and frivolous satire, might put in here something respecting a live wife (Mrs. Perkins) and a dead widow (Mrs. Harrison,) and make unseemly jests as to their preferences; but with such characters I have no fellowship.

But let us suppose that our investigations are pursued in the direction of Mrs. Perkins. Then we come at once upon that lady's positive declaration that her choice was influenced in three several ways.

- I. She always did like blue!
- II. Blue matched with most of her dresses!
- III. Blue became her complexion!

In other words, that the antecedent esotericism of the destiny of the babes was a mental condition, an exoteric fact due to Mrs. Perkins' mantua maker, or it was a physiological fact due to inheritance. Have I

made the matter clear? No? well, I thought not myself; but — let me tell you in confidence — it is as clear as it ever can be made by mortal man.

Some say that more data are needed; that Augustus and Giaffer as babes did nothing but blink, and coo, and suck thumbs, and squall; and as grown men, as converter and vizier respectively, they have thus far in the story, done nothing but shake hands, and say — the one, “Fine day:” the other, “But warm;” and that nothing can, as respects the eternal destiny of the two, be safely predicated from such slim statistics.

These sort of people say, and I confess with a show of plausibility, that before expressing any positive opinions, they want to wait till the story develops; they don't care so much for the plot as they do for character; they want to know what Augustus and Giaffer are going to do. Others again, good orthodox people, seem to take no interest in the sayings or doings of the parties: they tell me when we meet — at church, for instance — that they, have all the data they need, and that Augustus is in a way to be saved, and Giaffer will be damned, or lost, as they put it. It may be. I have been, as I think all will agree, very guarded in my statements; but I must confess it seems queer. I don't try to argue with these people. In the first place, as you may have noticed in this writing, I have not the requisite capacity, and in the second place, even if I could argue, and get them in a corner on their own admissions, I wouldn't wish to do it, because I never like to be rude, or say a word that might hurt a person's feelings. Only the other day a gentleman began talking to me in that strain — about it all being fore-ordained, you know — and, without being at all ill-mannered — I changed the subject; I began telling him of my recent trip to Europe: I spoke of Augsburg as being such a quaint old place; of the lovely cathedral at Westminster, and said that at Heidelberg I was very much interested in the fine, old ruins.

Don't you think I was wise in declining argument, and somewhat adroit in changing the subject as I did?

HUDOR GENONE.

ESOTERIC BRANCHES.

THE following letters, taken from a large number thus far received on the subject of *Esoteric Branches*, furnish the best of evidence as to the great interest taken in the movement.

Still the response ought to be far more general, and the work accomplished, of vaster proportions.

Doubtless our Readers do not yet fully grasp the importance of the work, for many are yet lukewarm and are “resting on their oars,” waiting for the bolder, *progressive* spirits to commence the active labor of “pulling for the shore” of use, and that goal where the development of intellect, and growth of soul will uninterruptedly go on.

“Those who *do*, and not those who *intend to do*,” are the ones who will gain, not only in this, but in all phases of human experience. We have decided to issue our course of instructions in circular form, instead of printing the same in *THE ESOTERIC* as at first proposed. The wisdom of this decision must be obvious to all. It would be injudicious for us to send our teachings broadcast to any and all, regardless of their fitness to receive, therefore, we shall send the teachings only to those who have *shown by their work that they are entitled to the benefits which we hope*

to give them. Neither the names of the different Branches, their location, nor the names of officers or members will be published, for weighty reasons which have recently presented themselves to us. Such a course has been positively forbidden by those controlling the special cultures in these Branches.

Communications from the different Branches which appear in THE ESOTERIC will be signed simply by the *Branch Number*, and any reply or criticism from other Branches, will be forwarded to this office under seal, or printed in THE ESOTERIC for general instruction.

At this writing (Dec. 10) a large number of Branches have reported as organized, and the interest manifested is remarkable.

Branch Number 3 has a decided lead over all others, just at present, from the stand-point of interest shown. Its President and Secretary are men of intellect, and are possessed of moral and spiritual attainments in a marked degree. All of the Branches are headed by pure, tried souls, and we look for ultimate success for them, which means the dispensing of an inestimable amount of good.

We would suggest that each meeting be opened by a half hour's quiet and meditation. Whenever it is possible to have music, do so by all means; and right here we would request that the Secretary of each Branch send us the names of every person of musical attainment connected with his organization. In doing this give name, (in full) date of birth and qualifications as a musician; whether as a vocalist, or as a performer upon instruments, etc.

Now we wish to impress upon every person who has a spark of interest in this work, that *we have a definite object in view* in starting these Branches.

If you will remain faithful to the one idea of striving to do good unselfishly; if you will seek to bring peace and happiness to your fellow beings; if you will, in short, simply *embrace the opportunities* for doing good as they come to you, we then promise that such blessings will fall to your lot as you have heretofore never dreamed of.

Let there be no excited discussions preceding or during the meetings. After the opening exercise let the first ten minutes be spent in silent meditation; during this time allow no one to enter or depart. Have this fully understood by every member, and urge all to be prompt in arriving before the hour of opening.

In a short time after you have commenced your meetings, you will find that some of your number will receive impressions, during the ten minutes of silence, as to methods of procedure, or concerning questions to be discussed. Do not in any case pass these impressions by unheeded, but give them full expression, *for by expression they grow*. In the hurry and pressure of a large correspondence upon this subject, we cannot say more now. As soon as something a little more systematic is arrived at, we hope to give individual attention to each Branch.

Fraternally, Esoteric Publishing Company.

Nov. 20, 1889.

PRESIDENT ESOTERIC PUBLISHING COMPANY.

Dear Sir:—

The Society Esoteric met at the residence of ——— Wednesday P. M. Nov. 20, 1889. President ——— in the chair.

Fifteen minutes were spent in the silence, after which the members formed a circle with clasped hands, and spent another fifteen minutes in the silence.

Mrs. ——— read the introductory from "The Narrow Way of Attainment," by H. E. Butler.

The society desires an answer to the following question.

Why is it that some mental healers who have been students for years, cannot be healed when sick by themselves, or another healer?

Adjourned to meet at the residence of ———.

Branch Number 7.

NOVEMBER, 15, 1889.

C. H. MACKAY, PRESIDENT,

Dear Friend:—

The second meeting of "The Esoteric Society" took place Wednesday evening, Nov. 13th, and, considering circumstances, was well attended and very interesting: we were joined by two new members, and have had three more voluntary applications.

Besides our other rules and regulations, the following is what we use as a general outline of our principles, to be read in the initiation of new members as an explanation in general terms of our aim and object.*

"This organization shall be known as The Esoteric Society.

"We believe that back of, and beyond the physical body, and the knowledge and powers which we use through the five physical senses to reach the external or physical world, lies the true and real life which is the source of all the manifestations and phenomena which we call life.

"We believe that it is the legitimate province of men and women to seek the attainment of knowledge in any direction that may lead them to a better appreciation and application of truth, that we may, by the cultivation and unfoldment of our natural powers, become enabled to come to an understanding of what we are. In accordance with our beliefs, aspirations and desires for the progression, unfoldment and upliftment of humanity, we see the strength and support which organization and combination of forces and unity of purpose give.

"Therefore, the aim and object of this society is to promote the agitation and discussion of Esoteric Philosophy, Theosophy, Spiritualism, Christianity, Christian Science, Hygiene, Healing, and other subjects relative to scientific progress and self-improvement, and to encourage and aid men and women in the attainment of those conceptions whereby they may know themselves.

"It is not the purpose of this society to place any restrictions, or impose any obligations on any member regarding their religious or scientific belief. We do not gauge or measure the qualities or worth of any person by the standard of any creed, sect, or school, our highest aim being to combine, in faithful and united effort, toward the opening of our senses to the pure light of love and knowledge.

Esoteric Branch Number 3.

PRESIDENT ESOTERIC PUBLISHING COMPANY,

Dear Sir:—

I have read with interest the circular letter of Oct. 25th, 1889, published in the Esoteric Magazine for December, suggesting the establishment of nuclei or centres for Esoteric Culture and spiritual unfoldment, at every point where such knowledge is sought after; and I am impressed strongly, not only with the enterprising ability of the suggestion, but with the belief that it will result in opening up the way of light to many hungry souls; and will result in a large extension of the knowledge, that, in evolutionary processes which God employs for the consummation of the age,

* We desire that it be distinctly understood that these letters are published simply to show the great interest which this new movement has created, and *not as indicative* of the proper modes of procedure. The manner of conducting each Branch will be fully outlined in the instructions, and will doubtless be found somewhat at variance with some of the methods mentioned in these letters.

is destined to "cover the earth as the waters cover the sea." By what the signs of the time portend, I feel like appropriating a part at least of the blessings that the Nazarene declared were upon his pupils, in the seeing and hearing of such things as many prophets and sages wished to see and hear, and have not been able. I wish to be one of the many to engage in "doing good unselfishly," and gladly embrace any opportunity to gain any knowledge that will better fit me for that work.

Though alone in the start, I hope to draw others unto me. You may record me as founder of an Esoteric Branch at _____.

I have no doubt that if any other instructions are necessary, I will be informed.
Branch Number 15.

_____ Nov. 29, 1889.

C. H. MACKAY;

Dear Friend and Brother:—

The regular meeting of The Esoteric Society was held last evening _____; members all present.

Motion made and carried, changing the name of the organization from "The Esoteric Society" to "Esoteric Branch Number 3" in conformity with instructions as per circular from you.

Essay by _____; remarks by the President for the general good of the order, and a reading; after a very interesting meeting generally, society adjourned. After adjournment lights were removed, and members sat in unity of desire in silence for about twenty minutes, with one manifestation to several members of spiritual vision.

We have received the circulars and twenty-five copies of the November Esoteric, which will be distributed to the best possible advantage.

Branch Number 3.

PRESIDENT ESOTERIC PUBLISHING COMPANY;

Dear Sir;—

I wrote you a few days ago in rather a despondent mood, fearing I should not be able to form or found an Esoteric Branch, and thinking at the time it would be necessary to have ten or a dozen to make it worth while to start. I see, however, in a sample copy of THE ESOTERIC for November, that I can commence even alone. Had I been aware of that you could have put me down as Esoteric Branch Number _____ a long time ago: however, there are four whom I have interested in the movement, myself and three others, whose names I inclose. We will probably organize next Saturday evening, but in the meantime, I stand as a centre or nucleus for the *Branch*. Will keep you informed of our proceedings from time to time. Will send you one or two new subscribers for Esoteric next week, probably, as they have promised me. Send us *what will assist* us when you can.

Esoteric Branch number _____ is founded, and will meet each Saturday evening at 8 o'clock. Hope to add more names soon.

Esoteric Branch Number 10.

_____ Nov. 7, 1889.

MR. CHAS. H. MACKAY,

Dear Sir:—

Your letter was read with much interest, and while we can get the attention of but few, we have effected an organization with _____ as President, and _____ as Secretary.

Branch Number 2.

_____ Nov. 18, 1889.

MR. CHAS. H. MACKAY:

Dear Friend,—

I am only too glad to report myself as "Founder" and President of an Esoteric Branch. As yet, I am not able to

get more than one person to start with me, but I am determined to make a beginning. I do not send other name, till the report is made out.

Hoping I have not omitted any information, I anxiously await instructions.

Yours sincerely,

Branch Number 8.

— Nov. 14, 1889.

CHAS. H. MACKAY:

Dear Friend:

My first duty is to beg your pardon for the long delay in answering your important communication of Oct. 25. When your letter came I was sick and have been ever since. It is the first hard struggle against the negative forces that I have had since I began studying mental science and THE ESOTERIC, but suppose my trial of faith, patience, and realization of the over-mastering power of truth had to come. I tried to get some of my friends together last week, but bad weather prevented. *Yesterday* we met and organized, six in number. Your humble correspondent was chosen President, and Mrs. ——— Secretary.

We discussed the importance of the Esoteric Movement, and the benefits to be derived in forming this branch, and all were delighted with the thought of being connected with the original society and receiving assistance therefrom. All of us know but very little, but are eager in the search for *truth*. Dr. ——— read Prof. Butler's, "Practical Instructions for Reaching the Highest Goal of Human Attainment," from the January 1889, Esoteric, which we thought good for the week's meditation. It was decided to read a lecture from Prof. Butler's "Narrow Way of Attainment," at the meetings hereafter until finished. You said the names and addresses of president and secretary would be published each month in THE ESOTERIC.*

If it is not absolutely necessary that this should be done, we desire that our names be *not* published in THE ESOTERIC, for reasons that concern us, and our little society here.

Perhaps you can suggest some way of publishing our Branch without giving any names. Let us hear from you concerning this. We await further instruction concerning our organization, and what we are to do. Have we commenced well?

Yours in search of Truth,

Branch Number 7.

[The above is an example of what perseverance may do, even in the face of every adverse force. In point of numerical strength "Number 7" is *now* in advance of all others.]

— Nov. 20, 1889.

PRESIDENT ESOTERIC PUBLISHING COMPANY,

Dear Sir, —

I am in receipt this morning of the circular announcing "An Important Movement," to wit; the organization of *Esoteric Branches* throughout the entire country.

I am pleased with the *movement*, and would be glad to be able to report one hundred or more at this place ready to join me in such branch organization. But this I cannot do at present. I have been loaning my Esoteric to a few — whom I thought might be interested in Occultism, and, whilst I have found a number who express more or less interest therein, not only in the city, but some with whom I correspond in the country, and country villages, — yet none, I think, are now ready for the movement, except myself. *I am ready.*

Therefore, in accordance with the suggestions contained in the circular aforesaid, a meeting is called to take place, for the purposes aforesaid, and to convene at 9-30 P. M. on this, the 20th day of November 1889.

*It has been decided that neither the names of officers, members, or even the location of Branches shall be made public. There is a good and sufficient reason for this.

Time arrived, and meeting was opened with a fervent prayer that this *initial* movement may grow in numbers and strength, until many may be blessed by its ministrations in its labors of love. ——— was there put in nomination for President and Secretary, and was *unanimously* elected.

Our President elect then responded as follows:

"I hope I am not insensible to the honor conferred by your action in making me your presiding officer of the first "Esoteric Branch" organization of our beautiful city. But it is the confidence implied which I especially prize, and to foster and maintain which I promise you my best efforts in the discharge of the duties pertaining to this responsible position.

Of course I am aware you will not expect as much from one who, the 23rd of Sept. last, at 1 A. M. entered upon his seventy-third year, as from one in the vigor of manhood: but, *what I am and have is henceforth pledged to this grand movement, — the elevation of my fellow men.*

I have long since felt the need of something stronger, better, more united and general, than any of the ephemeral, organic efforts in this direction that the past has given us, and have, heretofore, entered with much hope and zeal — have befriended and attempted to succor, more than one enterprise having this object in view. But the total lack of all proper preparation of the elements entering into close organizations for such purpose, carried with them into the movement the cause of their disruption. The thorough and absolute eradication of the *evils* as taught in the *Esoteric*, is, in my opinion, a *sine qua non* to all successful organization for the ends we seek.

The present tidal wave is becoming world-wide, and bids fair to cover the whole world, until the *Esoteric* will become *Exoteric*, and the *occult* will be made *plain*. The promise is to those who *overcome*.

It was ordered that the Secretary report proceedings, and the meeting adjourned, to meet at the call of the President.

Branch Number 9.

[To some of our Readers there may appear a facetious vein running through this grand soul's report of Esoteric Branch Number 9 being made up of himself as President, Secretary and members.

To us the incident is suggestive of such weight and importance that we are totally incompetent to express the esteem and reverence which fills us, as we hold before us the evidence of this pure old gentleman's interest in our movement. Would that his name were *legion*.]

———— DEC. 2, 1889.

PRESIDENT ESOTERIC PUBLISHING COMPANY;

Dear Sir: —

I received one of your circular letters suggesting the organization of Esoteric Branches, and I replied to it giving my reasons for declining to act in that capacity, viz.: lack of cooperation at home, my wife taking no interest whatever in such matters.

But, since reading the December Esoteric, I have concluded to *make a beginning* and send you my name with the promise to do all I can to increase the members. My full name is ———, born the 27th of March, 1836, and consequently will be fifty-four years old the 27th of March 1890.

God knows I have no other motive than to qualify myself to do good and be just, and be instrumental in bringing others into the glorious light and *Liberty* of the *Truth*.

Branch Number 16.

————, Nov. 26, 1889,

MR. CHAS. H. MACKAY, PRESIDENT;

Dear Sir:

Your favor of the 13th inst. with en-

closed instructions was duly received, and I at once called in the "faithful few," and last evening, November 15th, we met and *most heartily* ratified your instructions; also, your appointment of president was unanimously confirmed. Mrs. ———, was then elected Secretary, and we all join in sincere thanks to you for your excellent instructions.

They express in clear and definite terms precisely the work we are engaged in, and have been for a year or more.

We three, namely ——— have enlisted the attention of ten or twelve intelligent women, in this line of thought, and some are making fine progress; and we feel confident there will, before long, be enough real, earnest workers here to form a strong band. I subscribe myself, sincerely your friend.

Esoteric Branch, Number 4.

THE "NUCLEUS WORK AND CULTURE"

IN THE ESOTERIC BRANCHES.

*"It is not those who intend, but those who DO, that shall receive."
"To those who have enlisted in the great battle for the eternal Truth, and who have heard the voice that speaks only in the Silence,— a work and a Promise." V. N.*

TO THE LEADERS AND WORKERS OF THE ESOTERIC BRANCHES,
GREETING :

WITH a deep and profound gratitude we recognize in your Branch Societies the response of a higher Wisdom and Purpose than our own feeble minds and wills; and we have been led to know that a greater opportunity has been placed before us than we can at present realize; and we pray that the ALL-MIND will prosper the great task of adapting the "Work and Culture" to the needs of the people to whom this is addressed; and we humbly ask the Power that rules events to give the pupils due diligence in effecting their physical, mental, moral and spiritual growth; and then, we pray that they may cheerfully and unselfishly use their knowledge and skill in administering to the needs of others, but we ask that they retain within their own secret memories the knowledge of the methods and appliances whereby that knowledge and skill was obtained. The methods and orders of culture to be given herein are equivalent to the preliminary trainings so successfully applied to the novitiates, students, pupils, and devotees of the Association during the past dozen years, and which have not only rapidly eliminated the "evils," and produced a fair fruitage of "good desires," but have given a knowledge, strength, growth and skill which no other culture has ever accomplished. And, accordingly, this work has required more intense mental application and continuous practical effort, than any other schooling ever given to men and women. The experience obtained from almost eight hundred Nuclei, representing as many different lines of work, and as many different subjects of scientific and spiritual research, will be added to this presentation; and this same experience leads me to say that the pupils of the new culture will not find their interest flagging after the first few months, neither will they feel that they have reached the end of the studies after the first few years' application; but, after acquiring new concepts and becoming acquainted with the facts and principles, there will arise a deeper interest and love of the work, and only after the "two years'" course has been finished, will the novitate be

able to look upward from his labors and behold the new stars shining in the expanded firmament of his mind, and to eat of the new fruit that has ripened in the garden of his soul. Truly will the workers have cause to be thankful, if they succeed in advancing beyond the two years' preliminary course. The practical details of the course have been revised and elaborated by ourselves, who have for eight years been busily engaged in teaching and applying the new order of cultures to various classes of pupils; and there is good reason to believe that this new nucleus which is to be organized in and among the Esoteric Branches is to become a large and important one; and it lies in the power of the members of these Branches to reap therefrom a very rich reward. According to their ability, growth, and knowledge, and more especially according to their *fidelity*, will they become the recipients of the higher knowledges and trusts. That these instructions shall be continuous, and perfected in minor details, you have the assurance of your well-wishing fellow-pupils.

Brother James, and Ekphoron.

The following words are addressed to those who have organized into Esoteric Branch Societies, and who are engaged in preparing themselves for direct work among the world-people. The reasons why certain things herein mentioned are specifically required of those who intend to accept the Work and Culture will be given in due time, and with completeness. The principles and methods will be explained later to those who have been actively engaged in the course; and the facts and details will be fully elaborated.

At present, the immediate object is not *theory* or *explanation*, but *work* and *practice*.

It will be necessary for you to acquire new concepts, and to render them accurate, before these reasons can be fully understood; and with that end in view, the first of the preliminary work is simply outlined without comment. That which distinguishes the good from the bad in men and women, is not so much their *beliefs*, as their *knowledge* and *deeds*; that which distinguishes genius from mediocrity, successful from unsuccessful men, philanthropists from misanthropes, is not what they *intended* to do, or what they *believed*, but what they *accomplished*. Great men are always DOING. Good men are always growing. There is so much to be done of such great importance now, that you must *commence at once*, and wait for *explanations* to come during your periods of rest. This work and culture is the outcome of accurately known laws, and the result of well systematized experience, and you must remember from the first, that it is *not* sentimentalism and dreaming, or a quiet *waiting* for Providence to make us wise, but *active*, constant *study* and *work* and continual self-sacrifice; and you must not expect emoluments and fame and praise, but rather bitter censure and contumely and opposition, and the more of the latter will you have, the less you succeed in maintaining a prudent secrecy. "The house that is a-building looks not like the one that is built," and during the initial stages of your work the ground will be broken, and the site covered with rocks, bricks, lumber, posts, slates, etc., in indiscriminate confusion; and only after the frame-work has been erected will you see the symmetry of the temple, and not until the structure has been *completed* can you take shelter within, and ask people to partake of its comfort, and admire the result.

THE FIRST STEP.

Write upon a single sheet of paper, and upon one side thereof, in the early morning, the correct answers to the following questions, and, without allowing anyone to touch the paper but yourself, enclose it in an envelope, and place that within a larger envelope addressed to "Teacher of Esoteric Branch Nucleus, Care Esoteric Publishing Company."

1. To what Race of people do you belong, — Caucasian, Mongolian, Ethiopian, Malay, or American?
2. To what Nationality? (Whether English, American, Irish, German Indian, Hebrew, African, Spanish, Portuguese, Russian, Polander, Tasmanian, French, etc.)
3. What Language was spoken by parents, and what language taught their children!
4. What was the Country of your birth?
5. What is the Country of your Residence, and in what countries have you resided, and when?
6. In what Locality have your successes and failures occurred?
7. What is the Year, Month, Day of Month, Hour and Minute of your birth?
8. What is your Height and Weight in the morning before breakfast?
9. What were the prominent Traits of parents, and what have you inherited as a trait?
10. What, when and where have been your chief fortunes, successes, afflictions, losses, joys, and failures?
11. What is your Lung Capacity and force of expiration, and temperature of breath, and when are the maxima and minima of this temperature?
12. What Tatwa have you at the noon hour during the week after the New Moon; and what are the regularities of the Tatwa periodicities?
13. What are your favorite studies, amusements, pleasures, recreations, and what tastes and sentiments give you the most joy when excited?
14. What line of knowledge, or investigation, or work pleases you most, and to what are you by nature and experience best adapted? *This is most important.*

For explanations regarding the questions write the Editor of The Esoteric.

Example of answers to above questions:

Teacher of Esoteric Branch Nucleus, Care Esoteric Publishing Company.

"I am of the white race and German nationality. My Mother spoke French, German and English, and my Father spoke German, and their children were taught German as the mother tongue. I was born in Bermuda, and am living in the United States. I lived from 1850 to 1855 in Bermuda, and then lived in Philadelphia until 1870, and since then I have lived in Chicago. My failures occurred chiefly in Chicago, and I was measurably successful in Philadelphia but very sickly. I was born in 1850, June 23rd, at 6:24 in the morning. I weigh 123 pounds, and am five feet and six inches high. My parents were very melancholy and frequently angry, and I have inherited much of their gloom, but have seldom been angry. I made the most money in Philadelphia in 1868, and lost nearly all I possessed in Chicago in 1875. I married in 1872 and am very happy. My chief joys were in Philadelphia pursuing my art studies.

My lung capacity is 11 and 1-2 pints, with a force of 22 ounces ; and the temperature of my breath is 99 degrees, and is lowest in the morning. During the new moon, for one week after, I had the right tatwa, and I have four daily changes corresponding with the four mental periods, and they are more regular in summer than in winter. The tendency is to retain the left tatwa. I have but one favorite study and recreation, and that is art. It is the joy of my life, and I will sacrifice all to obtain more knowledge and skill therein. I think nature means me for an artist, and I care but little for other studies — too little in fact."

THE SECOND STEP.

Carefully and conscientiously select from the various trades, professions, arts and sciences that one which is most adapted to your tastes, capacities, and needs. Be very careful on this point. There is no greater mistake in life than the choice of the wrong vocation. You can never succeed in a line of work disagreeable to your predilections and tastes ; and if you are daily engaged in a trade for which you are not fitted, you not only injure yourself but those who employ you. The soul has a right to demand of the body and brain that kind of employment which will bring it the most complete development. If all your aspirations and pleasures come from the use of machinery and tools, and if your hand with exquisite cunning has wrought marvels of workmanship, then you are doing yourself and others a great wrong if you devote your life to art. If, in the expression of the great truths which animate your soul, you find great pleasure and your highest satisfaction, and if you have been more successful as a teacher or writer than as a professional chemist, then it is your duty to devote your energies to the former. The principles and facts of numerous converging lines of knowledge, as well as the uncontradicted experience of the last dozen years of Nucleus teaching, have demonstrated the fact that the Illumination about which we talk, cannot be obtained until the pupil has completely mastered, from his own conceptual experience, the domain of one department of knowledge ; and that that one department must be the one for *which the pupil is naturally adapted* ; and if illumination is otherwise attempted it will be degraded into unmeaning, or rather *uncertain* meaning, symbolisms, impressions, and vague visions, all of which are almost certain to mislead the pupil. Do you expect the All-Mind will illuminate you regarding the pronunciation of a word, when good dictionaries are at hand ? Or that the Sambudh will teach you arithmetic when the world is filled with teachers ? But when you have once learned all of arithmetic and the science of numbers that this world can teach you, then, if you have the ability, and capacity, and motive to use such higher knowledge, you can expect illumination, *and not before*. Illumination does not mean enlightenment regarding what already forms the mass of the world's accurate knowledge ; but it means *new knowledge* for the world, of a kind adapted to the world's present needs. It requires a great deal of self-dissection and self-study to enable anyone to determine exactly that line of knowledge for which they are the best fitted, and to which they are the most fully attracted. It is impossible for you to master and acquire skill in all the sciences and arts, and you must select that one for which you have the greatest love and adaptation, and, under the private instruction which will be offered you, make a complete mastery of that *science and art*. When you have mastered

it you will be taught the methods of illumination. The same curriculum cannot be adapted to all kinds of minds and to the different sciences and different kinds of culture. Each Nucleus requires a separate course. All the Nucleus work in the various Branches will belong to the same class and Nucleus, but there will be different degrees of advancement. Now, this is not the time and place to give the weighty reasons for the following rule: proceed at once to make a small collection of the standard literature of the science, so as to include in that collection, as far as possible, the present sum of knowledge of that subject, and call that collection the material for Archives: then, in accordance with the private instructions which you will receive, you will proceed to collect the Archives of the subject you have selected, and when this work has been finished according to instructions, you will have accomplished the first course, and the Archives will represent the *external* results of your labors. About this you will receive detailed advice.

Make a start. MAKE IT NOW! Master your subject, and master it completely. Pseudo-science, of that class which fills our press, will not be accepted; and your attainment must be real, founded upon a real conceptual knowledge of your subject, and personal skill in the art of that subject. As soon as you have commenced, and made yourself familiar with the territory which you are expected to explore, and have started the Archives, you will be privately taught *how* to learn, and in *what order* to learn. Why is this so necessary? Because the knowledge you get adds to the structure of the brain, and to the structure of your mind, and to the structure of your *soul*. You will know *why* this is so when you acquire the new concepts. Every thought builds a change in the nerve-cells in the cerebral fibres, and in the *atomic* body. If these changes aren't produced in a proper order and sequence, and if the knowledge which produces these changes is not systematic and naturally classified, it will produce a wrong structure. The brain structures will be put together in the wrong order if the knowledge is *gained* in the wrong order; and the mass of facts will lie in the mind much like a pile of lumber, brick, stones etc., with which a house might be built, but which, in the confused state, will soon be destroyed by the elements; but place it in proper form and you will not only be able to find the separate articles, but the result will be, not a mass of debris, but a structure. Now the order in which one class of people should learn a given science is quite different from the order in which another class should learn it; and this will all be arranged for you by those whose business it is to look after such matters, and it will be done privately. Remember this was not written to instruct you by the study of this article, but by the application of the rules and methods. If you *follow* this course you will always bless the day you began.

THE THIRD STEP.

Secure, as soon as possible, some intelligent and good friend for a pupil, and commence *teaching* the facts and principles of the art and science you have selected. *Teach* in order to *learn*. Be always anxious to discover the truth, and do not be ashamed to have your pupil find you in error. Eradicate forever from your mind the idea that you are of so much more importance than everybody else. Socrates, the moral giant of antiquity, considered himself wiser than others, because he had learned the

fact that he did not know anything. Practise in your teaching the conversational method ; and, as soon as you have made some progress, you will be privately taught to develop and utilize the condition called *Sammadhi*, or the Psychic contact of the teacher's mind with the *Sambudh* through another mind. Commence to teach your favorite subject *at once* to one or more pupils, and make it your object that your pupil shall know everything that is known about that subject. It follows that that subject selected should be one conforming to the requirements of the work or trade which you follow for a livelihood, and then you can afford to devote to it all your time. Remember, *commence teaching at once*, and teach daily. The rules governing the proper times of teaching, with reference to the active and receptive times and conditions of both teacher and pupil, will be privately taught.

THE FOURTH STEP.

Make up your mind that you will never again be angry under any circumstances whatsoever. To have been angry or vexed but once during the year will absolutely prevent the illumination which you desire to obtain, and destroy the growth produced by your studies. If you are sensitive stay away from those who get angry, and especially if you are sick and weak, for you will take on their conditions. There is no affliction so great as the angry feeling which the affliction sometimes produces. There is no vexation great enough to justify anger. Be firmly resolved never to become angry again under any provocation ; it will always do harm, and never do others any good. Resolve that you will never again give anyone a cross answer, or speak harshly and in a vexed spirit. When you have conquered the spirit of anger, you will be privately taught how to subdue by specific methods, and how to cure the various evils of the body, mind, and soul. The bodily evils are wrong habits inwrought in structure, abnormal pathological conditions, etc. ; the moral and mental evils are wrong habits of thought, study, meditation, etc., and especially anger, anguish, animosity, affectation, ambition, anxiety, arrogance, asceticism, avarice, awkwardness, and so on through the alphabetical list, among which the most prominent are lust, revenge, hate, fear, drunkenness, envy, jealousy, sullenness, resentment, vulgarity, discontent, stealing, laziness, bad speech, untruthfulness, stammering, moroseness, pride, vanity, melancholy, egotism and scolding, all of which and many more are curable by specific methods, which are capable of direct treatment as a whole by a new and scientific method ; and the advanced student will be made familiar with a pathognomic and pathognomonic classification of the evils such as has never before been dreamed of.

THE FIFTH STEP.

The current idea of the evils bears somewhat the same relation to this scientific presentation that old alchemy bears to modern chemistry ; and the same can with more truth be said of the good desires ; for the attainment of the proper desires means also the development and cultivation, by specific methods, of the proper, healthful and normal propensities appetites, affections, emotions, imaginations, fancies, dreams, loves, sympathies, pities, compassions, sentiments, friendships, anticipations, courtesies, hopes, tastes, sensibilities, feelings, impulses, thoughts, intuitions, voice, speech, gesture, attitudes, moods, states, longings, attractions, etc. ; and for each there is a specific diagnosis of abnormal conditions, and a rational

and scientific treatment: it has frequently been said that this culture is of more worth than any other known to the world. The fifth step consists in culturing the proper desires according to the methods which will be privately furnished the leaders of those Branches which have proved themselves capable of profiting thereby.

THE SIXTH STEP.

From the first the pupil is required to systematize his thoughts and memories, according to a method which will be furnished. As soon as the leader has selected the subject of his Archives, he is required to make a daily memorandum in a book devoted to that purpose, of all the new facts learned relating to that subject; *not new facts found in books* (those belong to the Archives *which he is collecting*, and must be *therein* recorded), but the new facts and ideas resulting from *his own experiments and researches*, and he must record also the *time* when such ideas occurred to him. If he has properly selected the subject of his Archives the majority of these new ideas will relate to that subject; and these records should be classified by subjects, and *reclassified* as often as the need therefor appears. The contents of his mind will thus be systematized, and the brain and soul structures produced will be built in normal order and proportion. The essential reasons for requiring this will be known to the pupil in due time — *it is absolutely essential to the success of the pupil*. To omit this is to fail. Make the record brief and concise; and use accurate English, or whatever language you speak, and familiarize yourself with the use of your own language, for you must use it in conveying thought; and to that end learn the correct meaning of words; they are dangerous when carelessly used.

THE SEVENTH STEP.

Here we enter directly into the "occult." *Occult* means hidden; and when a cause is no longer hidden and obscure it is, presumably, no longer occult; but the word has acquired a technical significance which we will not endeavor to change. The preliminary matters treated of in this article lead directly into a familiarity with the powers called occult; and in the presentation of this subject the greatest caution will be observed, and the full art taught only to those who are by nature fitted to receive and use it for the good of others; but there is a certain culture and knowledge in this direction which bears directly upon moral growth and mental ability, and, with a view to developing new concepts to be used in the explanation of the private teaching, these are here outlined. The further teaching will be given only to those who have shown by actual tests their ability to profit thereby. After you have thoroughly tried the experiments you may report the results, for these are the principal data whereby classification of pupils for moral and occult training is made; and the further training will depend entirely upon the abilities and developments of the pupils, as exhibited by the tests herein given, and as regulated by the answers to the questions in the first part of this article, and by the application of Antropognosy, Bioscopy, and Astro-Bioramics.

Be sure that you see all we alluded to, or at least try to see all mentioned, and as *much more as is possible to your development*; then it will be known exactly how to classify and regulate your instruction. If you cannot add, and multiply, and divide, and subtract, you will certainly never be taught trigonometry and calculus; if you cannot distinguish simple colors

you will not be taught water-color painting ; and if you cannot conquer anger and jealousy, you will never be taught how to eliminate the other evils, and to gain the good desires ; if you cannot feel the presence of an approaching person, though unseen, you will never be taught the mysteries of Psychity, Teleferism, and Psychism ; if you are unable to see the moving shadow in the clear, blue sky, beyond the area of colors, you will never be taught the wonders of Sambudh and Mental Telephony ; if you cannot, by an effort of the will, vary the rapidity of the retinal complementary colors, you will never be taught how to direct the current of the force called Psychity ; for the Infinite has not given you the natural ability, and has not intended you to know the art ; but if He *has* given you the ability, and if it is found lying dormant, you will be taught how to develop it so that you can use it for the good of others, for the All-Mind intends you to use it thus. Your culture will stop where your abilities cease ; and you will be required to develop the abilities you have ; but we shall never attempt to produce a hot-house stimulation of powers which you do not naturally possess ; there is enough lying dormant within every pupil to satisfy the most eager aspirant and devotee.

NO. 1. INCREASE OF VISUAL POWER, AND VISUAL PHENOMENA.

Go out into the open air during the quiet of the evening, when the air is as clear as your conscience should be, and gaze at a space in the heavens where no stars are seen. Make yourself familiar with the grouping of the stars thereabouts, so that after taking your eyes from the vacant spot you can *quickly* return your gaze to the same vacant space. Having made these preparations, and having satisfied yourself that within that space you can see no stars, look down toward the earth at some dark spot, such as a distant wood or a plain, and then, fixing your mind upon the vacant space, look at it suddenly, and, if you are successful, you will see one or more stars in the space which previously seemed devoid of them. Repeat the experiment until you have satisfied yourself that you have, by this means, increased your visual power — that you have by the process enabled yourself to see stars that were previously invisible to you ; and if you doubt the reality of the stars, and are inclined to think them an illusion of an optical nature, then it will be well to go to an observatory, or to procure a small telescope, and prove to yourself that you have added telescopic power to the eye. Do not take it for granted, or believe it because the majority do, but see it for yourself, and base your knowledge of that fact, — upon an actual concept, and then the revelation of the new truth will have been made directly to you, without any mediator, from the Great All. Besides, if you see it for yourself, you will notice many things which we have not here described, and you will be able to answer multitudinous questions about it, as to whether this or that is true or not, and the accurate and vivid concept will cause a normal structure to grow within your brain. Remember that the foundation-stone of the new culture is the acquisition of systematized and accurate concepts, in the proper order and in the proper manner. You must cease to believe from *hearsay*, or to depend upon *authority* ; and you must become able to judge for yourself from the stand-point of your own concepts. If you do this charlatans will soon learn to avoid you, and the perpetual errors of the press will no longer deceive you. Then you may next try your visual power upon objects on the earth's surface, and distant from you. But do not practise long at a time during the first year.

NO. 2. FIRST STEP IN PSYCHISMIC PERCEPTION. (INNER SIGHT.)

Go into a dark room, so dark that you cannot see a straggling ray from any source. This is hardly possible in the day-time, for the reason that the fluorescence of objects continues several hours after the room is darkened; and hence it will be better to enter a previously darkened room several hours after sundown, and sit in perfect quiet half an hour. Then notice whether the darkness can be made so perfectly dark that the eyes behold perfect blackness without any admixture of light spots. To make sure of complete exclusion of all moonlight and starlight and fluorescence, place over your head a heavy, dark veil, and then notice that the darkness, instead of being a homogeneous black, seems mixed with innumerable and infinitesimally small holes through the black background. Close the eyes while beneath the veil, and observe if perfect blackness can be seen without any admixture of luminosities. Be sure and try this often enough to enable you to tell exactly *what* you see, for upon what you see will your classification and instruction rest. Is it possible with the eyes open or shut, and in complete darkness, to see only blackness and nothing else? — if something else, *what else?* These are the first concepts used in developing the inner sight. Do not close the eyelids so tightly that luminous coruscations and sparks are produced by pressure upon the optical, sensitive surfaces. Carefully and truthfully answer these questions *after thorough experiment*. Be sure in describing the result that you say what you mean to say *according to the meaning of the words as defined by Webster or Worcester*. If describing color, do not say, "it was a kind of grayish and sometimes a yellowish tint" — we could form *no idea whatever* from such a description what shade of yellow you saw.

NO 3. FIRST STEP IN PSYCHIC SIGHT.

Gaze at the top of a distant house, hill, wood, or tree, and look with a steady vision and without winking or averting the eyes, stopping when it becomes painful; wait a few moments and try again: wait a minute between each trial, and try repeatedly, and shortly the lachrymal apparatus will moisten the eyes with a sufficient quantity of lachrymal fluid, and then you can gaze with a steady vision for the requisite length of time without pain or injury; and you will perhaps see, rising up behind the dark object, a cloudy, grayish, and slightly luminous background extending farther and farther from the object the longer you look, until you avert the eyes, and then it will perhaps instantly disappear. You will record the different colors given to this veil by the different objects and different times of the day, and that it is not always the complementary color of the object. When you have become accustomed to these experiments for several months, you will be pleased to observe what effect, if any, this whitish haze has upon the visibility of more distant objects which it seems to cover. If, while gazing at a distant wood, you see this veil rising behind it, you may try to see the objects farther off which were before invisible: and if you succeed in the latter, you will belong to another class of occult students than you would if you only saw the haze.

Then lie upon your back (or in a semi-recumbent position if preferred) and gaze into the deep blue of space. Gaze quietly and steadfastly, and note the colors, and the changes of the colors, and the order of these changes. See if in the still more remote than the seeming location of the colors, you can see a moving shadow, or, as it were, a cloud of fine dust

particles, and note the direction of the motion, and the time of the observation.

Familiarize yourself with the well-known phenomenon of complementary colors appearing around a small square of colored paper placed upon a sheet of white paper; thus, if you place upon a white paper a small piece of red paper about the size of a silver half-dollar, and gaze at it for a few moments continuously, the red paper will be surrounded with a green background, and you can thus determine the complementary color of any small object. If you gaze at such a colored paper, and then at a white ceiling, you will see the image of the object upon the ceiling in the complementary color of the object you looked at: it is probably such a retinal projection of an image on the wall which caused Martin Luther to think he saw the devil, and at which he hurled the ink-bottle. Having made yourself familiar with these things (experiments, not devils), you will please lie upon a sofa in a room, darkened all except a few square feet of one window, and quietly gaze at the open space of the window as long as you can, and then, by means of a string, and without moving the body, pull the window-shade over the opening, so as to make the room darker, and you will find the image of the opening retained upon the retina, and generally of a red color. If the eyes remain lightly closed, and a heavy veil be thrown over them so as to exclude light, you will find the color will change to the complementary color and back again, and so on alternately for quite a number of times, until it finally fades away. Now, if you belong to a certain class you will find that by an effort of will you can accelerate or retard the rapidity of these changes, and that if you do this there will be certain other effects which you are expected to describe.

NO. 4. THE LIGHTS AND SHADOWS. (PRELIMINARY STEPS.)

Look at a white wall, the ceiling in your room will do, or at the clear sky, and notice the moving points of light, as if they were living and slightly luminous motes, turning and wriggling in every direction. Make up your mind whether these are the result of conditions within your eyes, or whether the cause lies outside of yourself. Are these the only moving things you can see in the atmosphere? Describe all you see. How close must you go to a white wall before these wrigglers disappear, and what can you see beyond them. If we were to tell you what to look for you might imagine you saw them, and so we will await your report. Look still farther into the distance; try to see beyond the fixed stars, and report what kind of shadows you see; give their colors and motions. Sufficient practice in this direction will enable you to use concepts in describing the lights and shadows to be seen psychismically.

NO. 5. THE SOUL (ATOMOLIC) SENSES.

Can you bear swinging without bad effects? Does going up and down an elevator produce an unpleasant sensation in your stomach? Could you, when you were little, bear to whirl? If you are not familiar with the sensation you had better try a few swings, or go down an elevator that starts suddenly, or what is easier still, but not so satisfactory, turn rapidly around upon one heel; — do not practise it if you have heart disease, and try it only enough to make distinct the concept of the feeling it produces. Then see how slow a motion of the kind you can detect by these same feelings. Having done this you can practise detecting the same feeling

while walking. Stand still without moving a muscle in the body, without even winking quickly (wink slowly and breathe easily, and without even the excitement of expectation) and look at the same spot all the time, and continue the still position fifteen minutes. Do this every day of your life without fail until further notice: but do not commence if you are older than forty-five. After standing still start to walk with a sudden forward swing, and see if you can feel the sensation that you are moving; the feeling will be much weaker than in swinging, but noticeable; and with practice you can always feel the motion. It is the friction of the atomolic organism upon the ether.

With more practice you will be able to feel the motion of the earth through space; and the utility of this begins to be noticeable when you can feel, by the same sensation, the presence of a *moving*, living creature, whether man or animal: its other uses you will learn later on in your studies.

NO. 6. MENTAL SOUND TRANSFERENCE.

First secure quiet,—freedom from noise. Complete success requires complete silence; but much may be done in usual circumstances. Learn to hear the lowest sounds you can hear, both low in pitch and weak in loudness. Do not listen to noises of knockings, but tones. Ask some one to whistle in a whisper, as low as possible, and see how low a tone you can hear. Rub a pencil lightly upon a piece of paper, and see how lightly you can stroke the paper and hear it; do it daily so as to develop the sensitiveness of the ears; but do not undertake it if your business takes you into noisy places. See how high pitches you can hear; for this you require a special instrument. Having done this, and after an hour's freedom from sounds of any kind, take a glass goblet or porcelain tea-cup in one hand, and with the other hold a fork. Concentrate your attention upon the ears and then strike the goblet a sudden click, and see if you notice a motion in the ears.

You will feel a motion of the muscles in the internal ears. Then sound a deep bass note with the voice for several seconds or minutes, until the ears adjust themselves to the pitch, and the fibres of Corti's lute become used to the tone; then stop the tone and click the goblet; you will feel a motion in the internal ear. This sometimes can be felt during the first trial; and it sometimes requires a year's practice: but it is worth the effort. Then practise until you can feel this motion with every change of pitch you hear. The muscles move whenever the pitch of the tone to which you are listening changes; and all you have to do is to develop sensibility in the sensory nerves that ramify these auditory muscles. When you have succeeded in feeling these changes whenever you hear anyone talk, you may proceed to the next step. This consists in making these muscles move without hearing a sound, and in this you will require private instruction. The next step consists in noticing the muscular changes within the ears when you vary the mental states and emotions. This will leave you at that stage where transference of mental and emotional conditions must be learned; and then, by the new art, you will be able to produce sounds in the ears of those who are in *rapport*, and speak to them directly through any intervening distance, under favorable circumstances and times. Closely connected with this subject circumstantially, is the feeling which you have all noticed; that a thrill or shiver spreads over your body when

hearing a flight of eloquence or exquisite strain of music, or when suddenly contemplating something grand and sublime. What subjects or conditions have produced upon you these effects? Can you by a mental effort produce the shiver? Does your skin roughen with "goose-flesh" (horripilation) when this occurs, and if so, upon what part of the body? Do different mental conditions affect different parts of the body? The power to produce this condition at will is the commencement of the most important of all occult attainments, and the training and utilization of this power is *the most interesting and wonderful* of all the studies during the first "two years," and the subsequent "eleven years."

NO. 7. TELEFERISM; OR DOING AT A DISTANCE.

This is the most powerful of all the forces belonging to the category that may be revealed. Its use will be learned by the devotee during many long years of effort and work for the world; but the slighter manifestations are required for the establishment of Sammadhi and Sambudhism, and for the development of the responsive condition between the body and the soul. Hold the hands a few feet apart with the palms open towards each other and in a horizontal plane; move them towards each other and away from each other, and let them move to and fro through a distance of about one foot taking care that they separate somewhat more rapidly than they approach. Tell me what sensation, if any, you feel in the palms of your hands; and at what time of the day do you feel this most forcibly. When you are *sure* of the *nature* of the feeling, you may substitute one of your hands for the hand of another person, but keep your hands upon the horizontal plane, and never hold them one above the other. Try no experiments except the ones described. In this connection you may also practise detecting the direction of a person in the room. Let your coöperator be healthful and of good moral character, and in a good mood; place him in a room thoroughly darkened, with instructions to stand quietly near the wall of the room, and to make no noise when you enter. Then you enter and take your place in the centre of the room with your eyes closed. With your left hand open, and palm outwardly extended towards the wall of the room, move slowly around where you stand, and move the hand back and forth towards the wall, and when you feel the same sensation as you felt when you moved your hands to and fro in the previous experiment, you may feel sure you have found the direction of the other occupant of the room. Do not use the right hand for this, and do not use both hands, and do not attempt it during the right tatwa. You may not be successful if the assistant has the left tatwa. The subject of tatwas belongs to the private instructions. But in this connection the tatwa changes must be noticed. Do not practise any quiet conditions with the left tatwa, if there are any sickly people in the house, or if you are thinking of them. You will report in this connection the results of the experiments carefully; and in addition give the times of the changes of your tatwas (the breath is sometimes from the right, and at other times from the left nostril), or note if the changes are complete, or only partial. Some have no tatwas, and they have but little receptive power; some have a right tatwa all day, and the left during the night, others the reverse; some change irregularly; and the subject, as given in Eastern literature, is in a deplorable state of error indeed; so *you* will have to determine the times and conditions of your tatwas.

NOTICE. The organization and management of the Esoteric Branches will be in the hands of the President and Editor of the Company; the

former superintending the affairs of growth, organization, and general management, and looking after the needs of the Branches; accepting members and canceling membership, and he will have in charge the correspondence of the Branches, for all intercommunications must be made *through him, and in open letter to him.* The management of the Nucleus work and culture will be in the hands of the Editor of THE ESOTERIC under the supervision of the "Teacher of the Nuclei," and the Nucleus work as here outlined, will be an organization *within the Branches*, subject to withdrawal from Branches when the privileges are abused, and this withdrawal shall take place at the *discretion of the Editor or the Teacher.*

This outline of Nucleus work will be enlarged and amended for a *ircular* to be issued to the Branches *and not published*, and will be the first of a special series of scientific instructions to those of the Branches who may be engaged in Nucleus work.

The reports and correspondence must be as brief as language will permit, and no oftener than necessary. If you intend to organize a Nucleus within your Esoteric Branch, you must answer the questions under step first; and if you enclose a likeness of yourself (tintype preferred) it will aid us much in the classification. Do not expect a reply by the next mail, and be satisfied if it does not come for several months.

Then select that subject of science in which you are most interested, collect a few comprehensive volumes upon that subject, and master them, and proceed to teach some one immediately, and to collect the Archives. Then take up the subjects in order; but do not expect to finish this assignment of work in one month. You can write for information, enclosing stamp, upon these matters, and if you do write, first find out definitely what you want to know, and then ask it in as few words as possible.

Remember that this is not a *fad* or *fashion*, but *earnest* and *serious* WORK, and if you have not the determination to make yourself the master of some one line of knowledge, and to teach it, do not waste your time in commencing the Nucleus work and culture; but if your motives are right, and your courage good, and you desire to assist the people around you, and are willing to do so without remuneration, then we are ready to enlist you upon the rolls of the world's nucleus workers.

These Branches and these Nuclei in these Branches, are organized in such a manner that those who are not ready for a certain culture will not be induced to waste their time in fruitless endeavors to accomplish that which does not lie within their capacity; and so that those who are either unworthy of sacred trusts, or unable, for various reasons, to fulfill the conditions accompanying them, will not have an opportunity of carelessly or intentionally desecrating that which is holy; and for the further reason that those who have higher capacities and motives may not be delayed by those who are more backward, it has been essential to keep the main instructions from *those who are not ready.*

These are not secret societies in the usual sense of the term, but are conducted with secrecy, in order that the teachings may reach those only who may be benefited by them, and may not fall, as pearls before swine, into the hands of those who would seek to use the new knowledges and attainments for selfish or unholy ends.

EKPHORON.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

JAN. 20. TO FEB. 19.

[No. 8.

SOME OCCULT PHENOMENA AND FORCES FROM THE SCIENTIFIC STAND-POINT.

DEDICATED TO THE G.....R DEPT. NO. 1 OF COLLEGE ESOTERIC.

BY VIDYA-NYAIKA.

(*Second Series.*)

WE will now briefly, very briefly, consider the inaudible sounds. They are those of a pitch above from 60,000 to 80,000 oscillations per second. They vary with every human ear. Large classes of people cannot hear more than 30,000; others cannot hear more than 40,000; and others cannot hear more than 50,000. There are just exactly twelve natural classes of people with reference to their capacity to hear the higher harmonics. To each there is a definite culture. Few people can hear as well as they should be able to hear; *i. e.* they have not developed their abilities as fast as their capacity would enable them to go. This is a great mistake, for they are losing growth. That whole domain from the second interval above the 17th octave to the first interval of the 23rd octave is the realm of the inaudible sounds. Of course you cannot hear these sounds; but there are many ways whereby you can feel them, and otherwise make yourself conscious of their effects.

These tones can be produced by several methods, but there is required considerable skill to manipulate the apparatus. Before you are taught how to make them it will be necessary to learn how to detect them. The simplest method is as follows. Procure a soft iron rod having a length and diameter equal to an ordinary lead pencil, which is to be carefully annealed by frequently heating it and allowing it to slowly cool. Upon one end of this core wind a small helix or bobbin with No. 22 (B. & S. Gauge) copper insulated wire. Let the bobbin have a length of about two inches, and a thickness equal to the diameter of the iron core. Use this as the primary coil through which the current from two Grenet cells, connected in series (tandem) circulates in closed circuit. In front of the end of the soft iron core place a very thin metal disk made of "photographers' tin," and hold it in position as it is held in the Bell Telephone. This disk must be of soft sheet iron, and must be made thinner than in the telephone. Polish it with emery until it is quite thin, but still flexible and resilient. Give it a diameter of about one inch. Over the primary winding of the core place a secondary winding of No. 26 wire, and let this winding be about one inch thick; and connect it with the winding of a small electro-magnet made as follows. Use a core of iron wires about one-eighth inch thick and one inch long — the wires being about No. 20 iron wire. Wind

this core with No. 24 insulated copper wire until the bobbin is half an inch thick. In front of this magnet, and near one of its poles, suspend a small and delicate magnetic needle. When the disk of the larger electro-magnet is quiet this needle will not be attracted to the pole of the small magnet. The presence of a continuous and uniform current in the primary cells will attract the needle when the current is first put on, or when it is broken; but after a second or two the needle will not be attracted, unless there is a variation of the resistance of the circuit, and every such variation will deflect. If you speak against this disk it will cause the needle to be attracted, because the oscillations of the disk increase and diminish the resistance of the current in the coil, according to a well-known law.

If there are any sounds made which you cannot hear, the disk will sympathetically respond, and the needle will show that it is being oscillated. By such an apparatus we have detected oscillations belonging to the middle of the 22nd octave.

Now, if you will stretch a steel wire between two stout supports, and let it be of a size and tension equal to the shortest and highest note of the piano, and will cause it to sound by drawing a bow across it, or by striking it, it will deflect the needle towards the pole of the small magnet. Now take a wire of the same kind, and one-fourth as long, and give it the same tension. The former wire should have produced a note of about 4000; this latter one, being one-fourth as long, should give the second octave above, or 16,000; you will find that it is too short to be sounded! You would have to halve it twice more in order to get 60,000 oscillations per second, and hence it is evident that you cannot make these higher pitches with wires.

Fill a quart bottle with equal parts of water and muriatic acid, and place therein about three ounces of metallic zinc. Close the bottle with a cork having two holes into which is fitted two glass tubes, one of them straight, and about two inches long and terminating in a very fine point; the other bent in the shape of a siphon, the lower end dipping under water, and serving for the escape of the hydrogen, if it be made faster than it can pass out of the fine point of the other tube. If the water be raised higher, so as to cause the siphon tube to dip further under it, the pressure by which the gas is forced out through the point will be increased. Take a glass tube about half or three-fourths of an inch in diameter, and about twelve inches long, and slip one end over the flame of the gas which has been previously ignited at the point of the pointed tube; a clear musical tone will result, and the phenomenon is known in physics as the chemical harmonicon. It will pay you to perform this experiment. Now observe that the tone varies in pitch with the size of the flame, and the diameter and length of the tube. When the gas has been nearly exhausted, allow the siphon tube to dip under the water as short a distance as you can; and replace the pointed tube with one drawn to a capillary point, less than a ten-thousandth of an inch in diameter. Ignite the gas. Over the burning and invisible flame (except with good eyes in the dark) place a glass tube about one-hundredth of an inch in diameter, about one-fourth of an inch long. You will have to hold this tube in place with a screw adjustment. It will make a sound, but you cannot hear it. Have a hollow rubber tube leading from the front of the disk to the flame. When the tube is in place the needle will be deflected, and when it is not in place the needle will not be deflected. This experiment requires considerable skill.

The proper method of making inaudible tones is by means of the electric current of very high potential, and very low quantity, such as that delivered by a static machine or a Ruhmkorf coil. Very fine steel wires having a uniform diameter and length (one-five-hundredth inch in diameter, and one-tenth inch long) are suspended by a spider's web from the roof of a box: the suspension is made at both ends of a bar, just as you would suspend a bar one inch in diameter and fifty inches long with threads. These bars are suspended in parallel rows quite near together, and between each two bars there is placed a very fine silver wire terminating with a knob, and suspended from a conductor at the top of the box by means of a hook. When these silver wires are charged statically they are repelled to and fro

like the pith balls of familiar experiments, and these silver-knobbed wires strike the steel rods, and produce a music which you cannot hear, but which the needle will detect; and if you hold your ear near the open end of the box you will feel a very unpleasant pressure upon the ear-drum, and, with a little practice, you can detect a motion in the ears whenever the sounds are started and stopped; and if these rods are of all sizes, the effect of their sounds upon the ear is extremely painful.

When you lay a hot piece of metal upon a colder piece, in such a manner that sharp edges only shall be in contact, there is produced inaudible tones of great intensity.

A small conical glass cup with a parabolic end will produce them if it is held in the hand.

A small electric arc from a battery current within a glass tube will produce the most continuous and strongest of all inaudible sounds.

These sounds when made intense and discordant, will almost drive a person mad with a strange irritability and nervousness. To a person not acquainted with the cause, it will seem like a sudden and terrible sickness and vertigo.

VIDYA-NYAIIKA'S 302ND LAW OF SOUND.

"Inaudible tones exist in the air wherever there are moving currents, or moving masses, or differences of temperature, or refractions of light, or electrostatic differences, or growing plants or animals, or changes of temperature; and these inaudible sounds are of a class not caused by the Universal Tone."

Corollary.—"The harmonics of the Universal Tone are inaudible, except the first and second."

Scholium. — "We are gradually reaching a development wherein the third harmonic of the universal tone can be heard: — it is possible only to the white race. Other races have not reached that stage."

VIDYA-NYAIIKA'S 305TH LAW OF SOUND.

"Inaudible sounds amplify and diminish other sounds, according as they are harmonics or discords of these other sounds."

Corollary. — "A harmonic overtone which is scarcely audible will become distinctly audible, if a higher harmonic overtone of inaudible sound be sounded in its presence; and if this inaudible sound be a discord to the harmonic which we can scarcely hear, we will cease to hear it at all."

VIDYA-NYAIIKA'S 306TH LAW OF SOUND.

"Audible tones amplify and diminish the inaudible tones according as they are harmonies or discords."

Corollary. — "An inaudible tone which is just above the limits of hearing will be made audible if we simultaneously sound an audible lower harmonic."

Scholium. — "The audible sound must be heard until the amplified inaudible sound produces its structure in the ear and brain, and then the inaudible sound will be audible without the help of the audible tone."

VIDYA-NYAIIKA'S 309TH LAW OF SOUND.

"Inaudible tones produce submultiple divisions in the structures whose functions are the hearing of audible tones, when the inaudible tones are harmonics of the audible tones corresponding to that structure; and thus they develop the structure by which they become heard."

Corollary. — “This shows how structures can develop in the course of evolution *previous* to the performance of function — a matter that has never before been explained.”

Corollary. — “Inaudible tones, in order to produce their structures in Corti’s fibres of the cochlea and in the brain, must be heard for a considerable time continuously every day for about two years, and in the intervening time continuous audible or inaudible discords to those structures must not be heard.”

Scholium. — “The number of Corti’s fibers increases with the capacity of the ear to hear higher tones.”

VIDYA-NYAIIKA’S 333RD LAW OF SOUND.

“Inaudible sounds are the forerunners of the audible; and they create structures insidiously; whether for good or bad, depends upon their concordant or discordant relations with structures already formed; for if a structure formed in response to discordant, inaudible tones be not in harmony with the order of development of structure and emotion, the structure must be re-grown, which in ordinary circumstances requires re-birth.”

Corollary. — “Persons harboring one class of emotions for any length of time develop their corresponding harmonics of an inaudible character in the overtones of the voice; and if the emotions of that person be evil, these inaudible overtones will affect himself and others powerfully.”

Scholium. — “The highest culture can take place only in a silent locality devoid of injurious, inaudible overtones and sounds; and where this silence is only broken, at the proper times, with tones of the proper character. All other efforts will prove fruitless, if the fountain-head of all emotion and sympathy be constantly poisoned with the sounds of the evils.”

VIDYA-NYAIIKA’S 343RD LAW OF SOUND. (7x7x7).

“The pitch of the Universal Tone is in unison with the emotional, bodily, and soul-pitch of all normal persons, and the emotional condition which it produces is that one of all others which is most essential for the higher growth, higher thought, and higher morality; and its uniform continuity produces a uniform serenity of contemplative joy favorable to the union of the ego-mind with the Om-Mind.”

Corollary. — “The Universal Tone can only be heard by those who have not developed structures antagonistic to the emotional condition which this tone tends to produce.”

Corollary. — “A higher tone or harmonic just within the reach of the capacity cannot be heard if the brain contains structures corresponding to emotions of an opposite character to that produced by the tone or harmonic which it is desirable to hear.”

Corollary. — “The Universal Tone produces only moral, joyous, kindly and normal emotions, states, moods, and feelings; and if the devotee has within the past two years experienced any of the emotions belonging to any of the evils, he cannot hear the Universal Tone, because he has within his ears, brain, and soul those structures which will prevent it.”

Scholium. — “It is interesting to note from how many different lines of argument we can prove that evil-minded persons can not hope to make the higher attainments; and how it is that those who are capable of anger or revenge and selfishness, cannot hope to receive the secret knowledges.”

Observation.—Those who are anxious to hear the Universal Tone should

free themselves from the evils for a period of two years. During that time they must not feel any of the emotions corresponding to the evils,— and then they must seek the schooling of the silence. They must seek a cave, or its equivalent, for they must not hear the noise of the wind among the trees or over the grass; neither must they hear the rustling of their own garments, or their own voice; and under these conditions the ringing in the ears will die out in a few weeks; and if they have the capacity to hear the high notes before going there, they will, all at once, after several weeks or several months, hear the majestic tones of the Universal Spirit, and it will speak volumes into their very being. Those who cannot hear at least 75,000 oscillations per second need not try.

The intelligent reader who has studied these Laws will perceive how momentous a thing is their application, and how important.

There are those who will at once perceive it to be their duty to apply themselves to the application of the Laws; and we know several who will at once commence to construct instruments, and apply the laws to their own and their pupils' needs. There are others who will outline from these laws a course of practical instruction, and a system of culture. There are others who will in time elaborate these Laws; for enough has been given to fill several volumes of practical applications. It shows one of the fundamental departments of the moral and occult training of the Association; for the development of these powers, according to the methods herein outlined, will bring at each cycle of growth, a new series of powers and abilities, the secrets of which will be taught the pupil when that time comes. We do not give a recipe for doing wonders at short notice; but we outline a course of culture which will enable the pupil to do wonders, and to write the recipes for the doing of hundreds of occult things. But when he learns to write these recipes, he will do just as is here being done, viz:— he will teach the pupil to write them for himself, by going through the culture which is the *only road* to this *attainment*. The possibilities of the coming twelve-thousand-year-cycle, now just opening to the world, are vast, in comparison with the development and training of the past, which consisted chiefly in the *absence* of training. These Laws have been partly applied in the Association Nuclei with almost unbelievable success; and there is a mind almost ready to elaborate these laws and apply them to specific cultures *for the Readers of THE ESOTERIC*. He has a *great opportunity*. The writer is glad to get the time from more pressing duties to present this outline; the specific application can be commenced by the others, and then the pupils will be ready for the culture at the college. For only those who DO, and not those who INTEND to do, will receive the gifts in store for the faithful workers. The science of Sonity, Sound, and Sonism, of which these laws are a small part, relates to the three forms of *one* force; and the immense domain which these include has hardly been touched upon in these articles. Only a few Laws have been selected here and there from the Mahopanishada, and they have been simplified, and given even in explanatory language, with all the relations of mathematical equivalence and quantivalence left out. After the pupil has acquired the training herein outlined, he will receive direct and private training upon the occult powers to which they relate, *if he prove worthy of the trust*; and if he master this installment, he will be introduced to some of the larger domains of the other twenty-five great divisions of the Forces. Any one of these great divisions cover a much larger, and a vastly

more practical and useful field of culture and duty, than all the combined cultures of the past. These laws of sound will explain, to a slight extent, the magnitude and importance of the instruction and training which the pupils will receive in the G R Departments ; and remember also that none of these departments will be more favorably placed than the one to be at the College. The relative importance of these departments is a matter resting entirely with the people constituting the departments ; for these facilities are for those that are prepared to receive, and those who are doing, and not merely intending to do. Quite a number of letters from the best minds of the country indicate the interest taken in the present endeavor to place occult and moral training upon a scientific basis ; and it shows how unmeaning, impotent, and futile are the endeavors of the envious who would destroy a good work ; and of those, who, under the frenzy of ignorant malice, would impute improper motives to those who are making every possible sacrifice for the world's best interests. It is not to be expected that those who live within such circumscribed mental horizons shall be able to see the first glimpses of the sails bringing from another shore the ripened fruits of higher thought ; and we do not hope that those who are living under the black clouds of moral turpitude in the heavy miasms of the evils, shall be able to look upwards, and, with clear eyes behold the bright constellations of new philosophies, filled with the fixed stars of eternal truth. We know, however, that the burning of Bruno and the punishment of Galileo, did not stop the march of experimental science ; for in spite of ostracism and prejudice, the spirit of truth wandered about the earth until it found a home in the laboratories of the Faradays, Liebig's, and Davys ; and it has sometimes gone into the observatories of the Keplers, and Herschels, and Kirkwoods, to take a quiet look at the stars ; it has even ventured to take a journey with the Humboldts, Haeckels and Darwins into the quiet of lonely deserts, and into the roar of storm-beaten seas ; it is becoming sufficiently social to pay an occasional visit to the poets, and artists, and musicians ; but it most loves to dwell where the honest investigator is surrounded with the instruments and facilities for experimental investigation, for there it most nearly comes in contact with its great Parent, The Infinite All. That day has gone by wherein thinking people are zealous believers and efficient workers in proportion as they *fail to understand* ; the way of duty, and the method of moral and spiritual culture must be made plain, and the subjects which are too sacred to be investigated are becoming fewer and fewer every day, not because these matters are becoming less sacred, but because we think them *too sacred* to allow ourselves to remain in ignorance of their simplest laws and phenomena.

Within the precincts where the science of tones is applied there dwells a profound and joyous peace ; the sum of the thoughts and feelings experienced by the pupils represent a very much larger amount of good thought and good emotions than is attained under any other circumstances ; and, the times of these states of good thought and feeling being apportioned according to the periodicities of the body and the soul, there is effected a rapid and safe growth which eliminates the diseases of the body, brain, mind, and soul.

There will probably be no other place where the principles of the mental and moral culture according to the laws of Sonity, Sound, and Sonism, will be so thoroughly and carefully applied as at the second department

of the College Esoteric; for there the pupils will be classified according to natural tribal peculiarities, and they will be maintained in quiet; and they will have the presence, and the oral, and the interior instruction of a Leader whose province it is "to reach, impress, and guide the soul through the heart;" and there can be no better condition of human atmosphere than in the place where,

"With the Passions dead
True Love has birth,
And the Truth shall wed
All the Good of earth;
And the Snake that feeds on the human soul,
Uncoiled and dead from the heart will roll."

CHRISTIAN NAYLOR'S VISION.

A STORY OF THE SUN'S ZODIAC.

CHRISTIAN NAYLOR lived in an upper room of a tumble-down tenement building, and his working hours were passed in a dingy printing office on a back street, but many a man worth his thousands, and who is the votary of pleasure, might well envy this poor journeyman.

Free in the truest sense of the word was Christian Naylor, despite the slavery which poverty imposed upon him, for no evil habit held this man in bondage, and scarcely was he subject to the ordinary necessities of the flesh.

The abstemious, self-denying life that he lived, in order to share his slender means with the less fortunate, had singularly freed him from the grosser demands of flesh. Living in accordance with the higher laws of being, this man seemed furnished with the spiritual force which gave him the triumph over material needs.

Half of his wages he sent regularly to his aged and helpless mother, and what he reserved for his own use went oftener to assist or nourish a needy fellow being, than to the support of the frail body which nature had given him.

On the night of which we write he had climbed the tenement stairs with an unusual effort, being more than commonly weary; and on reaching his room he sank upon the hard wooden chair which, with his bed and table, comprised all his furniture.

He had sat there but a moment, not yet having removed his hat, when a child's cry in the room below came to his ear. This reminded him of the half loaf of barley bread which he had that morning put away for his supper.

His neighbor Reid's motherless children were doubtless hungry, otherwise they were not apt to cry. So, making another journey over the stairs, Christian Naylor carried the recently bereaved babes the only food that his larder contained.

He did not think, in doing this, that he had robbed himself of all sustenance for the morrow, any more than of the empty pocket-book whose little reserve hoard for a rainy day had gone to bury the mother of these same children.

It would have been all the same, however, had his exhausted finances occurred to him. Since his generosity deprived no one but himself it did not matter.

Returning to his room after this kindly act, he drew his chair in front

of the little table on which lay his open Bible, and was presently lost in a reverie.

To read and meditate upon the Scriptures was this man's nightly occupation, and in so doing he was happily able to forget all the discomforts and deprivations of his life.

This evening, however, he did not follow the text upon which his eye rested, but fell at once into a long and profound fit of abstraction.

The walls of his attic room no longer shut him in, while there opened to his spirit's vision a wondrous vista in which the ages passed in review before him.

Ω *Man*, transcendent man, first came upon the stage. Man in the possession of godlike attributes, having power over matter to mould it to his will. Dauntless beings knowing nothing of the ills to which fallen humanity is heir.

These lived and reigned as gods, and passed on without tasting of death.

Truly the Golden Age was no myth, but a reality. Man in his perfection lived upon the earth.

Ϛ The second in the great procession of the ages was no less wonderful than the first, but differing in that man there was of a more ethereal type, having a greater endowment of the spirit, and with powers of gaining knowledge which his predecessors did not possess.

The latter were so constituted as to receive directly from the heavenly sphere. Thus was this race innocent of sin, being in perfect recognition of the divine will.

They also in turn passed on, and the world saw them no more, because they were with God.

And this was the Silver Age, the age of the divine union of spirit with matter.

Π Projected into being, as it were, by the two preceding ages, both of whom they resembled, now appeared a third, grand in the dignity of a two-fold nature.

This race possessed the divine faculty of free will. Both the spiritual and the material life were open to them, owing to their *two-fold* nature, but the expressions of both were incompatible.

Realizing their godlike powers, and burning to use them on the material plane, they did so in works intended to survive all time, — in other words they desired to be creditors, and it was granted them.

From this sacrifice of the spiritual life for the material, came the divine gifts of Science and Poesy. It was this race who first conceived the thought of passing on the heavenly wisdom wrapped up in symbolism and metaphor.

But sadly did they, Prometheus-like, pay the penalty of bringing down the divine fire. The vulture of spiritual unrest ever gnawed at their vitals. Those heavenly aspirations with which they were endowed became their torture, for nothing on the material plane could satisfy the soul's longings. The natural was in ceaseless warfare with the spiritual, which was inevitable to their dual nature. As time went on, the material gained more and more the ascendancy, and a sort of apathy settled upon the spirit.

Wearing a godlike form of which man now has little conception, this race slowly and sadly quitted the stage of action, leaving to those who should come after it the grandest lyric of the ages. Mankind's prog-

ress through matter, which the Iliad and Odyssey have perpetuated.

Thus lived upon the earth and in the flesh the gods and goddesses of antiquity. The authors of that inscrutable lore, mythology, whose hieroglyphics are written in the stars, and which will not be deciphered by man till he shall recognize the fact that his was a divine origin, and shall cease to look for it in the animal creation!

∞ Following closely upon these last, came a grave and serious people stronger and grosser physically, but given much to meditation upon the unseen. Theirs it was to gain wonderful but furtive gleams of the once high estate of their progenitors. Elusive memories of a diviner life ever haunted them, — a simple, reverent people in whom seemed incarnated the spirit of work. Building the world's great monuments, and transmitting thereby the wealth of symbolism which had come down to them, they proved themselves wise in their generation, but far inferior to those who had preceded them.

They too passed away, leaving embalmed their material bodies, a legacy to the ages.

Thus did Egypt exemplify and continue the retrograde movement of humanity. While piling high the monuments of her kings, she buried deeper in the dust her divine origin.

∞ Closely in her wake came those intellectual giants who gathered up the wisdom of the preceding ages, making it, in a sense, their own, and impressing their stamp upon it. Now did art and learning flourish, and life reach its most external plane.

While moulding the human form divine into images of grace and beauty, Greece formulated a literature which the world holds precious. But her works, like the coldly glistening stars, emit a brilliance, while they do not illumine the way. Having lost the light of the spirit, the intellectual glimmer which they sought to substitute for it was a sorry failure, but they knew it not.

This race too passed away, leaving to posterity *its* treasures, as destitute of real life as were its marble temples and sculptured imagery.

✕ Then came the long reign of bloodshed and cruelty in which Rome conquered the world, and dragged down into the darkness of her moral night the precious truths bestowed by heaven. But at that point, when the clouds hung heaviest, and man groped his way only by the taper of intellect, did the true light once more appear. Now was the Christ born and laid in a manger. Pregnant words of wondrous import! He, in whom all the nations of the earth were to be blest, had indeed first to be crucified, die, be buried, and rise again.

This then was what it had all meant. That stately procession of the ages had told the glorious story of man's redemption. Incomplete as it might at present appear, it was assured now that the Christ had indeed arisen.

The hours of the night had passed all unheeded to Christian Naylor. When the grey dawn peered in at the window, he still sat where he had the previous evening.

The full daylight, however, brought to this man the consciousness of present duties, and he roused himself from what had been a beatific surrender of all his faculties. He could no longer indulge even in ecstatic visions when work waited for him.

But how singularly exhilarated and refreshed he felt even though he had not slept. Never before had he so fully realized the privilege of life, or the divine prerogative of manhood.

This wonderful experience had imbued him with a higher purpose. From the mount of vision he had sighted all the way from Calvary to the New Jerusalem. Hereafter the motive of his life should be to give to others the light which he had that night received.

Man's passage from the cradle to the grave had now a new meaning, and his mission a greater dignity, since it was to recover, through struggle and sacrifice, what had been his in the beginning, namely, the divine guidance of the spirit.

Though seizing every opportunity which offered that day to impart to his fellowmen the light which filled his own soul, Christian Naylor felt, when night came, that he had signally failed in his efforts.

But the fault was his own, he told himself. Another time he would have better success. He would make his statements of the truth more simple and explicit, and then he would not fail to be understood.

It could not be that he would have to keep this divine revelation to himself; that he could not do: already was he burdened with his message.

Like St. Paul, asking that a door of utterance be opened to him that he might make manifest the mystery of Christ, Christian Naylor went the following day to his work; for with the great apostle this man fully realized his bonds.

His was the regenerate soul's intense longing for the dispensation of a more spiritual speech, in which to communicate to flesh and sense the thing of God.

But it was not given this humble apostle to succeed where St. Paul had failed. For a time those to whom he talked of the things which filled his heart, paid respectful attention; but he saw with pain that the truth took no vital hold upon his hearers.

That a remarkable experience had been his, his fellow-workmen were ready to believe; for Christian Naylor's whole life had borne witness to the baptism of spirit. But his message now was beyond those to whom he would have communicated it. They could not understand or enter into his joy, and they were free to say so.

Though his friends had accorded him a patient hearing at first, later, even they seemed to weary of his efforts to prove to them the reality of the things of spirit. The rougher among them soon went so far as to make sport of the matter, and to bring against him the old charge of being a fanatic. Then it was that the iron entered into his soul, though even then he did not blame anyone but himself, but the loneliness that he suffered was something terrible.

He questioned at times if it would not have been better for him not to have seen the light, than to have had its effulgence poured into his soul, and be unable to give it to others.

Finding at last that it was useless for him to make any further attempt with his fellow-workmen, he tried others, the people whom he casually met, but here, as before, he found no one to understand him. This revelation which had been vouchsafed him seemed somehow to have separated him from his kind; he no longer shared anything in common with the world about him.

Old acquaintances avoided him, and quickly changed the subject if, by

any happy accident, he found an opportunity to broach the matter nearest to his heart.

When this was fully evident to him, he took a vow of silence which henceforth sealed his lips. This was not done in anger, but as an expiation sacrifice. He was unworthy to declare the truth, since it was not given him to do so, and he would no longer allow himself the easing of heart which talking on these matters afforded him.

In this spirit he one evening opened his Bible when his eye fell upon the passage.

"Behold; I send you forth as sheep among wolves." Christian Naylor read the words over several times, and always with a fuller understanding of their meaning.

Here was consolation for his failure. Did not the very fact that he had had the wolves to encounter prove him to be of Christ's sheep? Here was the royal seal of his discipleship.

If that which he had set himself to do had been easy of accomplishment, if he had found the world ready to listen and accept, he might well have doubted if he were indeed doing the Master's work.

There was the further admonition; "To be wise as serpents and harmless as doves." The former perhaps he had failed to carry out, but the latter he could at least follow.

This did not ease the burden on his heart, however, and as the days went on, it grew heavier and more unbearable. As he walked the crowded street to and from his work, and otherwise came in contact with his fellow-men, this yearning to communicate to them what so pressed upon him for utterance, was often an agony.

It was nearly a week that Christian Naylor had not been at the office when it occurred to one of his fellow-workmen to look him up, and after getting his supper that night, he sought the tenement where his friend lived.

Caleb Getel was uncertain whether or not there was a response to his knock, but the door being unfastened, he entered.

Christian Naylor lay upon his bed, and a glance showed his visitor that he was very near his end.

"We did not know that you were sick. What can I do for you?" he asked, seeing a look of recognition in the fast-glazing eyes.

The drawn lips moved, and the other bending over him caught the words.

"The mystery hid from ages and from generations."

Thinking that his mind was wandering, his friend did not question him further; but finding presently that the dying man was regarding him wistfully, he asked if there was anything he would like to do, or say.

"I want to tell you the mystery," came faintly: (there was a pause for breath and then was added) "It is, it is the Christ *in man* his only hope of glory!"

"Yes, so the Book says, and I suppose it is right," returned Caleb Getel, with the same lack of comprehension with which this text is usually read.

The dying man fixed his eyes upon him: "You do not understand," he gasped.

"Not the crucified Jesus, but the living, risen Christ *in you* — *in me*, our only hope of glory."

Caleb Getel repeated the words in order to show that he understood, but as he did so light broke upon his soul.

"I see! I see!" he cried, "Now are we sons of God, and joint heirs with Christ."

A smile of satisfaction for a moment lighted up the wan face upon the pillow, and again the lips moved.

"The *fellowship* of the mystery hid from the beginning," came in a whisper.

"The *fellowship*, yes, yes," echoed Caleb Getel; "strange, but I never thought about that before."

Christian Naylor did not speak again, but with his last breath he had found the utterance for which he had so agonized, and the Holy Spirit had given him the witness.

LEO.

THE RESURRECTION

FOR centuries the orthodox churches have held, as they do to-day, that there is to be a resurrection of the mortal body. In the light of modern advanced thought, how such a belief can be held by intelligent persons is a mystery, and especially so, when the whole argument of the Bible is against it. How tenaciously the human mind holds its own views: and, when an array of facts is presented against the correctness of long-standing, and long cherished beliefs, however great, with what reluctance they are accepted, and a new departure made from those rock-ribbed and iron-bound ideas even by the most liberal! Some there are, who, by the very nature and structure of their brains, will never accept the new interpretation of a fact, however heavily weighted it may be with great possibilities touching their welfare and peace of mind. But to those of elastic brain and tendency to find the truth, how clearly appears the utterance of Christ, "I am the Resurrection and the Life." How grand it is to look upon the few beautiful examples that history has furnished us of those who have been able to see and understand divine teaching upon this and other subjects of vital concern in intellectual progress! Those who have had the courage to proclaim their views, their conviction of the truth, against the vast majority who put such a materialistic construction upon subjects so manifestly spiritual, are the men and women who, by reason of their acceptance of the truth of the Master's teaching, are reaping the reward that comes alone through a reliance upon the spiritual import of matters of great concern to the individual and to mankind.

The resurrection, as Christ taught, is a change of thought from material to spiritual things. And when the beliefs of mankind shall wholly change from things seen and temporal, to those unseen and eternal, then, and then only, will the resurrection take place. The *mortal body* will perform no part in the *drama of spiritual life*. It will pass by means of dissolution and chemical change, into other forms of matter, but the *ego*, or the spiritual I, will remain unchanged, for it, as spirit, is eternal. We need not wait for the dissolution of the material to understand that the resurrection is the apprehension of our spiritual life. The resurrection will take place when we understand that we must die to live; that our spiritual life is in no way dependent upon our physical structure.

How gratifying to note that we are living in an era of progression both in respect to the things of material life, as well as those of spiritual thought. All the churches, with possibly two or three exceptions, are becoming more liberal in their views of the great declarative truths of Christ.

Few there are, even of the most orthodox churches, that believe in a hell of eternal fire and torment. But gradually, with the onward march of freedom of thought and expression, are the old beliefs of a wrathful and revengeful God being displaced by a more consistent belief in a loving Father, in whom good, and good only for His children always was, and is now, His will; the belief that evil brings its own punishment, and that, of a two-fold character, — by the moral law, on the one hand, and the civil law on the other. The punishment inflicted by the latter is not nearly so great as that of the former. And when the sins of man have been atoned for, that is, when the period of suffering for them has passed, that will be the end, for the divine law cannot rationally be regarded as requiring an eternity to expiate its violation, when the civil law places a limit to the penalty to be paid for its non-observance. And with the growth of liberal ideas in relation to the commands of Christ, as well as the spirit of true religion, will the sweeter and more beautiful belief of the all-loving, eternally-existing desire of God for the everlasting good of His children find lodgment in the minds of men.

How strange it is that the pure teaching of the Scripture should have received such a perverse interpretation, and that there should now be observed, after nineteen centuries, a tendency and a desire to return to the simplicity of the truth bearing upon all the relations of human life, so matchlessly and magnificently proclaimed by Christ. But it is a verification of the old maxim, that "the truth is mighty and will prevail." And as the return trip is made over the mistaken path, and as we come to the understanding of the spiritual expression of Christ, "I am the Resurrection and the Life," the belief that we are to re-inhabit the mortal body will disappear, and in its place will come the soul-enraptured conviction of the truth, that we are sown a natural body, and raised a spiritual body.

SPIRITUALISM AND ESOTERIC PHILOSOPHY.

I BELIEVE that a few ideas on this subject will meet general attention from the great mass of what is known as conventional spiritualists, and be interesting to the many whose attention is directed toward self-improvement, and who are earnestly searching for what the future may hold. Many will realize that this is a subject which directly concerns their own present condition.

By a knowledge of the laws of use, we are enabled to understand the particular sphere in which a thing may find its legitimate expression. Each physical human body is an externalization of the inner life, and has attained its existing state through a growth and development that is an exact result of the particular nature of the experiences of that individual life to which it belongs, that is, the particular sphere of use in which a life is immersed gives the character and quality to the physical body. The varied and peculiar environments of each human organism, have been the means of producing and formulating a body exactly suited to the expression of the true proclivities and bent of the inner life, and hence the body of each personality is precisely what the soul made it, and is naturally adapted to the manifestations of the disposition of that soul in whose atmosphere it has materialized and formed, just as an apple-tree is the result of a particular natural germ, and is naturally fitted to produce that exact nature and quality of fruit.

Now then, with these facts in view, we can get a glimpse of the error and danger into which people may inadvertently fall who practise what is known as spiritual mediumship, viz.: in desiring and allowing elemental spirits to control and use their organisms. While their own spirit is, for the time, set aside, the structure of their physical faculties becomes gradually changed and attuned to the uses and desires of other minds, and, as they become thus sensitively adapted to the purposes of the controlling minds, they become, in the same ratio, less and less sufficient for the purposes of the individual personality: the inter-relation of the soul, spirit and body becomes more and more inharmonious, and becomes impregnated with many and varied conflicting desires and aspirations. This is why so many, after an experience in investigation and development in this direction, find they are being injured and losing their positiveness of individual character, and the power of directing their own thoughts and actions, very often leading to a wholesale condemnation of occult science by themselves and their friends and relatives.

It is true that this means of communication with the spiritual universe seems natural, but it is only a misdirection of existing powers; just as it is natural for us to eat, while we often gratify our appetites with that which is directly injurious, and which often destroys the very qualities which we have sought to strengthen and develop. It is natural for us to hear and see, but it is very common for people to use these senses for illigitimate purposes, which produce pain and suffering, instead of harmonious and pleasant sensations.

J. G. TAYLOR.

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

(*Number Eleven.*)

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

IN dealing with this matter of the voice, whether in the light of the singing or the speaking voice, the first thing which the pupil should strive to understand is, what are the prime requisites of an ideal voice?— This is equally true throughout all life; one must *aim* at the *ideal*, if he hope to make his best attainments in the *real*. Aim an arrow high, and it goes higher by riding the air; aim it low, and it sinks lower. I am led to make this seeming digression, in order to call attention to the importance of keeping the ideal always firmly in mind. No man commits a shameful act with an ideal of beauty before him. The ideal is never seen save in moments of soul-exaltation, and crimes and sins are never committed at such times. Keep, therefore, your eyes ever fixed upon some lofty and virtuous image of grand soul-expression, *even though it have no prototype in actual existence*, and you may be sure that those besetting evils which are ever flickering about the human soul, like moths around a candle, will not dare to find lodgment within your hearts, or if they do, will be instantly consumed there in the fire of virtue fed by your ideal.

So then, on the more material plane of voice-culture, let us also have an ideal in view, and let that ideal be the perfect voice and its component attributes.

It will be well to enumerate here some of the attributes of the perfect voice. First, then, the ideal voice must have a perfect *timbre* or quality; and you will see later on that this *timbre* is very largely due to the location of the voice, or to its "focus," as it is technically called. If you will refer to any good encyclopedia, you will find there an explanation of just what is meant by the *timbre* of a tone. It would be easy for me to quote from Tyndall and Helmholtz showing exactly what is meant in science by the *timbre*, or quality of a tone, but I refrain from doing this because I believe it better that each pupil should take the pains to acquire for himself these bits of easily ascertainable knowledge, in order that the slight effort requisite therefor may more firmly impress upon his mind the information derived from this search.

In this connection, however, I wish to say, before leaving the subject of *timbre*, that there has been much misapprehension upon this point, — and that too, in circles where facts should have overawed theories. One of the largest schools of elocution in this country has for years taught that vocal *timbre* was a thing inherent and unchangeable, — that it was, so to speak, co-existent with the soul, or real personal entity, and never could be changed by any amount of study or drill. The absurdity of such a position will be readily apparent to all who take the trouble to consult the scientists regarding this matter of *timbre*.

It will also be seen that another important requisite of the ideal voice is *support*. To those unacquainted with vocal technique and its nomenclature, this term may need some explanation.

The support of a tone is the result of the proper control of the expiratory muscles during the emission of the condensed air in the lungs against the edges of the vocal chords. When a tone is not well supported, there is either a tremulousness of the voice, or it is momentarily suspended, or perhaps breaks altogether. This may result from a failure on the part of any or all of the expiratory muscles. Now this failure of support is almost always accompanied with more or less change in the focus of the tone, and a consequent, corresponding alteration in its *timbre*. For example; a tone may start well supported and of good *timbre*; suddenly some one or more of the expiratory muscles fail, the support becomes poor, and, as a most natural consequence, the tone slides backward toward the throat.

Range is yet another requisite of the ideal voice. I think most of my Readers will understand what is meant by vocal range without any extended elaboration. Range is the reverse of monotonousness. A voice devoid of range is of necessity monotonous and tiresome to the listener. It is, as it were, an instrument with but one key, and, however pleasing that one note may be, a listener does not want to hear it forever without change.

A voice which is devoid of a moderate range is expressive of a personality lacking scope. It suggests to the mind a mental and moral, as well as a physical desert, — or at least an *uncultivated waste*. Those Readers who have read the foregoing articles will know what is meant by the phrase "it suggests to the mind a mental and moral, as well as a physical desert." They will not understand me to say that the mind of the person lacking vocal range is, of necessity, a desert in *reality*, but simply that such is the

tale which the voice tells to the hearer. If, in bearing such witness, one's voice is lying, then it is in discord to his soul, and, if not righted in time, and made to tell the truth, you may be sure it will do you a most serious, though perhaps covert injury.

Discord, wherever it may be found, is the parent of dissolution in some form or other. By the laws already outlined in the foregoing articles it will be seen that, since expression and impression have reciprocal effects, the enlargement of the vocal range will surely, by reflex action, produce a broadening of the mental and moral, as well as the physical horizon.

I wish here to once more ask the Readers of these articles to notice that this system of art has the most direct and salutary influence upon the moral and mental, as well as the physical nature of man. I would ask you to strive to come to the realization that art, whenever it is true and noble (and if *not* so, it is *not*, properly speaking, *art*) has a function as high as that of religion itself — indeed it is religion, tenetless and creedless. I would ask you to read and study until such of you as are of such limited mental and spiritual horizon as to think a beautiful statue, or noble drama, or dramatic composition *unworthy art*, and the originator thereof deserving to be pilloried, — come out into the light of broader thought, and look back with horror upon your former gloom, — until you are able to see that *art is art WHEREVER FOUND*; and that that art which is not religion — which does not plant flowers in the soul and mind of man, is misnamed, and is found not to be art when tried by art's proper test. Oh! let me conjure you to throw off the chains, if any, which bind you, — to burst the hoops which the dark past have forged around your trunk of life, and grow.

“Whom the gods would destroy they first make mad,”
says the ancient;

Whom the devil would consume, he first makes narrow,
is the paraphrase this finds in *modern* wisdom.

If you were to look to the west when the Consummate Artist is painting with the colors of His thought a glorious summer sunset, and were suddenly to realize that you were unable to see more than three degrees of the horizon, what anguish would seize upon your soul at the calamity which had befallen your physical vision! How much deeper and more pitiful would be the anguish of some, could they know that they could not even see *three degrees* of the *spiritual* or *mental horizon* of life! Yet such is the case with many. One is stricken with horror and grief when, though only half in the light himself, he contemplates the little trickling rills, and narrow back alleys of thought, which, by their owners, are supposed to be vast oceans, and broad, open areas of *liberality*.

This is what is meant by *range*. Cultivate it assiduously in the voice, and you may be sure your mental and spiritual horizon will be drawn into harmony with your physical attainments, through the *creative force of art*.

Never lose sight for a moment of the thought that the Eternal All is the Infinite Artist, and the Earth and its myriad fellow-worlds His master-piece. You are a lesser artist whose creative material is not all that is, but *nature*, and your life should be the master-piece which you carve from that material. *There is no other work of art like to the building of a great character.* Man cannot create a world, but he can create a noble statue, or a play, or a character, or a poetical monument to literature; and such a creation is to finite man what the creation of the Cosmos was to

Infinite Wisdom. It is in artistic creation alone that the human soul becomes exalted even to the border of infinity. Then mutability becomes well-nigh immutable, and the measurable assumes proportions almost immeasurable; for the passions and forces of man are then harnessed and driven by a divine hand.

Were man's judgment of *what is beautiful* so educated by art as to be infallible, there could be no more salutary religion, from a purely ethical stand-point, than the religion of beauty. What, let me ask, is beauty? Does not the sense of beauty arise out of the perception of the infinite in the finite? Is it not an apparent consistency with Genesis? Must not beauty be harmonious? If so, *with what* must it be harmonious? It must be harmonious with the dimly-outlined divinity in the soul of man. Beauty is the spiritual galvanometer by which your soul-power, and the quality of your relationship to the Infinite All, is daily being tested. If at the sight of a beautiful thing, whether a half-hidden flower or a sublime dramatic outburst, your chest does not heave, your flesh creep, and the blood tingle to your finger-tips with an exquisite pain, be assured the fire of spirit has gone out on the hearth of your soul. If there be a smouldering ember left, hasten to fan it to a flame! If, then, beauty has such an ineffably noble mission, shall we not *honor* those who force it upon our attention, whether they do so in bibles or dramas; in epic poems, or in beautiful lives; in paintings, or marble thoughts: whether they be Apostles or Shakespeares; Homers or Christs; Sanzios or Buonarrotis? Honor them all, for, though from different quarters, they all point alike to the smile on the face of the Infinite!

I feel that I cannot over emphasize this matter of range, and its moral and mental analogues. Let me ask you to practise with your voice, until you are sure that you can give great or little range at will. When you can do this, read a passage with a very narrow vocal range, and listen till you see how "Flat, stale and unprofitable" it appears, and then try and realize what that would be elevated on to the mental or moral plane, and name the result of your investigations "darkness, bigotry and ignorance," and let lack of vocal range always speak these words to the ear of your soul.

There are several other requisites to an ideal voice, which will be dealt with in the next article of this series, after which the mechanics whereby these vocal excellencies are acquired will be considered as exhaustively as space will admit of.

In closing, I would once more impress upon the mind of the Reader that the *proper cultivation* of the *human voice* is a matter of the *utmost ethical importance*.

[To be Continued.]

It is said of the Matterhorn, "Ages passed over it like the morning dew, and left no more trace." Truth is even *more* immutable. (Ed.)

"We shall go to pieces if we dash against one another," say the Hollanders. Let this be a hint to all engaged *unitedly in any cause*. (Ed.)

MR. FRED DOUGLASS said when asked from what university he graduated: "I graduated from the university of *adversity*." This remark may well be taken as a lesson. In adversity one is quickly brought to realize his personal responsibility, and, as Wendell Phillips says: "Responsibility educates men." (Ed.)

THE COUNT AND THE CALIPH.

COUNT GESSO FINOSSO, having won golden spurs in the campaigns against the unbelieving Saracen, and being extremely devout, as also exceedingly pugnacious, — was much exercised in his mind when an armistice was concluded between the Caliph Abdallah and his own liege, Ludowix the Great.

You see, barring feats of arms, the Count had really no occupation. His mind was not of a character to readily adjust itself to the new order of things, and the consequence was that when he returned to Castle Piping, the times of peace that ensued were excessively wearisome to him.

His excellent consort, to divert him, got up pink teas, and *Kaffy Klatches* (I trust the spelling is right), and church festivals; but, though he danced with the pretty girls, and took chances in all the raffles, and partook of oyster stews, for the good of the cause, yet no one there failed to observe that something was amiss.

The leech told him it was his liver, and prescribed a simple.

His clergyman recommended more constant attendance upon services. Then the amiable countess besought him to take some interest in things, and was for having him take her to see a foot-ball game, or some such matter.

He declined — perceptibly, and grew more and more morose; and so soured on the world and wouldn't do anything rational to that extent that the leech, and the clergyman, and the consort felt sure that he would go into a decline permanently — when — phew! all of a sudden, a pursuivant from the court of the Most Gracious Ludowix appeared on a charger at the porteullis, bringing to the Count a summons from his suzerain to repair with a contingent of men at arms to the frontier.

The armistice was over. There were rows and rumors of rows, and to spare. A perfidious follower of the false prophet had sneezed upon a Christian bull-pup, and blood must flow.

Besides that, it was deemed highly important in the best circles of christendom to do something towards the conversion of the Infidel, and the something decided upon was a foray into the dominions of the Caliph Abdallah.

“Jolly, by'r Lady, jolly; by my halidom, jolly!” cried the Count; and let me say, for the benefit of those not versed in medieval literature, that these expressions signified the very strongest approbation. He was pleased with Ludowix; he was pleased with the herald; pleased with his consort; with the clergyman, and with the leech. It is perhaps needless to remark that he was pleased with himself.

In fact he was much more pleased all round than he became a fortnight or so later, when, ambushed on the foray by a squadron of Mussulchaps, he was hustled off, and into the august presence of the illustrious Caliph Abdallah. Abdallah was glad to see the Count; much more so than the Count was glad to see Abdallah.

Bear with me a moment, please. There is an occult point here that I am afraid you may skip unless I call your attention to it. Did you ever study mechanics? I mean mathematically? No? — lucky you! Well, I did. There is an equation in it; equation number thirty it was in the book I studied; something like: — Sign P, co-sine Alpha, and soon. It means, as I am bound to believe, that “action and reaction are ever equal, contrary, and simultaneous.” Now, if all truth is mathematical (as some

claim) ought not this equation to apply to Abdallah and the Count? They met, and so far as I gather, the Count met Abdallah quite as much as Abdallah met the Count.

But action and reaction were *not* equal. By no means. Where, then, is the discrepancy? Studying the subject closely, I think you will agree with me that there is a great deal in "points of view." Sometimes what is called the *reductio ad absurdum* is quite effective. If the case of Abdallah and the Count does not appear conclusive, how is it, let me enquire, with the lion and the lamb, or with a young lady and a buckwheat cake?

Please think it over at your leisure, and, in the meantime, I will go on with the story. The Caliph was a very affable man, — I mean for a Caliph; he cordially invited the Count to take off his things, and make himself at home. Not only that; but to spare the Count needless trouble, he took off the things himself, — and such as pleased him he kept.

In the course of the day the subject of religion came up, and the Count, unwisely as I think, — undertook to convert Abdallah. All went well until Abdallah got mad.

"See here, Mr. Finosso!" said he, "This won't do. If I am a heathen, as you say, I am a respectable man, and you ought not to call names. It isn't good form; it isn't sound argument, and besides that — KISMETEFFENDI BACKSHEESH! if you keep on talking in that strain, I'll have the law of you."

As an outsider I must say that Abdallah was quite as much to blame as the Count. That expression, "*Mr. Finosso*" was very exasperating, leaving out of account altogether the "Kismeteffendi Backsheesh." I say this advisedly, because an instance of a similar nature has recently come under my own observation. I have two children, (of tender years, I was going to say, — but if ten and seven are not tough years, then I am no judge.) Bodkins fell into the bad habit of calling his little sister, Pollikins "a chump," and Pollikins came to me with tears in her eyes to remonstrate.

She didn't know what "chump" meant, but it was ignominy all the same. I sympathized with her; but (perhaps because of an infirmity of my own) I felt that Bodkins ought to have a show. With some trifling dexterity I arranged matters, and now Bodkins calls his sister, "a gobblegrease," and while he is able to infuse into that inoffensive word a vast amount of scorn, her feelings are not injured; — in fact she laughs every time, and all is serene in the household. But pardon my taking up your time.

When Abdallah threatened to "have the law of him" the Count was really vexed. Well might he be, for, as things then were in the Saracen dominions, he felt that there was no telling what might happen. But there he erred, for Abdallah told him. Said he, very frankly, "Dog of a Christian, I'm going to put an end to your miserable existence."

At first Abdallah was for decapitating the Count off-hand; but on reflection he concluded more sport could be gotten out of the affair in another way. This is how he managed: the Count's hands were tied behind him, and he was led to the brink of a precipitous cliff upon the brow of which the Caliph's palace was situated.

Whew! think of it, — a hundred feet down, and no feather bed at the bottom either.

"Now," said the Caliph, who had gone along with the boys to have a good time, "now blindfold him."

Jack Ketch did so. "Now whirl him round; — more; — there, I guess that will do."

So Jack Ketch left the poor Count, dizzy as you please, and unsteady on his legs, right on the verge of that precipice.

"I'm going to say: 'one, two, three,'" continued the Caliph; "when I say 'one,' you get ready; 'two,' double up, and when I say 'three,' you jump. If you jump right you're lucky, for in that case I'll let you off."

Gracious! It makes the cold shivers run down my back. Don't it yours?

The Count was a good deal annoyed too. He felt very naturally that an unfair advantage was being taken of him. He would have expressed himself to this effect, or back to Castle Piping, or anywhere, if an express company had been handy. He would even have consented to go by mail, only — as I have related — all that had gone with his doublet and scarf-pin and the rest of his things, into the muniment room of the Caliph.

"Are you ready?" asked Abdallah.

"No," returned Finosso; "no, not yet; why don't you give a body time?"

Then he went on to tell what he wanted time for; it was to say a prayer or two to St. Boreas.

Abdallah gave him time; he gave him five minutes. You know I told you that he was affable. For some reason, five minutes was enough for the Count's purposes. Of course he wanted to jump right; we all do, for that matter; and, as for prayers in such a case, if they help one to a conclusion as to how to jump, why I say they are good things. Isn't that reasonable? At all events, the Count thought so; he used up his five minutes with a "Boreas Nostra;" and when Abdallah enquired again; "Are you ready?" he replied that he was.

"One."

The Count was facing the precipice.

"Two."

He doubled up, still facing that way; but when Abdallah, all smiles, and delighted to see how things were going, said "three," with the notion that he finely fore-ordained things, the Count turned round and — jumped the other way.

Everyone there was surprised, and a chorus arose; Abdallah said, "Gosh!" The prime minister observed, "Thunder" and even Fatima, spouse in ordinary to the Caliph, who had gathered what was going on, and had come to the casement to see, murmured, "My gracious!"

They were not only surprised, but disappointed. However, Abdallah was a Caliph of his word, and he kept his promise to let the Count off, much as he regretted the necessity.

He was puzzled too, as well as disappointed. None of his Saracen saints had ever done him any good, though he had invoked them often enough, like the excellent Mussulman he was. His curiosity was perhaps natural to learn more about St. Boreas, who seemed a reliable saint.

But Finosso wouldn't tell, — that is he wouldn't tell all, especially that he had noticed, previous to being blindfolded, that the wind was blowing away from the precipice. Not much he wouldn't tell, because of a fear he had lest, peradventure, the Caliph might think himself excused from keeping his word, because of the explanation.

So many think that way, I am sure the Count was excusable. Take the mystery out of a matter, and it is all up with some Saracens, and — when you come to think it over — with some Christians too.

Ambling home on his palfrey to the Castle Piping, the Count thought it over very seriously, and it is just here that his dilemma came in. You see he was a vain man, and wanted awfully to boast how he had outwitted the misbeliever; but then he was a devout man too, and what about those prayers to St. Boreas?

There was no journal in those days, as there is now in Chicago, especially devoted to reconciling these matters; so, heart-broken, the poor Count gave the whole thing away to his confessor.

And a much poorer Count he was after that, for the clergyman said a miracle had been performed, and the first thing to be done was to build a chapel to St. Boreas. So like a clergyman, wasn't it? I was not there (I am glad to say) to advise. Some think it would have been better if he had spent the money in erecting a chapel to his own wits. Perhaps it would have been better; yet, after all, a good deal depends upon what use the chapel could have been put to; but, whatever view may be taken, the Count ought to have been grateful, or glad, or *something*, that he got off.

HUDOR GENONE.

LIFE'S PLEASURES.

I STOOD on the top of the mountain,
 And patiently waited to see,
 The morning sun arising,
 Beyond the peaceful sea;
 But a great, black cloud came upwards,
 And o'er me its shadow threw;
 Thus the glories of the morning,
 Were hidden from my view.

I stood on the brink of the river,
 And watched its crystal flow;
 I saw the bright sands at the bottom,
 Return the noon sun's glow.
 But the cloud that I left on the mountain,
 Came down as a mighty flood,
 And changed the bright flowing river,
 Nigh unto a river of blood.

And thus it is with life's pleasures:
 We stand on hope's mountain peak,
 And watch for the coming treasures,
 But we never see what we seek.
 We stand on thought's bright river,
 For a moment the gems are seen,
 But life's flood hides them forever,
 As though they had never been.

JNO. M'CARDELL.
Frisco, Utah.

SOME OF THE EVILS.

BY MELVIN L. SEVERY.

Tried by a true moral standard, none are either black or white, but all a shade of gray.
REV. P. S. MORON.

THE key-note of real charity is sounded in this passage. Let us not lay the flattering unction to our souls that *we* are spotless, or that any of our fellow-creatures are absolutely black. Rather let us strive to realize that, given the same circumstances and temptations which environed our erring brother, and endowed with his exact measure of moral resistance of evil, we should sin as he sinned, and fall as he fell. "Whatever *can* be, *must be*," sagely spoke the Arab of old. Why, then, are we so proud of our icy virtue, so uncharitably vain and inconsiderate? Let us ask ourselves a question. Why did we not sin as our brother sinned? Perhaps we were not so tempted, — because the forbidden fruit was not to our taste: very well; are we quite sure that we made our tastes what they are? Are we quite sure that our tastes are not the result of inherited tendencies utterly beyond our control, acted upon by circumstances and environments equally beyond our power to modify? If this be not so, and we make our own tastes without the aid of outside influences, let us ask ourselves just when we began to form these saving attractions. Was it at birth, a month after, or a decade? If we inherited a dislike for tomatoes, of which we now are fond, are we not able to say when our repulsion changed to attraction? And do we not find that circumstances beyond our control are responsible for this change of taste? We are wont to fondly say to ourselves, "we can choose as we please:" and so we can, but we *cannot please as we please*. We may choose honey instead of asafetida because we like it better, but we cannot prefer its taste simply because we *wish* to. Volumes have been written upon the various ramifications of this same theme, so that it need not be expected that the subject will be sifted in this brief paragraph.

We may, on the other hand, say, when asked why we did not sin as our brother sinned; "Because we were educated to know better; again, then, very well; did that education begin at your behest? Was it not the result of conditions, circumstances and tendencies beyond your control? Suppose you reply: "I chose this course of education, and resisted these evils to which my brother fell a victim, because of an inherent and God-given principle or conscience, of which I am possesssd, and which my erring brother lacks." If this be your answer yours is a partial God, — a Father with favorite children, and you should feel all the *more* constrained to be charitable, from the fact that your sinful brother is the target of an infinite, divine, and never-missing *injustice*. You pity and are charitable to the man who is born a *physical* cripple; shall you not be even more charitable to the one who is born a moral or spiritual cripple? Reason as you will, there is no escape from the conclusion that you have no right to be uncharitable.

Another evil is *lack of purity in act, in thought, and in motive*.

"Our low ideas and groveling thoughts make our very virtues narrow."

Impurity, like many other evils, is the result of a sluggish imagination, inefficient idealization, and a defective appreciation of the beautiful. It marks upon the ethical thermometer the degree of an *inferior organism*.

"Akin to the beasts in our *material* needs, we cannot be *bestial* without being *worse*."

Alas! our boasted chastity is often but a weak film of egotism. It allows women, *among themselves*, to say things without a blush a tithe of which, if overheard by a man, would crimson the cheek of so-called modesty, and bow their heads with shame. It allows men, unconscious of defilement, to pass along to brother man stories reeking with filth, coarse jests, and loathsome thoughts! This boasted modesty does not seem to demand either purity of thought, speech, or act. It simply insists that the two sexes shall not bedaub themselves in the *same* stream of corrupt thought, speech, and action, but is not offended if each keeps to its own sewer. O, for one spark of Corean purity!

"There is no tragedy like that of man's subserviency to the material."

Remember that the blow of Brutus upon the neck of Cæsar is still in *physical existence*, whatever transmutations it may have undergone. Shall not the conservation of spiritual forces be as perfect as that of material forces? Shall not the coarse jest which, after carefully ascertaining that no lady is within hearing, one man tells to another to-day, — be in existence a thousand years hence, and be found clinging like a filthy slug, to some beautiful lily of otherwise immaculate virtue?

Let me say to my brother, wherever I may find him, you have no right to poison with your coarse remarks and obscene stories, the soul of a fellow-creature, *simply because he is of your sex*. The whole scheme of modern modesty is builded on rotten piles, and I very much doubt if civilization is not degenerating in this respect. Certainly we have sunk below ancient Germany, for Tacitus says of it; "*Nobody there laughs at vice; nor is corrupting and being corrupted called the way of the world.*"

We see from this that even in Tacitus' time, the *roue* had learned the excuse which he is murmuring to this day — "it is the way of the world."

It can be seen at once that in the matter of modesty we, as a nation, are living wholly upon the material plane. Chasteness has degenerated into a matter of *etiquette*. No bridle is put upon vile thoughts, or unholy desires, — far from it! Etiquette does not even stigmatize them, but contents itself with tabulating the conditions and circumstances under which this moral poison may be "*decorously*" inoculated into the ear of a fellow-creature. The warning voice of the Savior, when he said that he who had committed a crime in his heart had sinned with him who had committed it in act, falls dead upon the ear of modern "civilization."

If you hope for a higher life, look then, to the visitants who sit in the chamber of your mind, as well as to those whom you send into the arena of action.

Another evil is *egotism*, and its children intolerance and self-sufficiency. A somewhat strange feature connected with this evil is the fact that, while it is the reverse of that humility so iterately demanded by the Scriptures, it is often most virulently endemic in those religious circles where the Bible is most studied. There is no intolerance so fearful as religious intolerance. The most cursory review of history will demonstrate this to any brain having tissue enough to serve as lodgment for an idea. Now, in reality, this intolerance is the result either of egotism or self-sufficiency. The votaries of one creed become more or less intolerant of another, — and in some cases of *all others*, — just as soon as they believe they have found the royal turnpike to immortal glory. It makes no difference if, in

reality, they are traveling a narrow devil-trail ending in a quagmire, it is to them the only authorized highway. They talk knowingly of Deity, His character, motives, — and in some cases even His substance; they wisely rebuild His creation, and re-think His thoughts. It is to such that Pope said;

“Go teach Eternal Wisdom how to rule, —
Then sink into thyself, and be a fool.”

It never occurs to one afflicted with this egotism that he knows not, and has never been able to learn, the *ending* atom of a *single* thing. What conceit, then, to swell himself into comprehension of infinity. If you are truly learned you cannot but be humble, — if you are unlettered, and have never seen the vastness of the mental and spiritual horizon, you *may* be self-sufficient and intolerant. If so, strive to look life soberly in the face, — to recognize the vastness of the wisest man's ignorance; the littleness, — in the eternal scheme, — of the whole Earth, and all it holds; for our planet itself is little more than a glistening bolt-head in the universal machine. Could you find that man who should be the all in all of Earth, he would not be even a microscopic parasite upon the cosmic body.

“Dust thou art to dust returneth;”

has not taught man humility, though it has conspired to teach him cowardice. The *wisest* are but children crying aloud, some for the moon they cannot reach, others for the tinsel baubles they should not have.

“There are times,” says the Rev. Dr. Moxom, “when life seems but a confused noise between two silences.” Truly this is so, and we should not seek to credit our fretful hour upon life's stage with the eternity and the infinity which lie behind each of its curtains. Let us then be humble, and, as the result of that honest, *fearless* humility, we shall then become tolerant. We shall then realize that there is nothing truer than truth, and shall seek to honor and promote that truth, whether its roots be on the nigh or the off side of our theoretical fence. We shall then learn that it is possible to find a good man whose name is not on our church-register, and a bad man whose name is on it; we shall see that those who turn the face of humanity toward the light of ideality, — the artists who save souls from the hideousness of vice, by showing the world the ineffable beauty of virtue in its perfection of ideal conception, are men to be honored and loved, as saviors in the one worthy cause; then, too, shall we have the wisdom to pull down the lichen-covered Chinese walls of our old prejudice and bigotry, and cry to these ostracized artists: “Enter one and all the domain of our respect and love; whether you have frescoed your souls upon the ceilings of temples, or theatres; whether you have en-marbled the divine images of your brain in martyred saints, or pagan gods; whether you have hurled the periods of eternal truth from pulpit, or from stage; whether, with pens blazing with Promethean fire, you have written the testimony of an honest heart in bibles, or in dramas; — hymns, or novels; whether your spirit has chosen to sing in organ, or in violin! Come one and all! There is no ‘instrument of the devil’ save that which playeth discords! It is the *presence of truth* that makes the temple, not the pulpit, the aisles, and the pews; all these cannot prevent the church from becoming a circus when folly is introduced. The pagan god is a son of our God when beauty is enshrined in the marble. There is room for you all in the unfenced territory of truth; Michael Angelo, Hunt, Niccolo

da Pisa, Phidias, Wesley, St. Paul, Shakespeare, Watts, Hugo, Eliot, Mozart, Bull, — Verdi, all, all are welcome, as co-workers with different tools, in the temple of eternal right!"

Let me conjure you, if you find one symptom of narrowness in your mind, whether *religious*, scientific, or political, to throw open the shutters of your soul and search out the insidious viper. Your *breadth* is the measure of the *grandeur of your personality*. If a man cannot tolerate an adverse thought of another, — if he cannot be defeated in argument without anger or chagrin, — if he cannot cheerfully abandon his ideas for those of a new-found truth, — his spirit is a poor, weak fledgling which dare not venture out of its last year's nest of bigotry.

Remember; "behind the mountains there are people," and, while you believe your creed to be a good one, do not insist that it is of necessity better than that of your neighbor, for it may be that he who has *risen above all creed* is following a nobler path than *either* of you. Judge men rather by their acts than their words. If you employ help, let me beg of you to be tolerant. Do not think that your money buys their *souls*. If they work faithfully for you during their allotted time, it is not for you to say what they shall do during those hours which belong to them. *What right* have you to say, if they employ *their* time in enterprises of their own, that they are *losing interest* in *your* business? Do you pay them for all their time? Come, how much does it cost to be the *despot* of a fellow-creature's soul? What do you give to be the absolute monarch of a life not yours? Does it occur to you that the servant selling his life to you has aspirations and soul-cravings as intense as your own? Shall he not win from an iron fate a few moments each night to feed his spirit? You will not make him better by taunting him with lack of interest. If he be an honest servant, he is more careful of your interests perhaps than you yourself. As a nation, our laboring classes are forced to sell too large a portion of their life for bread. When they have finished work they are fit for nothing but sleep; they are in no condition for mental or ethical enlightenment. Work and sleep is the dual life of the beast of burden. Would you make your servants beasts of burden?

Let us strive to be broad and tolerant: to praise and cultivate all trees that bear good fruit, whether or not their roots be in our little pasture of creed and thumb-nail of circumscribed thought.

Another evil is *envy*. How prevalent it is, even among those who might be expected to be above it.

Even among teachers of truth envy is sometimes a potent factor. Think of it! To be envious, and seek to backbite and malign, because someone else is able more successfully to teach the truth, and serve a good cause than you are! Yet such enviousness is found on every hand, and it often stoops to processes of undermining.

"Envy, to which the ignoble mind's a slave,
Is emulation in the learned or brave."

Nothing could be truer than these words of Pope. The little mind does not seek to excel the thing he envies, but strives rather to overthrow its lamp that his own spark may be conspicuous. Of such it may be said, in the language of Shakespeare;

"You turn the good we offer into envy,"

Even our churches are not free from envy. The little parish envies the

big one, the empty church the full one. The writer heard, a few Sundays since, a prominent clergyman of his city exhort his congregation to pay attention to the parishes which were enticing their children away from them into their own churches, and he very feelingly requested his hearers to try and recruit their parish from some of the more successful ones. Had not this gentleman been a clergyman, I should have had no hesitation in saying that he evinced a considerable degree of envy.

Let us strive, then, to be as content with our lot as is consistent with the urgent necessity of our bettering it. A spirit of emulation is most praiseworthy, for emulation does not seek to mount the throne of success over the necks of the down-fallen. If you would envy the rich you have but to remember ;

“ Often it is your millionaire who holds the mockery, and misses the crown. * * * Behind many a plethoric purse is a starved mind and shrunken soul.”

What is the end of life? Surely not wealth; for that last garment which the soul puts on is pocketless.

“ What shall it profit a man though he gain the whole world, and lose his own soul?”

There is no cause for envy there. Let us strive to be free from such material and petty sentiments. The beggar who shares his crust of bread shall take with him a coin which is current in heaven, and beside which the hordes of miserly magnates shall all be counterfeit.

The question actually is; do you leave the world richer in real riches than it was when you entered it? If not, you have lived in vain: but if you *do*; humanity is your debtor, and the loan shall be repaid.

“ When you were born you cried, — your friends rejoiced. So live that when you die your friends may cry, and you rejoice.”

Life is too short for envy, malice, hate, revenge, resentment, jealousy, or any of the many other evils too numerous to mention here.

“ If we really understand life, we know that it is the childhood of immortality.”

Let us look at it in this light, — “ the childhood of immortality; ” the childhood in which we are developing a mental and soul-structure that shall outlast this physical body, molding and shaping our spiritual personality even till the heavens shall be rolled up in a scroll.

“ As the twig is bent the tree's inclined.”

We are, in this life, bending the young shoots of spiritual growth, and remember, the result of this will be a spiritual tree which shall grow throughout eternity. If it be gnarled, deformed, and blighted, it is because of the evils which assailed it as a twig. If it be stanch, straight, and beautiful, it is because its early roots drew sustenance from a virtuous and beautiful character.

Be advised; *the life that lives, and the death that dies, make all the heaven and hell in creation.*

“ Infidels in *theory*, ” says Hogan, “ are shunned as plagues, while practical infidels are cherished amongst us. ” This remark of the reverend gentleman is laden with significance. There are so many who are religious in *theory* and Godless in action, and these very individuals are the loudest in their anathemas against those who are contented to be upright in *act*, without making any religious professions. (*Ed.*)

MUTABILITY.

A STAR fell down from out the blue
Of heaven's vast domain ;
It flashed an instant and was gone
To ne'er be seen again.

A bubble blown by child's sweet breath,
Reflecting gorgeous views —
It trembles now upon the air,
And now its form we lose.

A world is moving round its sun
In grand, exalted curves ; —
A force within exerts its power,
And from its course it swerves.

A life in perfect pride of health
Seems surely ours for aye,
But as with bubbles, stars, and worlds,
We're shown it cannot stay.

And yet from this we should not think
That man by chance is led —
'Tis all beyond our narrow powers,
Yet *absent* is not dead.

CHARLES H. MACKAY.

ESOTERIC TALKS.

BY J. VINCENT TAYLOR.

NEW WORLDS FROM THE FRAGMENTS OF AN OLD ONE.

THE extracts in the preceding article are correct commentaries on what is seen and known, applicable alike to the past, present, and possible futurity of human intelligence, passing onward to a state of universal, celestial intelligence — being possible in the present duration of the globe, (which is an acknowledged atom of the sublime eternal areas above, beyond, and around it. These are dotted with other material worlds full of tone, beauty, and splendor, not unequal, though sometimes grander, than our own. May not the same or similiar laws have obtained in a former duration of time, full of beings endowed with a beauty and grandeur surpassing, perhaps, that which is now enjoyed? This seems especially likely when we remember that old worlds, as well as new ones, can be traced as being recalled back to light, after seeming obliteration from space and time, as has been demonstrated in the discovery of the asteroid named *Vesta*, *Juno*, *Ceres*, and *Pallas*? The celebrated Bode, and others of his school, formed opinions that the bulk of worlds had something to do with the distance they occupied from each other; but when they came to consider the relative positions and bulk between *Mars* and *Jupiter*, they found that a difficulty existed in proving the correctness of their theory, which embraced the idea that the diameter of one world would be proportionally smaller than another in the same system, as they ranged in juxtaposition. Hence Venus, nearer the Sun than the Earth, is smaller, and the distance of the

Globe from the Sun is three times greater than that of Venus, which is one-third the size of the Earth. Of course, when they came to measure the distances and bulk of *Mars* and *Jupiter* they were perplexed, but only for a time. They went to work to discover if there were not a planet, or planets between them, when the asteroids were soon made known to the astronomers of the world by men at dates as follows:—

Ceres, January 1, 1801, by Piazzi, of Palermo.
 Pallas, March 28, 1802, by Olbers, of Bremen.
 Juno, September 1, 1804, by Harding, of Bremen.
 Vesta, March 29, 1807, by Olbers of Bremen.

Thus the want of a missing world was supplied, occupying a part of space where a previous vacancy had seemingly upset the correctness of a theory found accurate in all other geometrical calculations. Such is their proximity to each other, and the singularity of their orbits, — each crossing the paths of the others at different times, that even now, it is supposed that two of them must sooner or later again come into collision.

In recording the facts of each discovery, Burrett, Dick, and others recited the following:

“The orbit of Vesta is so eccentric, that she is sometimes farther from the Sun than either Ceres, Pallas, or Juno, although her mean distance is many millions of miles less than theirs. The orbit of Vesta crosses the orbits of all the other three, at two opposite points.

“Juno, the next planetoid in order after Vesta, revolves around the Sun in four years, four and one-half months, at the mean distance of 254 millions of miles, moving in her orbit at the rate of 41 thousand miles an hour. Her diameter is estimated at 1393 miles. This would make her magnitude 183 times less than the Earth's. The light and heat which she receives from the Sun is seven times less than that received by the Earth.

“Ceres, the planetoid next in order after Juno, revolves about the Sun in 4 years, 7 1-3 months, at the mean distance of 263 1-2 millions of miles, moving in her orbit at the rate of 41 thousand miles an hour. Her diameter is estimated at 1582 miles, which makes her magnitude 125 times less than the Earth's. The intensity of the light and heat which she receives from the Sun, is about 7 1-2 times less than that received by the Earth.

“Pallas, the next planetoid in order after Ceres, performs her revolution around the Sun in 4 years, 7 2-3 months, at the mean distance of 264 millions of miles, moving in her orbit at the rate of 41 thousand miles an hour. Her diameter is estimated at 2025 miles, which is but little less than that of our Moon. It is a singular and very remarkable phenomenon in the Solar System, that two planetoids, (Ceres and Pallas,) nearly of the same size, should be situated at equal distances from the Sun, revolve about him in the same period, and in orbits that intersect each other. The difference in the respective distances of Ceres and Pallas is less than a million of miles.”

From these and other circumstances, many eminent astronomers are of the opinion that these four planetoids are the fragments of a large celestial body which once revolved between *Mars* and *Jupiter*, and which burst asunder by some tremendous convulsion, or some external violence. The discovery of Ceres by Piazzi, on the first day of the present century, drew the attention of all the astronomers of the age to that region of the sky, and

every inch of it was minutely explored. The consequence was, that in the year following, Dr. Olbers of Bremen, announced to the world the discovery of Pallas, situated not many degrees from Ceres, and very much resembling it in size.

From this discovery, Dr. Olbers first conceived the idea that these bodies *might be the fragments of a former world*; and if so, *that other portions of it might be found either in the same neighborhood, or else having diverged from the same point.* "They ought to have two common points of reunion, or two nodes in opposite regions of the heavens through which all the planetary fragments must sooner or later pass.

One of these nodes he found to be in the constellation Virgo, and the opposite one in the Whale. It is a remarkable coincidence that it was in the neighbourhood of the latter constellation that Mr. Harding discovered the planet Juno. In order, therefore, to detect *the remaining fragments*, if any existed, Dr. Olbers examined, three times every year, all the small stars in Virgo and the Whale; and it was in the constellation Virgo that he discovered the planet Vesta. Some astronomers think it not unlikely that other fragments of a similar description may hereafter be discovered.

Thus patient astronomy has established to its own satisfaction, and to ours, that new worlds may spring forth, or be recalled by the Creative Mind from the fragments or chaos of old ones, for a time hidden away in the universe. If so, this is one more golden link in the chain of evidence we are forging in studying the anteriority of the Globe and former inhabitants which, as atoms situated in an eternal round of changes, must necessarily be, and have been, items of the same great eternity of transformation. This, because the Globe is a member (an insignificant one perhaps,) of a sublime celestial family of worlds full of a diversity of intelligences peopling them, and all presided over, arranged, harmonized and adjusted by a Creative Universal Father, who has ever been, ever is, and will always be at work remodeling old systems, modeling new ones, and creating fresh germs of life and light among things liable to change and decay. This is what pure, incorruptible astronomy teaches us incidentally. Christianity teaches a God interested in the welfare of man's eternal futurity, without going into the universe to demonstrate His presence there. But astronomy, the fit companion of Christianity, after listening to the great story of universal love in Christ, patiently searched out, and now guides us into the eternal empire of creative God Himself; demonstrating that the system in which the globe exists, is but a very small province of the grand and mighty whole! Also, that if our terrestrial sphere of Sun, Moon, and planets were in a moment hurled back again into chaos, it would scarcely be missed from the glorious empire of ten million other suns around which may revolve a million billion other worlds. Yes, mother Earth is an item in an arrangement of things wherein all space "seems to be illuminated, and every particle of light a world, or sun."

To be continued.

BEAUTY needs no apology, — it is sufficient unto itself. It need not be tacked on to any creed or philosophy to make it sacred. It is its own divinity. Says Emerson;

"If eyes were made for seeing,
"Then beauty is its *own excuse* for being."

(Ed.)

A CONCISE COURSE OF LESSONS ON REGENERATION.

THERE is a stir throughout the length and breadth of the land, as though the breath of the Lord, so to speak, had moved on the hearts and minds of mankind, causing them to seek for spiritual light, and to gain access to the kingdom that Christ taught was within man. The world has commenced on a new age, the age preceding the long-looked-for millennial glory; and the light being thrown on the teachings of the Bible, and the world which is seeking for truth, are only indications of the dawn,—the signs of the times. But, notwithstanding the great flood of light coming to man, there remains the same inexorable law governing the entrance to the spiritual kingdom, that there is governing every science. How can we understand mathematics, chemistry, physics, or any of the sciences, except we learn the principles and laws governing them? So it is with the spiritual kingdom. Although it is within, and nigh unto all, it can only be entered by understanding the principles and laws governing it.

These principles and laws we must comprehend before we gain access to, or before the Kingdom can become visible to us. There has been a mistaken belief about man being able to enter the kingdom of Heaven through God's mercy, or to live without reference to the laws. While God's love and mercy are constantly manifested toward all His creatures, it is not till they come to understand the laws and principles governing the realm, that they can avail themselves of its riches.

The term "theology" means the science or knowledge of God. "Theosophy," the wisdom of God; and each implies the same necessity of close study and application if we would know anything satisfactory of it, as is required for the study of geology, if we would know anything of the earth's formation and structural history. If we go back through the past and question history, we find that in proportion as man has been ignorant of spiritual truth, in that degree has the race sunk into darkness and materiality, with its attending wretchedness. Notwithstanding that the church has had the Bible, the book of all books, because it contains the teachings concerning the spiritual kingdom,—it lost sight of the true interpretation and significance of the teachings used, following the letters, instead of the inner, mystical meaning, which is only discerned by the spiritually illumined. The kingdom of heaven is not at a *distance*, nor in a *future* state, but within us, now and here, and can be entered by learning its laws, and complying with them, and making its principles ours. The first question that arises, is what advantage does living in, and possessing a knowledge of this kingdom give to man? Why is it the one thing needful, the pearl of great price, that should be sought till found, and all else sold to pay for it? We will tell you.

Man has run to and fro through the earth seeking rest and happiness in every worldly avenue, and found only disappointment and wretchedness. He has sought health, and found disease; sought pleasure, and found pain and sorrow. He has sought enlarged mental freedom in narcotics and intoxicants, to find deeper pits and greater bondage and despair; he has sought dominion through earthly power and wealth, to find himself the greatest of slaves.

Thus we might continue, through the whole list of the deceptions of the natural man, and find the same results. We find poverty, sickness, and crime everywhere; and the question of all humanitarians everywhere

is, how shall we get rid of it? Societies of men and women are banded together everywhere to fight these foes, and with what result? Failure, utter failure. Why? Because they have not yet arrived at the divine basis of operation, where God can establish this rule in the affairs of men. If we would see the divine order established on earth, in the affairs of man, we must individually and collectively have this order set up in ourselves, through coming into a knowledge of this greatest of all truths, and making it practical in our lives. The greatest teacher of truth the world has ever known, was the embodiment of it. He was truly God manifest in the flesh, both to teach, and exemplify to man the laws and principles of this kingdom. "I am the way, the truth and the life," he said. Also when he said, "the truth shall make you free," he employed another way of saying that understanding and applying the laws of the spiritual kingdom should make man free from error and its results, and deliver him into the glorious liberty of the sons of God. To gain a knowledge of spiritual law, and become one with the Truth, requires close application, deep digging, persistency of effort, and constant application of what is learned. If not applied and tested as we learn the rules, we can go no further, for intellectual knowledge does not suffice. "Faith without works is dead;" but we must not be discouraged even though our attainments be slow. Christ had his disciples with him through years, yet they were far from comprehending him. Christ taught that all who should come into a knowledge and practice of these things, should do the works he had done, and even greater; so we may have tests of our attainments, and know whether we are in the kingdom of God understanding the Truth. His promise to those who abide in the kingdom covers all the needs of man, for he says, "Seek first the kingdom of God and its righteousness, and all else shall be added;" also St. Paul says; "all things shall work together for good to those who love the Lord." That the Christian church has not been doing the things that Christ did, proves only that it has departed, in both teaching and practice, from what he committed to His disciples. But the second coming of Christ is already at hand, and is evidenced by the flood of spiritual light coming into the hearts and minds of men. Christ and the apostles thought that the most important work to be wrought was the practical application of love. To love God with all the heart, and thy neighbor as thyself, implies the necessity of an entirely new order in the social system, of which we also begin to see signs being brought about in the dim distance.

When we come to examine into the proofs of the church, or the individual measuring up to the teachings of the master, we find that all have come far short of comprehending, and much less of practising what he taught,—unselfish love. To love thy neighbor as thyself. When this comes, thus will the prayer he taught us to pray be answered. Let Thy kingdom come, Thy will be done on earth as it is in heaven.

Selfishness and discord would be done away with, and God, who is love, would rule. By individually coming into this kingdom, we may come into all its riches, and appropriate them, as our conscious need expands, thus growing like God, as manifest in Christ, thereby becoming fit heirs to our Father's kingdom, joint heirs with Christ. What are the first requirements necessary to the successful study of the Truth?

First, one must feel the need of something more than he has yet found to make him happy, and he must be willing to give up the things he has

been seeking happiness in, and turn with his whole soul to find God ; and in so doing will find his own, true, spiritual self, created in the image of God. From this we see why happiness can only be found in God, or the spiritual kingdom. Man trying to find peace and satisfaction in the world, or the material things, is as rational as a fish trying to swim on dry land.

For years I had the feeling of one chained to a rock ; I could go just so far, but no further, as an animal tethered, and I could not understand it ; but now I see that it was the spirit seeking enlarged spheres, but bound by the five senses, and held in ignorance, not yet having come to know its origin, power and destiny. Now I know there is no limit to the child of God, but his own ignorance, and lower nature. To him all things are possible, because he is made in the image of God. The spiritual nature of man, when it comes into conscious dominion, includes and controls all the lower nature, the intellect and body, brings them into subjection, and makes them the willing servant of the true masters.

When they become guided and controlled by the fully unfolded spiritual man, then will be brought forth that condition which will surpass Edenic days, in the same degree that the holy man surpasses the innocent child.

The next question which arises is, is this condition possible in the flesh ? Christ came to prove this, and forever settled the question, for all those who have the spiritual vision opened. He became our pattern, having all the infirmities of the flesh, living, or manifesting through the sense-nature, and the world antagonizing him as only such purity could be antagonized, and yet he went through this experience unmixed with error. He held dominion over all the lower nature, and taught us how to accomplish the same. He said, " be ye perfect as your Father in heaven is perfect," thereby teaching us our true nature and destiny. Had it not been intended that man should show forth his real nature as God's child in the flesh, made in their own image, Christ would not have been sent into the world, neither would he have commanded us to be perfect. At first this seems an impossible thing, but what Christ demonstrated cannot be gainsaid. He was the first ripe fruit of the race, showing what was man's destiny in the ages to come, when he should so unfold and grow into the knowledge of who he is, and what he is capable of accomplishing, through becoming entirely conformed to the Christ-nature. The result of living wholly in the sense-nature, brings sin, sickness, and death, but conforming to the spiritual or Christ-nature corrects this result, and proves that holiness, health, and eternal life is man's real condition.

The decalogue is a plummet dropped over man, to show him how far out of the way he stands, but does not tell him how he can come back to the perpendicular, or correct the disorder in which he finds himself. But Christ revealed the remedy, and was himself the remedy. The restoring the spiritual man to his rightful place of supremacy over soul and body, brings man into the perfect order of God, and enables him to fulfil, or fill out, the divine law.

OCCIDENT.

[To be continued.]

NATURE.

OH, well do I love thee, thou sweetest of mothers !
 Thy breath is the fragrance of myriad flowers ,
 Thy jewels are dew-drops unnumbered, containing
 The essence of sunlight in morning's bright hours.
 How welcome thy glances — now ardent in sunbeams,
 That thrill and inspire from morn until eve ;
 Or that softer, more tender, in rays of the moonlight,
 A charm for my spirit through night watches weave.

How welcome thy voice, in its cadences changeful,
 Now heard in the rustlings of foliaged trees,
 Or again, in the carols of larks and of thrushes,
 Or in symphonies wondrous from depths of the seas ;
 In plashing of fountains, in rippling of brooklets,
 Or in the weird chanting of insects at night,
 Thou ever art speaking, and ever I hear thee,
 And listen with eager, unfailling delight.

How beauteous art thou in grey of the twilight
 And dawning, with radiant borders of light,
 A star for thy diadem — mystical token,
 That hints of the morning or heralds the night ;
 When veil of the darkness has fallen about thee,
 Or charm is upon thee of shadow and sheen ;
 When somberly shrouded in gloom of the tempest,
 Or smiling 'neath azure of heavens serene.

I hail thee with gladness, when crownéd with blossoms,
 Thou tenderly singest love's ever-new tune ;
 And again, when the violets give place unto roses
 That waken to life 'neath the kisses of June ;
 When thy garments are dyed with the hues of the sunset,
 And thy arms with the fruitage of autumn o'erflow ;
 Or when thou art brooding o'er life that is hidden,
 The winter enfolds thee in silence and snow.

Art dearest where leaps the weird cataract foaming ?
 Where sleepeth the sky in the bosom of lakes ?
 In green, daisied meadows ? in depths of the forest,
 Where solitude awe at thy presence awakes ?
 I know not ; I know only this, that I love thee,
 Though smiling or awful thy aspect may be ;
 A haven of rest is thy presence, sweet mother,
 Where peace, consolation, wait ever for me.

MARIE MERRICK.

“ WHEN doctrines meet with general approbation,
 It is not heresy, but reformation,”
 says the poet. Had Corsica thrown off the Genoese yoke and regained her independence, no one would have referred to her noble struggle for freedom under Paoli as a rebellion. (Ed.)

VISTÆ VITÆ.

BY M. T. MARTIN, M. D.

WHEN the sable waves of midnight slowly o'er the vision roll,
 When a deep and dismal silence settles on the weary soul,
 When the steady, solemn ripple of the rushing tide of time,
 With a floating, dulcet cadence, fills the ear with rhythmic rhyme,
 With a soft, mellifluous murmur that with heart-throbs interweaves,
 Like the sound of distant waters with the zephyrs in the leaves:

When the necromantic powers seem to permeate the air,
 With their magic, black wands waving, and their red eyes' lurid glare;
 When the stark, sepulchral stillness with a melancholy charm,
 Holds the mind with dark enchantment, fills the breast with strange alarm,
 And engulfs the heart in terror, while each palpitating throb,
 Makes the sleepless eyelids quiver, and each breath a stifled sob:

When the night-bird in the distance faintly purls his plaintive call;
 When the cricket chirps in answer to the death-watch in the wall;
 When enchained by mystic fetters in the black Cimmerian gloom,
 And the air is filled with whispers of some dire and dreadful doom;
 When infernal forms and spirits in the darkness sigh and moan,
 And grotesquely hideous goblins in the cloud-waves writhe and groan;

When these weird, fantastic fancies come to haunt the careworn brain;
 Causing introspective searching, making life appear in vain,
 There is then no self-deception, no self-righteous, safe retreat.
 Each is glad to make allowance for his neighbor's great conceit.
 Then the heart is soft and tender like the seraphim above;
 And for every human being, there are only thoughts of love.

How the spirits of the darkness break the barriers of caste;
 Level every name and station, with a sombre, chilling blast!
 All the gaudy tinsel's lustre in the midnight disappears;
 All the rank which rules in sunlight, shudders off' with nightly fears
 There are then no lords nor masters, there are neither kings nor queens;
 All are simply human beings, birth nor wealth e'er intervenes.

But when bright beams from Aurora shoot athwart the orient blue,
 All the kindly fellow-feelings perish with the early dew.
 All the vows are quickly broken, all the noble nature quelled;
 All benevolent emotions, all humanity dispelled;
 Then the golden rule is rubbish, every conscience then is hushed,
 Each must seize the mighty dollar, though his brother-man be crushed!

Then our neighbor's sins seem massive, looming up like mountains high,
 Though 'tis often the reflection of the beam within our eye;
 And our own short-comings dwindle to a microscopic size,
 While we drag our comrades downward in the scramble for the prize;
 As we strive for wealth and honor, and the hill of fame ascend,
 Each one gains his goal of glory, trampling on his fallen friend.

To be continued.

TEMPORAL AND ETERNAL THINGS.

THERE is food for the inner man expressed by Paul in 1 Cor. iv: 16-18. There he emphatically declares that the things which are visible are only transient and fleeting, while the things pertaining to the unseen are otherwise. There is nothing fleeting, transient, or changeful in God, nor yet in those things which immediately pertain to Him; but wherever anything fleeting, temporary, time-serving, or transient can be sighted, there we see something that is more or less remote from God, and sooner or later will be done away with.

The history of man throughout, is the history of a career of development from some low point of degradation to some high one of exaltation. The many stages in that protracted career of development are of necessity occupied with things in exact keeping with the character and attainments of those who are being dealt with at any particular portion of it, in the order of their development; and, therefore, things that are temporary and transient — not in any sense whatever a finality as such, or desirable of perpetration — are bound to occupy and fill their place so long as the circumstances of the case demand them, but no longer.

Evidently the utterance of the learned Gamaliel as recorded in Acts, v, 38, has its holding-ground in this principle; "Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; moreover by doing so you will be fighting against God." This is an axiomatic truth. What is utterly or approximately void of truth, cannot stand any time; and the more of truth there is in anything, the longer it will stand, because of it; and, moreover, what is pure and uncontaminated truth can never pass away. Everything in human history will bear testing by this sound principle. The fact that anything stands and holds its own for any length of time, is itself a demonstration that it contains within it something of the imperishable. It matters not where it shows itself, in India, China, Japan, Europe, or elsewhere; the fact of a principle or motive of action living continuously in spite of the friction of time upon it, furnishes always the most satisfying proof that it contains within itself more or less of the elixir of life or immortality.*

Man is intended to be fitted for things that are eternal and immutable, but he must grow, or be by a slow process gradually unfolded to it. It is when man has grown to this matured state of being that he will actually become man; while he is toiling painfully along the weary road of temporary and time-serving experience towards this goal, he is only approaching the sixth day of creation, when a perfect man in the image of God, male and female, is to be shown. Then, being qualified, he is to have dominion over every living creature, and the powers of nature; but as the apostle Paul says: "We see not yet all things put under him." That is

* This is merely a statement that anything which lives for a long time must of necessity possess attributes permitting that life. It should not for a moment be thought that age is of necessity a proof either of divinity, holiness, or merit. History most emphatically refutes such a belief. It not infrequently happens that the most malevolent and vicious systems of religion, idolatry, and philosophy are rank perennials, while the flowers of virtue, love, and truth are seemingly only half-hardy annuals. The centuries required to rot out the teeth of the Spanish Inquisition, if, indeed, the stumps do not yet remain, show the health infernal which may be attained by evil organisms.

The survival of the fittest is a long process, and while the mushroom and toad-stool grow in a night, the immaculate Easter lily requires months. [Ed.]

to say, the perfect attainment of a developed man to be entrusted with such power has not become fact in the experience of the race as yet; only one who is therefore designated the first-born amongst many brethren, having attained to that excellence. During the present historical era the creation of man — that is perfect in the image of God — is only so far a matter of prediction; when the fact is fully wrought into human history, then the last stone will have been placed in the temple God is building and the seventh day will dawn, and with it the rest that remaineth for the people of God.

The things which are seen are temporary, transient, and fleeting. Evidently all that we now consider to be matter is covered by this expression. Whatever is thus transient and fleeting, is not nearly so real as we incline to think. Then is matter wanting in reality? So long as we are part and portion of it, and under the dominion of its laws and limitations, we shall be tied down in thought and sentiment to similarly restricted conditions; and while that is so everything material may — yea, will — be, or at any rate appear to be, very real to us. Still logically, if the fact of a thing being visible to the eye of sense makes it transitory and fleeting, and whatever is thus transitory and temporary is also to that extent unreal, there can be no question that matter is — of all we have to do with — the least real thing in existence.

The things which are unseen are eternal. What is eternal is immutable, unchangeable, indestructible, and, therefore, the very essence of reality. That being the case, we do not, with our mortal eyes, see the very essence or reality of anything; the very nature of those real and essential things disqualifies them to be caught sight of, or dealt with, by the organs of sense. So, then, our bodily and material senses are exactly qualified to deceive us, for what is only *apparent*, they force us to consider as the *real*, and what is the very essence of reality, they prevent us regarding as being more than merely apparent. *What food for thought!*

Truly we are fearfully and wonderfully made! Truly we need to become fools in order that we may be really wise. Evidently we are more readily caught in the "strong delusions" of appearances, which are the very snare of the devil, than to be enamored of reality, and so to become God's own heart. We have to walk by faith and not by sight. Faith is the inner sight, or the sight of the inner spiritual man, wherewith we live, and walk, and act as seeing Him who is invisible. Yes: faith is genuine sight, but it is the sight of the inner man; or rather, we should say, the sight of the very innermost man. There is the external man, with his five senses in touch with the things that are seen and temporary, the things that are apparent only; there is within that an inner sense of the soul, — the psychic sense, but it is not with that even that the things of God are visible, it is not with that that the inner man is enabled to see and walk in the very light of God, there is still a veil between. Yet within the inner, psychic sense lies the germ of the divine or spiritual sense; it may, or it may not, be touched and awakened; there is very little in the surroundings of the thousands of living men, who are mostly satisfied with the psychic plane as being the consummation, to strike the chords of life or activity pertaining to this innermost possibility of man, so as to bring it into a state of full activity. As a matter of course in such a case, the very innermost life — the only life of reality — is one that very few awake to, or at all awake to, or are at all aware of. This very innermost is the true life and

light of man, and when it is entered upon and realized, the liberty that belongs to it — and to it alone — the liberty of the truth that is like its Author, eternal, becomes the conscious and enjoyable possession of the one who is thus alive and awake. The way that leads to the very holy of holies, the very throne of the one true and living God, is so straight and narrow that it is very hard for man to discover and travel, and the travelers upon it are, and have been, few and rare.

THEODORE WRIGHT.

GLUTTONY.

ALCOHOL destroys its hundreds, war its thousands, fashion its millions; but gluttony, — no mortal tongue can speak the number of *its* victims — no human intellect can compute the myriads of deluded ones who sacrifice both soul and body at its unhallowed altar. Error sweeps her millions to the tomb, ejecting from heaven's miniature temple the frightened spirit, ere its mantle of Paradise is woven for its covering. The growth of the blade is no guarantee against blight and mildew; nor is the growth of the intellect a passport to heaven. The scattered fragments of Error, which are but the falling leaves of Vice, blown from the tree of Death, can never be converted into garments of Truth, or feed Virtue's heavenly messengers with food convenient for them. The withered leaves of the untimely fig-tree too strongly testify to worthlessness, to justify the remotest expectation of converting them into garments sufficiently sound to cover the gross deformity of Error's submerged children. "But," says one, "all things are good, for God made them." We freely admit that all things are good, but all things are not properly used. If the strength used by the pugilist in mutilating his brother were used in hoeing corn, or sawing wood, it would be productive of good. God did not design the intellect of man to put on a malformation, but rather to produce a perfect equilibrium, and a symmetrical form, corresponding to that of Himself, and to crown him with the richest diadem of divine intuition, through which he may cultivate a growth of wisdom and power of sufficient magnitude to constitute a promoter and co-operator, rather than a *consumer* of divine elements, thus making him a co-worker with the great pattern and founder of Christianity, who ever labored for suffering humanity.

We desire to speak kindly, and even tenderly of erring humanity, but sometimes truth that is disagreeable needs to be told; and it is true that many live to eat. Eat and drink only such things as are congenial to the nature of man proper, and only in such quantities as will be conducive to the best results; wear clothing that is fit and proper for the body; let your habits be correct and regular; do no wrong to anyone, not even to your own person; do your duty, keep your conscience clear, and you will then be in the best possible condition to do good, and to live a long and useful life.

We believe that truth and righteousness will ultimately prevail on the earth, and he whose right it is will reign when the last enemy, death, is destroyed.

J. H. & M. T. NEFF.

Ft. Wayne, Ind.

ESOTERIC BRANCHES.

THIS matter is now assuming such magnitude, and is so rapidly increasing in importance that, in order to properly manage and systematize the work, we are obliged to call for the *utmost co-operation* on the part of all members of Branches. So far, there has not been sufficient attention paid to rendering reports EXACTLY as stated in instructions. Let us assure you that when you are directed to answer questions in your *own handwriting* there is a purpose for it which would be defeated were we to accept your report printed upon a type-writer. This is but one of a hundred seemingly small, but yet important variations from directions into which our Branch members, many of them utterly unused to *business exactitude*, are liable to fall.

We would ask that each one bear in mind that we are unable, with so large a field to cover, to *emphasize* each requirement so that it cannot *possibly be forgotten*. The most we can hope to do is *once* to clearly state what we require, and we must ask you, in answering questions, and in *all other matters*, to do so with your *directions before you*, and to follow them TO THE LETTER. This will lighten our burdens, as we shall not then have to send your reports back to you for reconstruction in compliance with rules.

Anything which you do not understand will be answered if you will kindly communicate, enclosing stamp, with Editor of THE ESOTERIC.

COMMUNICATIONS.

In all Branch letters write on single sheets, and on one side *only*. On no account mix the business of the Esoteric Publishing Company with the Branch business, as they require separate attention, and separate files.

ACCURACY.

In all the answers, and in fact throughout all Branch transactions, the most absolute accuracy must be observed. For example, *approximate* lung capacity, or force of expiration will *not be acceptable*. We must know the exact capacity in cubic inches, and the precise *maximum* force of current in ounces. If you can find no spirometer which will give these data, and will inform us, we will give you necessary information for procuring the desired capacities. The same may be said of the temperature of breath: the figures must be accurate, and obtained from an instrument constructed for that purpose, and not from an ordinary thermometer, or other make-shift. It is thoroughly immaterial in what manner the result is obtained, so that we are *assured* of its *accuracy*. In insisting upon this accuracy we are asking nothing which cannot be *easily* and *cheaply* obtained, and upon it hang matters of too great import to admit of any tolerance of carelessness or inaccuracy.

THE ANSWERS.

In answering the questions of the various "steps," number each question separately, and make the answer as brief as possible, and framed in unmistakable English. Do not relate anecdotes in connection with the answers. When asked what particular line of work you would prefer to follow, say plainly; "I prefer ART," or music, or chemistry; and do not relate how you are fond of botany, and geology, and physical science, etc., but state plainly the *one you prefer*.

SECRECY.

Each Branch must keep its affairs ENTIRELY secret from all other Branches, (even though in the same town) and from *all parties whatsoever*, not members of its own organization, with the exception of the *Central Association* (not the Society Esoteric) at Boston. This Association may be addressed according to former directions.

REORGANIZATION.

If any member be found undesirable in any Branch, or if any Branch does not comply with directions, the remedy lies in the hands of Mr. Mackay, who may strike the offending member from the roll of the Branch, or may remove the entire Branch from his records.

No reorganization of *any nature whatsoever* will be permitted by any parties, save as above mentioned, and in the event of such reorganization being accepted by a Branch, the name thereof will be promptly *stricken from the list*, and the instructions discontinued. If you desire to reorganize, Mr. Mackay will, upon full advice from you, give directions therefor.

THE WORK.

There are drones in every hive. In view of this fact we are obliged to use especial care to prevent those who find contentment in *dreams*, and not in *work*, from hindering the progress of their more active fellows. Our method is this: first the questions must be answered, and the first circular, which will shortly be issued, will contain more complete instructions in regard thereto. When this circular is out *no other instructions* will be sent to any Branch, until all the directions, as far as given, have been fully complied with by every member of that Branch, and until such compliance is attested by a full and careful report made to this Central Association. It will be seen in this way how those who are unwilling to work, will at once be cut off from their instructions, and their possibility of *hindering* their fellows: in short, no Branch will receive the second circular until it has thoroughly mastered and reported upon all preceding it. We trust it will not be necessary to further emphasize this point.

PRESIDENTS OF BRANCHES.

Each Branch should elect a President who may, or may not, be the Teacher of his Branch. We would request that all reports made by members, *not including the answers to the questions*, be submitted to the Teacher and President, and if found accurate, and in compliance with directions, be endorsed by them at the end of the report, and forwarded to us, as heretofore directed.

This has many advantages. It enables the Teacher and President to know fully how far their members have followed directions; to have any inaccuracies in the report, or in its rendition, corrected, and enables us to get more satisfactory information. *Let this be followed in all cases.*

TEACHERS.

The Teachers will ultimately be elected by the Central Association, as soon as the reports from each Branch shall show who is best fitted for that office. Prior to this time, however, the Teacher must be elected.

LETTERS.

Letters touching upon Branch matters and requiring answer, should contain stamps to cover postage. Our correspondents in this line of our business may be numbered by hundreds, and our daily postage expense is becoming a matter of moment.

Kindly refrain from writing more at length than the case absolutely requires. Consider that much of this extra labor comes to those whose time is already quite fully employed by the ordinary business of the Company.

EXPENSE.

We wish our Readers to fully understand that this new movement is a *labor of love* in every sense of that term. However, as long as our printers, paper merchants, and employés demand a return for service rendered, we must also have the requisite amount of cash to enable us to properly carry on our business.

Contributions for stock, or donations to the cause, are, therefore, earnestly solicited, that we may the more surely and rapidly bring about the ultimate for which we are laboring.

The Esoteric Publishing Company is *not* an old, well established, wealthy corporation. It is young, as yet. It stands alone before the world, as the supporter of a Magazine devoted *wholly* to a work in which the *general* public, engaged only in selfish pursuits, has little interest or sympathy.

Under these disadvantages we have steadily pursued our way, ever trusting that financial means would be provided for a work which we know is bringing so much benefit to every careful Reader of our Magazine, and which we are sure has the sanction of The Most High.

The Branch work opens up to our view a field hitherto unexplored. We are shown that, as teachers of an occult, *scientific* system of development, our people are about to receive advantages, the value of which we have not heretofore dared to dream, and which, but for the noble and generous efforts of our Teachers, we could not now hope to ultimate. This, indeed, is the opportunity of a life-time.

But financial aid should come promptly *from those able to give*. We wish it from no one else, and neither do we desire to make *personal* requests for money.

Donations, or applications for stock, should be sent to President Esoteric Publishing Company.

REGISTRATION.

We have already requested each founder of a Branch to send us the names, addresses, dates of birth, etc., of every member in his Branch, and of each new member who may join, as soon as he shall have done so. Thus far this request has NOT been universally complied with, and we must take this opportunity of asking for a *prompter compliance with instructions*.

Although some *have* sent names etc., of all members in their Branch, we would now request the President of each and every Branch to *at once* forward us a list of every member in his organization, (including himself) with the member's *age*, pursuit or occupation, and nationality.

All who have already reported in this wise will please report *again*, so that we may have a thoroughly systematized list. Do not confuse this request with the questions in the various "steps," as it has nothing to do with them, and is made merely to simplify the clerical work necessarily incident to teaching many hundreds of pupils.

In closing, let us ask that this article be carefully perused, and its requirements carried out **TO THE LETTER** by all who wish to be connected with this grand work of human upliftment. The burden upon us in the management of so important a movement is most onerous, and we must

ask for the fullest co-operation on the part of each member, and, *for the general good*, must strike from our list, such as *will not give it*.

Who is there who would turn his face from the approaching light and crawl back into darkness?

Let us hope there are none!

Fraternally yours,

ESOTERIC PUBLISHING COMPANY.

478 Shawmut Ave., Boston, Mass.

BOOK REVIEWS.

BY C. H. MACKAY.

"TOLD in Song" may well be said of "Florecita" a charmingly written story, in chaste, poetic style, by Mrs. Col. Swisher of Austin, Texas.

The plot is simple, yet the incidents which cause the parting of Paul and Florecita shortly after the wedding ceremony; the subsequent marriage of the former to his cousin Claire; the return of Florecita; the death of Claire,—all is told in that straightforward, unaffected manner which so thoroughly appeals to the reader of critical views regarding literary excellence.

Florecita is represented in the frontispiece as a beautiful brunette, whose large, expressive eyes, luxuriant hair, perfect features, and general attractiveness of face and form all go to the making of a most satisfactory commencement of a finely-wrought romance of love and happiness, with the usual amount of disappointment and heart-ache.

The heroine is a very original character in many ways. She is first seen by Paul Markham, the hero of the story, in a Mexican "sea-port town." From pity, as he learns her destitute, suffering condition, and from a desire to protect her from a villainous native, Don Carlos, a would-be lover, but more likely from the love which he feels for the charming singer, — he marries her.

Then, for the first time, he realizes the difference between their stations in life. He notes even the variance of manner and dress. The latter he remedies at once, — for, "He selected for his bride, some garments better suited to his taste."

"He marked how eagerly the robes were grasped,
What pleasure shone upon her childlike face. * * *
Thought Paul; 'my angel is a woman sure.
With all a woman's vanity in dress.'"

* * * * *

"'If things like these would win her love' thought he,
'Thus I would spend my fortune willingly,
But Florecita, looking in his face,
With intuition read the silent thought,
'Amigo, mine,' she said, 'the love men place
A value on, is neither sold nor bought,
But like the rain and sunlight comes unought,
To bless or curse, according as our needs,
(One's blessing often proves another's woe),
And he who woman's truer nature reads,
These plainly stated facts must surely know.'"

These short extracts will give a slight comprehension of the author's style, etc., but for an adequate idea of the contents of this interesting book every line should be seen.

Especially beautiful is it when taken in connection with the touching incidents of this section of the story.

MR. SEVERY's new book, "Fleur-de-Lis," is now ready for delivery. It consists of a handsomely bound volume (in cloth) of 150 pages, the cover embellished with a gold Fleur-de-Lis. Beside "Fleur-de-Lis," the book contains several other short stories, viz.: "A Curious Manuscript," "Leonard Monroe," and "Beatrice."

Each is a gem in itself, and shows purity and elegance in literary style, as well as thorough originality of plot. "Beatrice" especially will commend itself to occult students, for it deals with incidents and facts with which many Readers of this Magazine are already familiar.

Mr. Severy's style appeals at once to all who look for that *finish* and elegance without which a story is lacking interest, even though it may be bolstered up by a thrilling plot.

The book contains a few original poems, incident to the stories, and to these, as to every page of the work, there clings an air of worth and deep interest rarely found in these days of commonplace sketch writing.

In "Beatrice" a poem occurs which to me seems particularly sweet in its purity and simplicity of expression. Here is the first stanza :

"A sunbeam fell across my soul,
And every blossoming thought
Its bright face turned unto its goal,
And its grateful radiance caught."

Sent post-paid on receipt of price, \$1.00.

EDITORIAL NOTES.

THE January number of THE ESOTERIC was several pages larger than usual ; which fact may account for the crowding out of "A Prayer for Knowledge," Editorial Notes, and the advertising pages.

ATTENTION is called to the new advertisements of "Twelve Manner of People," and "Esoteric Education" (see last page of cover). These books are of great value to all interested in Esoteric literature. Price 50 cents each, or sent as premium for one new name.

JENNIE S. CLAPP, M. D. is actively engaged in Esoteric work in San Francisco, having recently removed to that place from Los Angeles. At present she is giving parlor readings and delineations from "Solar Biology." Her P. O. address is San Francisco, California. (General Delivery.)

MRS. H. C. CLARK's valuable little book on metaphysics should be read by everyone interested in this science. Its title, "Metaphysical Text Book for Student's Use," accurately sets forth the particular field of usefulness for which it is most carefully prepared. Sent from this office post-paid for fifteen cents.

REGARDING the best estimate of Fantine Darcet's character, etc., (See October, November and December Esoterics) it is decided, from letters received from readers of "In the Astral," and by the author himself, that Rev. E. N. Tulloch of Edinburgh, Scotland, is entitled to the prize.

Previous to receiving Mr. Tulloch's letter the author had fully decided to award the prize to E. J. Howes, and, in some points, Mr. Howes is surprisingly correct in his understanding of Miss Darcet.

WE wish to call the attention of our friends to the fact that we should be glad to dispose of a little more of The Esoteric Publishing Company's stock, in order that we might be able to push with increased vigor, the Branch Work herein referred to. This is a philanthropic, humanitarian work of unspeakable significance, and we are most anxious to make its beneficial effects as widely felt as possible. For this purpose we would like a little more capital than we can at the moment command. The price of the stock is but ten dollars per share, and it entitles the holder to large book reductions. This stock paid last year a dividend of six per cent. In this connection it may be well to state that when the Corporation was organized (in Feb. '89), the date of the annual meeting was changed to June. Heretofore it has been held in January.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

{ FEB. 19 TO MAR. 21. }

[No. 9.]

VISTÆ VITÆ. (*Continued.*)

BY M. T. MARTIN, M. D.

Man has claimed to be the climax of Almighty mind and might,
Shining out from Nature's temple like a pinnacle of light ;
Like a constellation gleaming from the galaxy on high,
Blazing forth amid the darkness, like a sun in midnight sky,
But a step below the angels who the golden streets have trod, —
A phenomenon of wonder in the image of his God !

Yet his boasted strength is weakness ; childish pride his mind deceives :
Man is chaff before the tempest, tossed like sear autumnal leaves.
Far from being pure perfection, he is full of flecks and flaws ;
He's the toy of cosmic forces, sport of universal laws.
Like a ship within the maelstrom, with the billows rolling rife,
He's a fragile bark descending the Niagara of life.

Man is moved by joy and sorrow, turned by envy, love and hate !
Pain transforms his whole existence, sickness follows like a fate.
Often, in the race for lucre, rushing toward the gilded goal,
He will, for a mess of pottage, sell the birthright of his soul ;
And, to serve the money Moloch, low as Judas he'll descend ;
And, the golden calf to worship, he'll betray his nearest friend.

He's a vacillating creature, changed by every wind that blows,
As the summer's sunny showers turn to winter's ice and snows.
He is swerved by strong emotions, oft debased by passion's might ;
Many holy aspirations quail before pollution's blight.
So, affection, true and spotless, oft becomes but beastly lust ;
Purest gems will sometimes tarnish, goodness grovel in the dust.

Therefore, man is but a plaything of the unseen powers around ;
He imagines he has freedom, while each act and thought is bound.
He is doomed to fruitless labor, as was Sisyphus of old,
Who the rock, by patient toiling, near the mountain top had rolled ;
And, when almost at the summit, strongest grasp it would elude,
Bounding downward to the valley, where the work must be renewed.

He is sailing in the breakers, 'mid the storm and lightning's flash ;
 Near the whirling, black Charybdis, where the waves on Scylla dash ;
 He must make a choice of evils ; good is never unalloyed,
 And a choice of good or evil, only God has yet enjoyed.
 So, we should not judge too harshly, but excuse our brother's crime,
 For, if guiltless of *his* folly, *other* sins *our* souls begrime.

Yet, not all are basely selfish ; still there beat exalted hearts :
 Still there live heroic spirits ; still their life new hope imparts.
 Earth has souls as grand and noble as are past the pearly gates ;
 Souls not swayed by sordid motives ; souls which feel no childish hates ;
 Souls which soar above their fellows like the giant forest trees ;
 Like the calm and snow-capped mountains rising from the raging seas.

Far beyond the foggy vanguard, in the thickest of the strife,
 These sublime and lofty natures probe the mysteries of life.
 They would search the source of being ; they would seek primordial law,
 They would study star formation, circling orbs would watch with awe ;
 They would crush by *truth eternal*, every superstitious trace ;
 They would break the mental shackles,—they would free the human race !
 [To be continued.]

LESSONS ON PRE-EXISTENCE AND INEQUALITIES OF LIFE.

PRE-EXISTENCE of all things, is something that must be understood first. You know how the Cosmos started and developed from itself ; still it has family relations, and is subordinate to higher powers, aside from the God-principle. Spirits of intelligence control and direct the forces of creation as subordinate powers, developing themselves thereby, and assisting whatever is below them.

In order to understand what I am going to tell you, you must picture to yourselves millions of intelligences, surrounding, and living in the atmosphere of Earth, and other planets, studying all the innumerable phases of life ; — exploring, immuring themselves, for the knowledge it brings. Do you suppose this little life affords sufficient opportunity to study, or to take in the possibilities of life's great problems ?

You have found how long it takes to develop a physical organization sufficiently to admit of the smallest brain ; — how many forms preceded it, all graded from a lower to a higher.

The same law is provided for in the next stage of development, in the existence of human life, that is, the unfolding of the spiritual part, which is only an added structure in the building of an immortal soul.

Now, then, take life on its lowest plane, and trace its upward tendencies : we find many incarnations necessary to develop the moral nature. There are various ways of being incarnated, and it is not always necessary to be born in the flesh, to be incarnated ; — but, to be the most benefited, one must experience *for himself*, what he wishes to attain in the way of absolute knowledge. Instinct could never have come without a previous existence to mold the brain power, to provide expedients for certain contingencies that come in the categories of life ; that is marked in the animal kingdom. In man it is called intuition ; the two are correlative, intuition being a more advanced stage.

Now it is obtained the same way that instinct is, from periods of growth, embodied in natural bodies. The elements and forces of nature are the sum and substance of all life. Every atom is a component part of the stupendous whole, but divided into compound parts, that is mixtures, that assimilate with and adhere to form-bodies, or growths of specific value, according to the degrees of refinement or purification the atom has attained in the laboratory of nature.

Human life is compounded of this self-same substance, made up of the identical materials that you see in minerals, vegetables, and animal life,—the crucible in which the elements have been prepared for the manifestation of spirit through human organism! The soul is the primal essence, or the divinity which shapes and molds the organic substance into the highest expression, in harmony with the advancement it has made in the order of development. It takes many organic forms to evolve the different faculties pertaining to individual soul; they cannot be attained in one incarnation of flesh in the lower forms of life. But as humanity becomes fully developed, the progeny will manifest a more complete structure, and assimilate the more refined elements in nature.

You think you have solved the question in the laws of inheritance, circumstances, surroundings, etc. That is all correct, as far as it goes,—it is what you see in front of the stage, but behind the curtain there is more you do not see. The most vital and important part is enacted *there*,—the moving power and force that makes it possible to enact the drama of life. It is outside the domain of the external senses.

The finer and higher orders of faculties have to unfold the panorama, and study from a higher altitude of thought. This is the last stage in the order of development on the terrestrial plane. The new era that is just coming in will unfold the faculties in this direction. Materialism will melt away like morning dew under the new dispensation. Spirit and matter will be understood and blent into one, where they belong. Clouds that have enveloped the atmosphere will be rent asunder, and the light of truth will dawn with unutterable beauty. Old things will creep away, and all things become new through the simple law of growth; but not to remain unchanged, by any means. Evolution will continue its varied processes through an eternity of which you have no conception. This is a little digression, but was necessary. Soul-germs and soul-growth we want to consider in some more extended remarks. You now perceive how they have been evolved through the ages, in harmony with matter, assimilating and molding the elements from crude earth to highly vitalized intelligences, the supreme outcome of creative principle.

I think you understand how instinct and intuition have been attained, through former expressions in embodied forms.

Now think for a moment, and let your reason guide you. Do you think it possible for man, as he emerges from the animal, to gain a knowledge sufficient to develop all his latent faculties in one incarnation of flesh? No indeed; many returns were necessary to educate and grow the developing conditions of mankind.

Take the tree; how many seasons roll around, and renew each year the process of growth and development. There must be periods of rest in the divine order of things,—vacations we will call them. The human soul passes from stage to stage, in the evolving circle of destiny, but makes many stops by the way to recruit, and then presses on with renewed

vigor, in some new field of exploration. This accounts for the diversities of life; each soul is seeking and working out its own individual life, from its own needs and wants. The experiences, struggles, and vicissitudes are necessary for educational purposes. Older germs have been through the lower phases of life, and are exploring new fields, and assisting those below them. They become instructors and teachers, and reflect the light from a higher altitude. Life is one vast chain connected by links that interlock the human with the divine in an endless circle, that is propelled with a velocity sufficient to generate all human intelligence, from the least to the greatest.

Man is at home in either element, is a common heir to both places, although he is so constructed that he has only a partial view at the same time. In dreams, the soul withdraws to its native home, and there mingles with spirit-life at will, but is unable to return to its identity in a normal condition. Man is amphibious, that is, capable of living in two elements; when pursuing his life in the material, he adapts himself to conditions, and lives on that plane oblivious of spiritual life; sometimes entirely, at others, he discerns, through a glass darkly, glimpses of another life connected with his own in some mysterious way, which has given rise to all the schools of philosophy. Now you want to be able to cope with this subject, and classify the two; they are in perfect harmony.

We will take up a case of re-incarnation from an advanced outlook; there are plenty of cases on record, and we can testify to their authenticity. The greatest geniuses that have lived were re-incarnated souls, and brought the light and knowledge they had gained in other periods of incarnation, which helped to illuminate and educate the world. They became, for the time being, unconscious of former expressions of life through organic necessity, nevertheless, their status was determined by the periods of growth they had attained in the evolution of time. The age of the tree is known by its rings.

To the keen observer in spirit-life, the age of man is easily determined from prognosticating signs that are palpable upon the outward shell. You may think this is delusion — it is a scientific fact, as much as the rock-ribbed hill of geological lore.

I want to be understood in this matter. The soul molds the body, and marks the age of its development through the externals of the body, — expresses itself, according to the degrees of refinement it has attained in periods of former manifestation — that is, grades of schools it has been through, and when I say this I want to be understood.

Disembodiments, we call vacations, where the soul rests from outward life, and utilizes what it has gained in previous embodiments. You do not understand why, if you have existed before, you have no remembrance of it. You have, but in an indefinite way. The power, perception, and knowledge you have of acquiring the requisites of life have come through the slow process of upward growth in embodied forms. Take the tree, that answers our purpose, time being a typical thing. We will look at it in the light of births and deaths. Spring is the time when it commences to renew its periods of manifestations, in the flesh we will say.

It progresses according to circumstances, then the soul or essence retires at the end of the season, (to outward appearances) and so on as the years roll around. Each year adding a little more maturity, and preparing it for future productions.

Now, do you see the analogy? One season is not sufficient to develop and grow a tree, neither is one life sufficient to develop and perfect a human being. Man is the fruit of earth, and all the complexities of life are combined in him, therefore it takes the longest time to produce and perfect, in the natural order of evolution, this infinite type of intelligence. Births and deaths are only outside forms of expressions seen on the material side, through the density of matter;—on the spiritual, through the divine essence of things. A constant materialization and dematerialization is going on in the construction and growth of intelligence,—that is the ultimate end of all sublimated matter. A. L. H.

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

(*Number Twelve.*)

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence, which could only be obtained through the employment of more space than we can command, and accept in their stead, the somewhat cursory and detached statement here presented.

In dealing with the attributes necessarily incident to the ideal voice, there must be added to those already mentioned in the last article of this series, the following: volume, flexibility, sympathy, uniformity, evenness, purity and smoothness.

It will be remembered that the matter of good timbre, or tone-quality, was discussed in the last article as a requisite of the ideal voice. Timbre, however, should not be classed under the same head as the above-mentioned attributes, for the reason that it is a much more comprehensive term than any of them, and is, in fact, the result of several of these attributes combined. As belonging to the above list then, the pupil's attention has thus far been called to but two attributes, namely, support and range.

Volume. Your dictionary will tell you that "volume," in the sense in which it is here used, signifies "power, fullness, quantity, or caliber of voice or tone." The volume of a voice appeals to the hearer's imagination as the *size* of the tone. The fullness of the voice appeals directly to the moral or spiritual nature of your hearer, as well as to his vital nature. If the voice is narrow and crowded into insufficient resonant chambers, the hearer at once feels that there is a lack of good-fellowship or generosity on the part of the speaker. Who is there that can imagine a miser with a full, rich voice? The normal imagination cannot construct such a character. Vocal volume, then, is invariably expressive of large capabilities on the ethical plane. I would not have it inferred from this that a man who has large volume must of necessity impress one as being a very good man; such is not my meaning when I say, "large capabilities on the ethical plane." Let it be remembered that the moral plane deals with vices, as well as virtues,—in fact, with everything affecting the ethical nature of mankind,—and the Reader will readily comprehend that volume merely suggests to the mind of the hearer fullness or quantity, or, better yet, energy of the ethical nature, whether it be expressed in virtue or in

vice ; that is to say, whenever you hear a man with a little, narrow, wheezy voice you feel at once that there is no breadth, — no gamut, either in his virtues or in his vices. If he is what is commonly called a “good man,” he will be weak and narrow, a mere imitation in miniature of some other person’s code of ethics : if, on the other hand, he happen to be vicious, he will show neither breadth nor depth of vice. — everything will be narrow and petty : he will be a sneak thief, rather than a bank robber.

I cannot but feel that it will be well here to take especial pains to guard against a very common misunderstanding. When I say that a man with little vocal volume impresses one as having little energy of force on the moral plane, I mean exactly what I say, *but no more*. We say of such men that they appear to lack stamina. I would not be understood to say that every man who has little vocal volume absolutely has a cramped soul, for the very reason that there are so many who are not cultured to that point where their voices in any wise *express their souls*, — or, in fact, anything else characteristic of them.

Let it not for a moment be forgotten that art addresses itself to the imagination. Let the voice once become, through vocal cultivation, thoroughly responsive to the inner emotions and impulses, — sometimes organic defects fordo the possibility of this — and *then* if it lack volume, you may be sure that the soul of the person, — his ethical nature, as it were, will display but little life, breadth, or vigor, either for good or evil. Volume shows, in the case of the thoroughly expressive voice, the degree of energy or impetus behind the moral or ethical nature, — in other words, the physical health of the soul, if I may be allowed the expression.

It seems to be a most fitting place here to call the pupil’s attention to a law of nature which is generally very vaguely, if at all apprehended. You have been told repeatedly in these articles that impression and expression acted reciprocally ; that whenever you expressed a sentiment, emotion, or thought, the very expression thereof reacted upon you to more deeply impress you : you have been told, *pari passu* with this line of thought, that the best possible way to learn any subject was to begin, as soon as you knew one solitary fact in connection therewith, to teach your knowledge to someone else ; you have also been told that unless you gave to others, your own supply would be cut off ; you have been told that in just the ratio that you give to others, in just that ratio will you receive. All these things have been given to you as attested scientific facts. You have been iterately told that expression stimulated impression, and that impression was necessary to expression, but you have not been told the exact anatomical explanation of this great truth, which is simply this ; impression stimulates into action those structures which you already possess, the result whereof is expression, and this expression — just as use builds up a muscle — exercises and creates structures within you capable of new and deeper impression. I have said that this explanation has never before been given in these articles ; I should have said that it has never been thus plainly forced upon the Reader’s attention. The frequently occurring axiom, with which the Reader is doubtless perfectly familiar, — “Function is according to form, and form is according to use,” — will be found, upon close examination, to be a most succinct statement of the same truth.

Let me illustrate this point a little more clearly, by taking an example from the physical plane. If a young man wish to become a Prof. Roberts

and lift 2101 pounds, or a Prof. Winship and lift 2700 pounds, what will be his rational course? Will he be absurd enough to attempt to lift either of those amounts at the start? To be sure not. He will take some light exercises; if under good instruction his dumb-bells may not exceed a pound in weight, and his Indian clubs will not weigh over two pounds each, and in this manner he will work up to heavy weights. Now let us consider a moment why it is that he does not try at the start to lift, say a ton. Is it not because he knows perfectly well that he has not the muscular structure making such a feat possible? He knows that he might as well attempt to fly in a suit of mail as to essay such a task. But he knows also that by this slight and judicious "expression," he will create a muscular structure which will permit of much greater muscular possibilities. And thus he works on from month to month creating *new* structures, by virtue of the exercise of those structures which he already has. Is it not easy to see the mental and moral analogues of this illustration? It is by exercise of those structural capabilities of which we are already possessed that we may hope to obtain finer and better structures permitting the influx of higher sentiments and ideals, and clearer mental visions.

You have no right to expect the mind of a god to enter the brain of a tadpole. When the great Turner was taken to task by an old lady for putting such brilliant colors into his pictures, his aged critic said; "It does not seem to me that your pictures are natural;—(I quote from memory) *I cannot see any such colors in nature;*" to which Turner simply replied, "My dear madam, *don't you wish you could?*" This artist's critic had not used her eyes in a degree and manner sufficient to *create* visual structures enabling her to see the blazing glory of nature as *he* saw it. How many people, let me ask, until they have developed their eyes by a course in painting, can detect the red in an open blue sky?

The same course of gradual evolutionary development pertains to the mind. Truths which are *above your present structural growth* of brain, have to wait until the organs fit for their perception are created. You would not expect the savage, whose only idea of society is that might makes right, to see the beauty and import of the command, "do unto others as you would that they should do to you." It is in view of the facts here referred to, that any system of culture worthy of the name, cannot be immediately appreciated to its full extent; it requires growth and time for the new structures to form, and thus it is that such systems grow upon the pupil from year to year, until he realizes how little he comprehended of what years before *seemed* perfectly clear to him.

Flexibility. This attribute of the ideal voice is expressive of life in the mind, — of mental vigor, or penetration. Lack of flexibility gives a narrow, dogmatic air to a speaker's utterances, as if he were a person of one idea, and fearful lest someone should seek to force him to part with that. There is something crude and oppugnant about an inflexible voice. The bully, of all men perhaps, has the least vocal flexibility; — the dogmatist is a mental, or ethical bully. When there is but little life in the mind, the brain seizes upon what it believes to be a chip of wisdom and hopelessly floats along with the tide, never daring to strike out for itself, or to try to float without the hollowness of its dogma.

The dogmatist is he who thinks, not with his brains, but by rule. He is often the guide-post to an antediluvian ignorance. To him truth is not true, unless it bear the favorite taint of certain muddy and dogmatic

channels. His brain has become a tread-mill, and it cannot be expected that he should do otherwise than reason in circles. He has cast his mental anchor, and nothing causes him more uneasiness than the fear that some gust of truthful evidence may cause it to drag a bit. Vocal flexibility gives the impression of a mind ever on the alert for truth, and ready always to come out into a stronger light, and see with a clearer vision. Dogmatism has, in fact, become synonymous with inflexibility.

Sympathy. This attribute is expressive of the union of the affectional and vital natures. To sympathize with a person is not merely to feel *for* him, — it is more, — it is to feel *with* him; to share his feelings.

Vocal sympathy impresses your hearer with the feeling that you are *en rapport* with the sentiments you are uttering.

The vocal attribute sympathy is so familiar to all, that no further explanation will be necessary.

(To be continued.)

THE PERFECT DAY!

BY "HESPERUS."

I MOVE across the Silent Way,
 And there behold the Perfect Day!
 A day when God's unceasing light,
 O'ershines our earth's Autumnal night.
 Bright scenes of Joy and Virtue rise
 Across the Way, beyond the skies!
 Perfection's goal reigns there supreme,
 And human actions are not dreams!
 Then, man is all his Maker sought,
 And to this goal he has been brought
 Through cycles of succeeding years,
 And ages fraught with grief and tears!
 The "Star of Life," — the human Soul,
 Was a thought in space, in Infinite mold;
 In God's own image it was cast,
 And fell into His wondrous grasp!
 Long, long the æons that have flown
 Across the space, — the Silent Zone
 Where Time had placed his changeless seal
 Upon the Spirit — that we feel!
 Then, reaching now the "Perfect Day,"
 Released from Death and mortal clay,
 While God's approving smile is seen,
 And Love and Joy e'er reign supreme!

"Honesty," says a modern giant, "is the oak around which all the other virtues cling." Better, then, to have an honest *doubt* than, drowning in fear, to embolden a cowardly spirit by catching at the straw of a belief which in your heart of hearts you know is false.

(Ed.)

ESOTERIC TALKS.

BY J. VINCENT TAYLOR.

NEW WORLDS FROM THE FRAGMENTS OF AN OLD ONE. (*Continued.*)

THUS we claim to have established an anteriority of the Globe which ought to be accepted as an eternal, incontrovertible fact. Was it in any other duration, age, or series of ages in eternity, ever inhabited before? This is a question we have previously asked, and, perhaps, gone a judicious way around to get at facts proving the existence of new worlds created from the fragments of old ones; — that the offsprings of creative God's will are intelligences of a possibly endless felicity; that the boundary of His empire is not limited to the scope of human vision; that a plurality of inhabited worlds has existed for billions of billions of human years, being assisted by a countless number of both single and double suns; that legitimate astronomy* is a fit companion for assisting in, and extending, the work of progressive humanity, — positively proving, not only that our globe existed in splendor prior to the time of the chaos spoken of in the Bible, but that it did not so exist for idleness or inactivity, but rather was the scene of active life 500,000,000 years ago, though, of course, the standard of intelligence occupying it may seem difficult to regulate. For all that we have a theory which shall be given in due time.

Well, hastening to complete this part of the great problem, by bringing it to a conclusion which should be satisfactory to the general mind, while, at the same time, of assistance to the student who wishes to push investigation still further, we would say of worlds that still are, and were before ours began its present career: "We should learn, (in the language of an eminent divine,) not to look on our earth as the universe of God, but as a single, insignificant atom of it; that it is only one of the many mansions which the Supreme Being has created for the accommodation of his worshipers; and that He may now be at work in regions more distant than geometry ever measured, creating worlds more manifold than numbers ever reckoned, displaying His goodness, and spreading over all the intimate visitations of His care.

"The immense distance at which the nearest stars are known to be placed proves that they are bodies of prodigious size, not inferior to our sun, and that they shine, not by reflected rays, but by their own native light. It is therefore concluded, with good reason, that every fixed star is a sun, no less spacious than ours, surrounded by a retinue of planetary worlds, which are full of responsible life, or intelligent worshipers of the Universal Architect, who has placed different standards of intelligent beings in different spheres; all of which has been wisely ordered at different periods in duration, for something more than merely shedding glimmering, feeble rays upon our—to them—far, far distant world; or, for the amusement of a few astronomers here, who, but for the most powerful appliances, had never seen the ten-thousandth part of them. We may, therefore, rationally conclude that wherever the all-wise Creator has exerted His creative power, there also, He has always intelligent beings to adore His goodness."†

* In the companionship of modern Theosophy.

† Chalmers.

The fact of it is, the Almighty seems to be recalling back into the universe a series of intelligent beings through the medium of another form of creation. He saves man through Christ, but through man He may be redeeming or advancing former adorers of His goodness, who, by some misconception of His majesty, may have fallen from grace, beauty, and splendor of being, through the instrumentality of a collision of their world with another; of which catastrophe the flood of the Noachian period was a repetition, on a smaller scale. In the first case, it was apparent destruction wrought by that which was foreign to itself, while in the latter, it was a temporary affair brought on by a disruption of natural law within itself and its own atmospheres. To glean an idea of what kind of intelligence the earth may have been possessed of, let us look at the next section.

THE ELEMENTS, INHABITANTS AND ECCENTRICITIES OF OUR SISTER
WORLDS.

We here introduce a series of statements concerning the planets, as they appeared in "Romance of Astronomy," during March, 1881:

"They" (the planets, or our sister worlds) "are in all respects analogous to our own globe; they hold the same position in the great system of the universe that we do, and in them — if in any of the orbs of heaven at all — we might expect to find the face of nature presenting *the same appearance*, and the course of nature *the same phenomena, that they do to us.*"

In looking over a table of the elements of the planets, one of the points which most attracts our attention is the very great differences in size which they present; and, as this circumstance is the cause of some of their most striking physical peculiarities, we may commence with our examination of it. It affords, too, a remarkable illustration that a fact, of apparently little importance in itself, often leads indirectly to very unexpected and startling consequences. The magnitude of a planet is a point we should never expect to find in any way necessarily connected with the nature of the beings who inhabit it, and the general character of life on its surface, and yet we shall find it intimately related to these matters, and to the production of very singular consequences indeed. Take, for instance, the case of one of the minor planets — *Ceres*, or *Pallas*, or *Vesta*. Astronomers tell us that the diameter of the earth is 7,912 miles, and that of *Ceres* 160 miles; and the words may very easily pass in at the one ear and out at the other, without leaving any impression behind; or, if we pause for a moment to think over them, it will likely only occur to us what a compact little world *Ceres* must be; how easy it must be to get from one place to another in it, and how delightful to be able to sail round the world, pay a visit to one's friends at the antipodes, and get settled at home again — all within the short space of a week. But if we look at the subject a little more closely, we shall find that it involves far more extraordinary consequences than these. We know that, by the law of gravitation, the force with which one body attracts another varies directly as its mass, and inversely as the square of its distance; and also that a sphere attracts any external object as if its own mass were all collected at its centre. Now, the diameter of the earth being fifty times as great as that of *Ceres*, it is 125,000 times as large; but this disproportion being partially counteracted by the greater distance of its surface from the centre, it follows that, on the whole, the force of gravity here is fifty times greater than at

Ceres — or, in other words, any object here is fifty times as heavy as it would be there. Now let us look for a moment at what is implied by this. The first and most obvious consequence is that a man will be able to lift fifty times more there than here. Our ton there would be an easy load; boys would play at “ring-taw” with huge round boulders instead of marbles, and a rattle intended for a stout baby might be made as massive as a moderate-sized cannon-ball. If the tower of Siloam had fallen there instead of here, the men, instead of being crushed by its weight, would have lifted themselves and it up with the greatest ease, and felt nothing the worse for the accident. But there are more singular consequences yet. We know that if a body be once set in motion, it will continue moving forever, if not brought to rest by some external force. Thus, when a man leaps up into the air, he would continue ascending forever, were it not for the attraction of the earth, which very speedily brings him down again. But at Ceres this force is so slight that it will be much longer before it took effect, and a man might consequently leap to an enormous height before the attraction would check his ascent. Jumping over a house-top would be a very trifling exploit, while a good leaper would think nothing of clearing, with a short run, the new tower of St. John’s Chapel, or the Great Pyramid itself. Staircases might be abolished, for even a stout old lady could easily jump in at a three-story window. The range of projectiles would be increased in proportion. Ensign Humphrey, with a good telescope, would put a ball into the bull’s-eye at a distance of twenty miles. An economical war-minister could no longer build on the security afforded by “the streak of silver sea,” for Great Britain might be swept with artillery from the Land’s End to John O’Groat’s House, by batteries erected far inland on the continent.

Nor have we exhausted the wonders of Ceres yet. When Swift made Gulliver describe his adventures among the Brobdingnagians, he probably had no idea but they were even farther removed from reality than the other creations of his fancy — that they were not only myths, but absolute impossibilities. A giant here would be crushed by his own weight. A very easy calculation will show this. Suppose a being twelve feet high, and stout in proportion. He will be twice as long, twice as broad, and twice as thick as an ordinary mortal, and thus eight times as heavy. Now, if we take a cross section of his leg, the cut surface will be twice as broad and twice as wide as usual, and thus four times as large. We shall thus have eight times the ordinary weight to be supported by only four times the ordinary surface; and hence the stress on the bone will be twice as intense as usual. In the same way, in a being three times the ordinary height, the stress would be three times as great, and so on. Such a stress might perhaps be borne, but when we got to the length of a giant sixty feet high, the stress would be ten times as great, and that the bone certainly could not bear. It would either be crushed outright, if the giant attempted to stand erect, or else his legs would totter, his knees would bend, and his mighty body come thundering down to the ground. Once down, it would be utterly impossible for him to get up. A sitting posture he might perhaps compass; but if he were indeed a big giant, that too would be out of the question — and he could do nothing but lie prone upon the ground. But transport him to our queer little friend Ceres, and he is all right at once. In a moment he becomes fifty times lighter than he was, he leaps to his feet with ease, and rears his huge head sixty feet into the air, his

legs recover their strength, his aching bones grow well, and he may proceed, if he please, to astonish the acrobatic natives of the planet by gymnastic exploits far surpassing even their own.

(To be continued.)

A CONCISE COURSE OF LESSONS ON REGENERATION.

LESSON SECOND.

Continued from February Number.

All our disappointments, sufferings, failures, wretchedness, with the law before us as a school-master, bring us to Christ. What does this signify, and what are we to do? It signifies that we are ready to give up trying to find satisfaction and happiness in the world, the flesh, and evil, and to turn from them, face about, and seek the true, real, spiritual life that Christ taught was within every man waiting recognition. All the events of his life were symbolic of the steps which the soul takes in finding its way to the true source and destiny. His conception, birth, baptism, temptation, crucifixion, resurrection, and ascension, point out the way every soul must pass to come into its inheritance, which is waiting for all who will prove their title and take possession.

Conception is the entrance of the soul into a knowledge of the truth, and birth is the being set free by the truth. Repentance is the soul's turning from error when it has heard the truth. Although Christ had no sin to turn from, and John knew it, Christ said, suffer it to be so, for thus we fulfill all righteousness, plainly indicating that this baptism, as all the events of his life, was symbolic of the steps the soul takes toward God.

The forty-day fast is the abstaining from fleshy and carnal mind-desires, or the soul's desires on the sense-plane, and the seeking of the spiritual. The soul gives up looking to the world and the flesh for any good; and when this state is arrived at, there comes the temptation, or test of such condition, and prepares the soul for work in the Father's vineyard, and for entire crucifixion. This is followed by resurrection to an entirely new life on the spiritual plane, and ascension to sit in the heavenly places, having open vision.

Then Christ has come to dominion within, ruling all the thoughts and acts of our lives: giving that peace which passeth understanding; and we walk no more after the flesh, but after the spirit, and come into all that St. Paul tells us about in the eight chapter of Romans.

We enjoy this inheritance undisturbed, by a constant denial of the power of the world, the flesh, and evil over us, or, in other words, by the constant application of the blood of Christ, which means the word of truth; and this word of truth is the spiritual man, who is one with God, and has dominion over all materiality.

We shall deal below with the underlying truths that must be understood before the soul can work out its own salvation. Every building that endures the flood and storm must be built on an immovable foundation, and such there is for every one who will build of material to correspond to the foundation. St. Paul says if we build with wood, hay, or stubble, it will be tried with the fire. Our foundation is God, is spiritual, and all the material put in must be spiritual, to make it worthy of the foundation, or endure the storms and fires. If we try to work in our

false beliefs, and carnal ways of building, we shall have wood, hay, and stubble that will not endure the spiritual test. The great desolation of hearts and homes, as manifested by crime, suicide, and general lawlessness, is a sure indication that mankind is building on a false foundation, and with destructible material, and that the trials of life bring this to manifestation.

The desire of the teacher of truth is to bring such a knowledge of the truth to his fellowman that he may build his house of such material, and on such foundation that it shall be eternal with God. The apostle said, other foundation can no man lay than what is laid, Christ Jesus.

Now we will try to make plain the "esoteric" meaning of "Christ, our foundation."

The first essential thing for us regarding the spiritual kingdom we are seeking, is to gain the largest ideas yet conceived of God, who is both the ruler and the kingdom ruled, paradoxical as this may seem. Ideas of God vary according to the intelligence, power of reasoning, and spiritual vision possessed by those who try to find Him out.

The highest conception yet revealed makes God a spiritual being, filling all space, without beginning or end, the substance of all things, the creator of all things. He is perfect in intelligence, love, wisdom and power. He is omniscient, omnipresent; not the smallest space but is occupied by Him. This is our idea of God.

Our conception of God in manifestation is gained through His works,—the universe. Here we find supreme intelligence, perfect law, order, wisdom, love, goodness, and power displayed.

In the dual nature of all living things of both vegetable and animal kingdom, we recognize the reflection of the dual nature of the Supreme,—the Father-Mother God. God as Father is spirit; God as Mother is substance, from which all things are created. God is the source of all life. God thought, and the result was the ideal universe. He willed, and it took form,—came to manifestation. Man-woman, the last and crowning work of creation, was made in the image of the Creator, and consequently epitomizes all creation.

God, the son, is the perfect spiritual image in which man is created. The Christ—that is the foundation and savior of mankind. The Christian church at the present time has fallen into the error of making the personal Christ, as manifest in Jesus, the Savior, and until we learn the difference between a person, and the spiritual being, it will be hard to understand the truth. James said, God accepts no man's person. The person is the mortal manifestation, or manifestation in the flesh. Then what is it He accepts? It is the spiritual man, and this spiritual man is always Christ, the man made in God's image at the beginning.

Jesus was the perfect manifestation in the flesh of this spiritual man, Christ. He was the first ripe fruit evolved from the race, in the flesh, and came to teach and prove that all could attain to the same condition. "Be ye perfect, as your Father in heaven is perfect," and "follow me," and many other like teachings prove this. Although we have not yet arrived at the time when any portion of the race has measured up to this, the time will come. When Christ said "I am the way, the truth, and the life," he said it of the spiritual man, and not the personal. He was that perfect spiritual man that is given to every soul that is born in the world, and this is the foundation that he taught us we must build upon, and which he

compared to a rock. In the historical Christ, the soul, or conscious mind, and the spirit became one, and his body was redeemed. He made the atonement for the race,—that is, he brought to light how it was accomplished in practical life. We must not make the mistake, and believe that because Jesus made the atonement that the rest of mankind need not to make it. It is all the more obligatory on us, now that we have been taught how to do it. This is the life and immortality he brought to light.

There is no other foundation upon which man can build than Christ, his own spiritual nature, made in God's image, that has been slain from the foundation of the world; which means that the spirit has not been recognized by materiality, or negation; consequently sin, sickness, and death have reigned, until Jesus Christ in *person* proved that spirit could subdue and rule over all these, *i. e.* sin, sickness, and death; and we, through the same spirit, can triumph over them.

How to do this is the object of these lessons. Let no one think we deny the Christ, we only restore him to his true place in every one's life. Taking the word for the spirit, is the error that is abroad in the world. It is a species of idolatry. The blood of Christ, literally speaking, can cleanse nothing, but when rightly understood, and applied as the word of truth, it can make the "foulest sinner clean." The application of this truth makes us free; it is the "washing of regeneration." It is telling us who we are, and what our birthright is, and how to claim it. This word of truth is the smooth stone of David that slew the giant, materiality. It is the stone which Nebuchadnezzar saw in his dream cut out of the mountains without hands, that it break in pieces the iron, the brass, the clay, the silver, and the gold. It is the stone which the builders of materiality set at naught, that is, the chief corner-stone; the head of the corner. It is the stone of stumbling to all who reject it.

But to continue with our definitions. Whatever is in manifestation is called matter, but the manifestation is not the real thing, only the shadow or representation of the real. Therefore, we say matter is not substance, only the manifestation of substance, the shadow cast by it. "God is the substance of existence. Existence is the manifestation of substance to our five senses, and all we learn through these five senses is of the shadow, and not the substance. Therefore, we say there is no life, intelligence, or substance in matter. All life, intelligence and substance is in mind, and all mind is of God. Now, do we not see that matter is not real, it only stands for the real, as the word stands for the thought, the thought being the real substance. Since this material world is only the phantom of the real, we see why it is so important to learn about this real or spiritual world. If this material world is unreal, then all that is the outcome of it to man is unreal; consequently sin, sickness, and death are not real, only appearances, or shadows. * * * *

This I know is a startling assertion to those who have lived and thought in the shadowy land all this time, but it is, nevertheless, probable. From what we have learned of God, we see that He is the omnipresent power of the universe, and being such, there can be no evil as a power. Another startling assertion to the unthinking. The world since it came into conscious existence has, among all races and people, with one accord, called the one power of the universe God, or Good. A conclusion which the human race are unanimous in, must be based on self-evident facts to be so patent that all should recognize the same truth. But while they have given recogni-

tion to this one great power of the universe, they have committed a solecism by giving power to another so-called force, evil.

The mystery of good and evil, and their relative power, has been the subject of enquiry in all ages. All scriptures have given the solution in mystical language that has only been comprehended by some highly illumined souls that had gained the mount of transfiguration; there, above the clouds and mists of materiality they saw the truth. The whole story is told and retold in various wordings in all scriptures; even the Greek mythology, the scripture of the enlightened pagan, tells the same truth. The whole universe, as apparent to man, we have just learned is the externalization of God's creation. This creation is spiritual; for if God is spirit, and He creates from himself, substance, His creation must be spiritual, but to give expression it must be externalized.

OCCIDENT.

[To be continued.]

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

(Continued from January Number.)

CHAPTER XIII.

A Call from Hodge.

THREE months had passed. The holidays were upon us, and Boston presented to the visitor its usual festivities and holiday attractions. Since the conversation with Mrs. Milveux last recorded, I had not seen her. I had purposely avoided her and Fantine, because of the confession and threat at St. Auburn. I believed that by acting thus I could save both myself and Fantine great unhappiness.

At times my longing to see the woman who was heaven and earth to me, almost caused me to so far forget myself as to call upon her, but then reason would assert her power, and bid me to wait for that solution which I doubted not would come.

Mrs. Milveux's threat produced a lasting effect. I realized that her nature was a peculiar one, and that she would hesitate at nothing to gain her end.

Yes, I could wait, for I did not doubt that Fantine loved me, nor that she would sometime be mine.

Although still greatly interested in occult subjects, yet, since my return to the city, I had seemed to make little or no development in the desired direction. This I attributed to my business and social connections, and I determined to sever both, and pass the remainder of the winter at my country home. I was sitting in my bachelor apartments meditating upon this point, when I was overwhelmed with surprise by receiving a call from Hodge, whom I had not seen since the memorable leave-taking at St. Auburn.

"We are not as much to each other as we were once, Frank," said my friend sadly, after we had exchanged greetings.

"But my dear fellow," I replied, "we are men now, and have other duties and other demands upon our time. You do not question the genuineness of my friendship, do you?"

"Certainly not, but I like to see my friends, and enjoy their association,

— while *you*, well, I sometimes think you self-sufficient, caring little whether or not you possess a friend or acquaintance.”

I smiled and made no reply, thinking how imperfectly he understood me.

“Our mutual friends are about to leave the city,” Hodge continued after a short pause. “Fantine is not as strong as usual this winter, and Mrs. Milveux proposes to take her to my aunt’s in Woodlawn. I received a letter from Mrs. Milveux two weeks since, informing me of her niece’s condition, and, having made the necessary arrangements, am now on my way to inform them that all is in readiness. They will doubtless leave to-morrow, and I will go with them, but not to stay, as my business will not permit my absence. I shall return to New York by Saturday.”

“Shall you not stay even through the holidays with your betrothed?” I said, with the purpose in view of ascertaining his feelings toward Fantine.

“Don’t speak of Miss Darcet in that way Frank,” he said gloomily; “for, although the engagement is not broken, yet we both know that we shall never marry.” Then, after a pause, “no one except Mrs. Milveux *expects* us to marry.”

The last words Mrs. Milveux had spoken to me sounded in my ears; “to your friend she will be married, or I will kill her with my own hand!”

We sat there in silence for several minutes. “Hodge,” I said at last, “you mystify me. If you do not care for Fantine, why do you allow the engagement to continue?”

“Because,” he replied, almost beneath his breath, and with pale, set lips; “I love a woman whom I have no right to love, for she is another’s. If the world know that I am engaged to Miss Darcet, my interest in the other will not be suspected. I excuse my conduct toward Miss Darcet upon the ground that she fully understands that we are not to marry, and, further than this, she cares nothing for me, and allows the engagement to continue to please her eccentric aunt.”

“Hodge,” I said severely, “you are treading upon exceedingly dangerous ground. This is doubtless the secret which you attempted to tell me sometime since. I do not care to know the object of your love, but am surprised that the passion is still owned, after three months. She surely is a most extraordinary woman. to be able to claim *your* attention so long!”

“Joking aside Frank,” he replied, “the matter is too serious to be thus lightly handled. You will know all sometime. But I must leave you. Will you not call to-night? We would all be glad to see you. You’ve probably been there too often since your return to need to be told the place. Good-by.” And with a knowing smile at this parting, but thoroughly misdirected shaft, he was gone.

Had he given me the number, I might possibly have decided to spend the evening at Mrs. Milveux’s, but, not having been honored by that lady with the location of her Chester Park house, I had never even taken the trouble to find out for myself, therefore I could not very well comply with Hodge’s facetious, but sincere invitation.

CHAPTER XIV.

Woodlawn.

A few days later I received the following note :

WOODLAWN, DEC. 20,——

Dear Mr. Lang :—

I am much surprised to learn, through Mr. Hodge, that all the season you have been in town, and have not once called upon us. What do you mean by such conduct? To partially atone for this great neglect I *insist* upon your coming to Woodlawn to spend the holidays with us. Fantine is pining for *someone's* society, and by coming *at once* you will doubtless do her, and all of us, a lasting service. This is a grand old place, — a veritable 'castle in Spain.' You will fall in love with it and wish never to leave it.

Sincerely yours,
MRS. MILVEUX."

I doubt not that a stronger brain than mine would have experienced the same indescribable, dazed sensation which this remarkable letter produced upon me.

Could it be that this strange woman had overcome her disappointment, and consequent desire for revenge? I could hardly believe it and yet the letter was so apparently candid and cordial in its construction that I resolved at once to accept the invitation, and my preparations for leaving the city were soon completed.

Saturday night found me at the little station where a carriage was in waiting to take me to Woodlawn.

An old-fashioned mansion, set upon a slight rise, and surrounded by stately trees and acres of lawn! Surely Mrs. Milveux's description was not over-drawn in the least.

A "castle in Spain" it really seemed, as I stood there within the gate, and gazed spell-bound at the lovely scene, flooded with bright moonlight, with the sea beating against the rocks near by, and the surf rolling in with a ceaseless roar on the beach a mile to the south.

The evening was mild; there was no snow, and it was more like September than "bleak December." I seemed powerless to leave the spot. There was a fascination about the beautiful scene which I could not overcome.

Reader, did you ever experience a sensation of such perfect rest and contentment, such satisfaction with your surroundings, that you felt at peace with all the world, and cared only *to be left alone*, that your joy might go uninterruptedly on? It seemed to me there that I had reached home at last, and I wished from the depths of my soul, that I need never leave the lovely spot.

I was suddenly aroused from my reverie by becoming conscious of another's presence. A man approached me, coming from the direction of the house. The Reader may judge of my surprise when I recognized the familiar face and form of Captain Faunce.

"Frank," he began, as if resuming a conversation recently interrupted, and taking no notice of my attempts to welcome him, — "Frank, this place will be your home for many years. Here you will rest secure from the world of men whose contact with you has become a detriment rather than a help. Here you will be free to develop those ideas and principles which are to be of such vast service to mankind. You have bravely passed the temptations and struggles, disappointments and heart-aches of the past, and have emerged from the darkness tempered, but not embittered. Now you are entitled to the peace and contentment which will soon be yours.

"In this grand old place you will marry Fantine, and while you shall inhabit human form, I will often be with you, and my blessing shall constantly be given you both. But there are still some very important scenes to be enacted in our drama, and the *denouement* is not yet come."

He paused, and for the first time I noticed that his face wore the same expression, and that his general manner was the same as at St. Auburn, on that never-to-be-forgotten evening when we strolled together at the lake-side.

A thrill, affecting my whole being, came over me, as I realized that the form before me was not the Captain Faunce with whom I had familiarly associated in the past. Something akin to fear took possession of me, for the moment, but I speedily conquered the feeling, as I realized that the Captain was painfully conscious of my condition of mind. "My dear brother," I presently said, "your words give me great happiness. This Spot seems a veritable Garden of Eden to me, and if, as you say, I am soon to have Fantine, nothing will be wanting to make my lot the happiest among men. But why is it that you are now so willing that I should marry Fantine, when once you warned me against her?" "I did not know then," he replied, "that Fantine was my daughter. She frequently sought me unconsciously in those days, and, totally misunderstanding her, I warned both Hodge and yourself to beware of her. Only when I became sufficiently sensitive to receive intelligible impressions from Finette, did I begin to know the true state of affairs. Now all is plain, and the end of our trials are quite near. Mrs. Milveux contemplates something desperate but you have only to keep a desire for *justice* uppermost, and I promise you that all will be well."

"I fear nothing, Captain," I replied, "and doubt not that it will be as you say."

"I can stay no longer," he said, "and will bid you adieu until the eve of your wedding; *then* I have questions of great import to discuss, and *no ears but yours may hear.*"

For a moment I saw him, and then he seemed to move along the walk past me, and was gone. I mentally chided myself for failing to watch more closely the process of disappearance, but the opportunity was now lost.

I glanced at my watch, thinking the hour too late to present myself at the house: what was my surprise to learn that only ten minutes had passed since my entrance to the grounds! Mrs. Milveux, Hodge and Fantine, were awaiting me. Mrs. Milveux seemed as affable and lively as during the days at St. Auburn, and it was difficult for me to believe that she still harbored feelings of resentment, her greetings were so cordial, and her whole manner so apparently sincere.

Fantine did not speak, but the touch of her hand, and the look from those wonderful eyes conveyed to me the same feelings of peace and satisfaction that I had experienced with her at the castle in my dream. But she was so changed! My heart throbbed in pity for my loved one, as I realized the great amount of suffering which she had silently borne since her return to the city.

"Now Mr. Lang don't make yourself miserable by contemplating Fantine's condition," Mrs. Milveux remarked in jovial tone: "verily," she proceeded, with a mischievous look in Hodge's direction, "you manifested more distress in that one look, than all her other friends have shown this

winter." Then, adroitly dropping the subject, she continued ; " I shall insist upon your furnishing no end of amusement for us. This is a horribly gloomy place, (begging Mr. Hodge's pardon ; for his kind hospitality is thoroughly appreciated) but luckily the weather is mild, and we may stroll about and enjoy the outdoor attractions for the present at least. " Don't you think Mr. Hodge extremely rude to leave us so soon ? He proposes to go back to New York, to-morrow night."

" Can you not possibly arrange your affairs in some way, so that you may remain ? " I asked my friend.

" No," he replied, with more firmness than he usually manifested, " I must be at my office Monday noon without fail." This somewhat puzzled me, for I had never yet known him to sacrifice an hour's pleasure on account of business.

" As soon as I learned that we were coming here I wrote Mrs. Sayles (she that was Miss Ovriss, you remember, Mr. Lang ;) and invited her to spend the holidays with us. A letter just received from her accepts my invitation, but regretfully states that Mr. Sayles cannot come. Doubtless he too is overwhelmed with business cares."

Hodge started very perceptibly, and his face took on a most peculiar expression. " You did not tell me of this, or I would not have insisted upon returning," he said quickly. " It would be extremely awkward, to say the least, for Mr. Lang to be left to entertain a houseful of ladies. " Of course I will not allow such a state of affairs, and will telegraph to my firm at once that I shall not return till after the holidays."

" But that urgent business matter to which only *you* could attend ? " queried Mrs. Milveux in a sarcastic tone.

" I can arrange it by telegraph and letter," said Hodge quietly.

Thus the matter was dropped, but I was confident that I was possessed of my friend's secret (?) which he once commenced to tell me. I also felt sure Mrs. Milveux knew it also.

[To be continued.]

LIGHT IN THE DARK.

MY New Year's eve was streaked with grey,
The night was soaked in gloom ;
I walked a solitary man
Within my darkling room.

No ray of light to cheer me then,
No fire to keep me warm ;
And in my soul 'twas even so, —
Nothing but dark and storm.

Truth seemed a myth, true love a jest,
And God looked far away :
To trust and love an unseen King
Was much like childish play.

Nay, even more. Could I but feel
HE *was*, though far from me,
I could believe, through lives to come,
In truth and love to be.

famous symphony known as "Haydn's Farewell" in which one instrument after another becomes mute, and each musician, as soon as he has ceased to play, puts out his light, rolls up his music, and departs with his instrument. You all know of the circumstances that called forth this composition, and of the wonderful effect it produced; but perhaps you have never fully realized what it is to actually *live* such an experience with the original himself; but it is a fact that it can be done, and *such* moments are not to be described by human tongue.

Those who are possessed of high mental culture and deep emotions, are the only ones who can truly appreciate the art of Beethoven, for they alone can *live* it with him; they alone can enter his sad, inviolable solitude in which he produced his new symphonies, his sublime overtures, his quintets and quartets, so full of profound conceptions and mysterious revelations. Shut out, in a large measure, from the ordinary pleasures of life, he retired into the world of his own imagination, and brought forth from its deep resources those treasures of harmony that are now ranked among the works of art which cannot die. "His works transcend all common laws and forms and belong to the highest sphere of art." But these new forms and original creations which display Beethoven's majestic powers in music, were only gradually developed; his powers increased with the development of the mental and spiritual natures.

Before I lay aside this thought of "living the experiences of others," I must call your attention to Liszt, and we will live with him, through *two most sublime* experiences. It is after he has become an old man, — I give this as it is written by Albert Morris Bagby. — "One day Franklin B — bought Chopin's Etude in b flat. The master had just arisen from a refreshing nap, and was in a mood for playing. He smiled benignly as he glanced at the piece, and said, 'I play that well myself,' and proceeded to prove his assertion playing throughout pianissimo; the gently undulating accompaniment resembled the faint sighing of the breeze though the trees in the still of evening, while, as if borne on the wind, there arose softly, yet clearly and distinctly, a wonderful melody. A superhuman spell seemed to hold the listeners, as the music died away. The fingers that had wrought such magic lingered a moment on the keys, and then the master rose slowly from the stool and said, in barely audible accents, "Now you may play, Franklin B.—'No master,' said one with tears in his eyes, and his voice sounded strangely harsh and real, 'let us *live* in the recollection of this.'— On another occasion, it was many years ago, Johanna Wagner, then in her prime, had sung "Orpheus" with great success at the Opera here in Vienna, and Master had directed. After the performance she invited Master and myself, with three or four others, to sup with her at her lodgings. When the repast was finished, Master requested Johanna to sing. 'Very well,' said she, 'if Master will accompany me.' She chose the 'Erl King' by Lœwe— and sang it well— as only Johanna could. When she was through, Master continued playing, as though inspired, extemporizing on the theme of the song. Johanna stood motionless at his side, spell-bound, like the rest of us. As the last notes died away, Johanna burst into tears, threw her arms about Master's neck and sobbed out, 'O, dear Master, I will never again sing that song! Nothing shall mar the recollection of this evening.'" Such experiences as these, I consider *heaven upon earth*, for here is where heaven begins, and it is for this Christ taught us to pray. "Thy kingdom come upon earth," and

he whose nature is not sufficiently refined to appreciate the *fullness* of the *grandeur* of such sublimity, will never fully taste of heaven now, or in the great eternity. And this refinement comes only through fire—the fire of chastisement that purges out all dross, leaving nothing but the pure element of spirituality. *These characters* were refined through blindness, deafness, misunderstandings, and poverty, yet, would they have exchanged their lot with those of any others? I tell you, NO. Rather would they *welcome* these *seeming* evils, knowing that through the same would be worked out, both for themselves and the world, the highest and most lasting benefits.

These men *were* men, in the truest sense of the word. They had all been refined through suffering. An individual who has numbered the *years* of three score and ten, unless he has had the corresponding experience, is not a man—he knows nothing—can bear nothing; is merely an infant.

“He liveth *long* who liveth well,
All else is life but flung away.
He liveth longest who can tell,
Of true things, truly done each day.”

He lives the truest life who does his *duty truly*, and does not shirk the *suffering* it so often brings. And we must bear our burdens alone; Christ was alone in the garden of Gethsemane; he trod the wine-press alone, he drank the bitter cup to the very dregs—but what then? He ascended unto heaven, and sitteth on the right hand of God the Father Almighty. And shall not *we* fight the *good* fight, and keep the faith, that *we too* may wear the crown of righteousness? Behold! the reward that remaineth to him that overcometh, for he shall have eternal life, and he, and he alone, shall be permitted to listen to the music of the spheres.

Mrs. J. W. PAGE.

FLESH AND SPIRIT.

DAWN in the East! Deep night in the low vales,
Where wander shades who stumble in the gloom,
And shudder at the ghostly river's flow,
Which, sighing, ever whispers of the tomb.
Downcast their faces while they moan and pray,
Blind to the glory of the rising day.

Dawn in the East! Lo, the dim mountain peaks
Glisten with light supernal! They who climb
Catch the soft radiance on their faces worn,
And welcome with glad shouts the morn's fresh prime:
Up the lone heights, still toiling, far away,
They vanish in the fires of perfect day.

LUCY L. STOUT.

LOWELL says, “Conscience, that good taste of the soul, as good taste is the conscience of the mind.” There is food for thought here. One's “taste,” whether of the mind or soul, will vary just as his knowledge varies. After all what is taste but a choosing,—a process of discrimination? Who can properly discriminate regarding things whereof his conceptual knowledge is either erroneous or inefficient?
(Ed.)

PRELIMINARY INSTRUCTIONS

FOR COLLECTING DATA UPON WHICH PUPIL-GROUPING DEPENDS.

(Continued.)

THE following is a part of the instructions issued in circular form. It was originally intended to confine these instructions to the circular, but this outgrew its limits, and so, when it had reached a volume of thirty pages, it was deemed necessary to publish the concluding portions thereof in this number of THE ESOTERIC. It may be well to state here that a sufficient number of circulars has been sent to the Leader of each Branch to enable him to distribute two to each of his members. Should anyone (whether or not a member of a Branch) desire further copies, they may be had, while the edition lasts, at fifteen cents per copy. We trust that all interested will hasten to found their Branches so that they may start with the rest in the primary drill. Address Chas. H. Mackay, President Esoteric Publishing Company, if you desire to organize a Branch.

Do you understand that the preliminary work enables your abilities, capacities, and latent powers to be *classified*; and that in accordance with such classification your instructions will be rendered, and your work outlined? Do you know how important it is that the questions should be answered and the experiments *carefully* made? for upon these data will your physical, mental, moral and social dangers and weaknesses be diagnosed, and the way of treatment pointed out. The farmer could not sow seed in the proper time and place, if he did not know the character of the plant produced by the different seeds; and we cannot allot to each pupil his proper studies, methods and times, until we know his abilities, diseases, and powers. Do you properly value the concepts derived from the seven steps? They will serve as the basis of the most difficult of all mental and moral training, and the beginning of new powers of the mind and soul. Take any one of the seven, and, as an example of tangible importance, we will allude to the Increase of Visual Power; leaving out of consideration the effect of this practice upon brain-growth and moral feelings, we will consider it merely as an expedient. One man, after one month's practice, could count eighteen stars in the Pleiades, where before he could only see eight. The whole heavens assumed to him another look, and the vacant spaces became populous with stars. Another man could read the letters upon a sign-board at a distance of forty yards: and after several months practice he was able to read that same print at a distance of two hundred yards! Common objects acquired a new look, and he saw minute differences in common objects whose characteristics were before hidden from his vision. He could see markings, striæ, colors, and spots upon objects which to others looked devoid of all such characteristics, and by the aid of this increased power, he acquired accurate conceptual contacts with the Infinite All. His brain-growths were, therefore, extensive and normal. He saw beauties and dangers where others could not discern them. Present to him any object in nature and he will point out scores of things which the average eye cannot see. You have seen the *camera lucida* and the *camera obscura* — instruments for throwing, by means of lenses, reflectors and prisms, the picture of an object or landscape upon a piece of paper, thus enabling one who is not an artist to make a sketch of the view. Such instruments are expensive, and cannot readily be carried with one. I know several persons who, with but little instruction, can project an image upon a piece of paper and make a sketch of it, *either diminished or enlarged*, and use no instruments whatever,—

they do it with the unaided eye. Think of having a *camera lucida* and *obscura* with you all the time! Think of having the personal power thus increased, and of the brain-growth resulting! As an aid to artistic and moral development this power is invaluable. I know a person who can magnify, with his unaided vision, any microscopic object one hundred times (10 diameters); — is this not of greatest value to any naturalist? But these are the least of the rewards coming from the acquisition of this power. Remember that under the head of Increased Visual Power these are three experiments, viz.; telescopic sight, microscopic sight, and image projection; and these are only three of the sixty stages of growth in the *same line*; and the *entire culture* is new to the world! This is not mere assertion, but fact. Then think of the like culture applied to the hearing, to the touching, smelling, tacting, tasting, inducting, etc.; will not these extended sense powers enlarge the domain of concepts, and make those we have more accurate? And will not these concepts give us more brain-growth, and then more power of mind? And will there not come greater moral power and finer feelings and sensibilities; and will not this attainment form the true basis of the higher cultures? Can you properly verify facts until you have reached, not only the higher powers of the senses, but have developed into working activity those latent powers within yourself? And would it be safe to entrust to you a knowledge of the *occult forces* while your natural powers were so imperfectly developed? In collecting the sum of human knowledge you will need greater powers than have been needed by mankind in past ages; and in verifying facts you will need skill, and other sense-powers hitherto unknown to the human race; and in accordance with the needs of so great a work, there has been given to its Leaders the needed new knowledge and skill, and to every honest collector and verifier of knowledge, even in the *smaller departments*, there will be taught the needed power, and the new abilities. Would this work have had vouchsafed to its care so vast a charge of new knowledges if it were not in accordance with the purposes of the All? If you desire to accomplish your own highest development, and to aid humanity as it has never been aided before, then you will bury all prejudices, and commence at once to gain the new concepts, and develop the new powers; and collect immediately, with the assistance of pupils, the sum of facts relating to your favorite subject from the books and objects and minds within your reach. If you desire to be one of the teachers of the new laws, and to be one of the pioneers in this great cyclic movement, then it will be necessary to make a complete mastery of *one line* of knowledge, and to collect the facts under that class of knowledges, and classify these facts, and to *understand* them.

This classification will constitute your archives. Then you will verify these facts. This will bring into play the new sense-powers, the new senses, the occult training, and the higher forces. These things you can learn nowhere in the world save in the Nuclei, or in the central Organization of which these Nuclei are units and dependencies. Then you will be taught the great illumination in all its stages, and the higher powers according to capacity. Then you will learn the science of teaching, and this requires moral powers and feelings and tastes of a high order, and this will be brought about by definite trainings requiring not only familiarity with the phenomena of the seven steps, but various other phenomena of a like kind. Teleferism alone requires mastery of several hun-

dred distinct classes of facts, and a training, which in wonder and use, surpasses everything the world has seen. The Nuclei do not approve of philosophies, creeds, systems, dogmas and ceremonies and practices of various isms, except in so far as they *accord with ascertained facts*; and the Nucleus approves of no book, or magazine, or pamphlet, not bearing the "markings of errors" of the Nucleus Teachers. A philosophy is a composite photograph of our concepts, and the outlines and shadings of this picture will vary with the extension and rectification of these concepts; and every higher growth will require a re-arrangement of our theories, and a different interpretation of natural phenomena — *theories change*, but *facts remain forever the same*. Our concepts may vary with our sense and mind-development, but the related forces and phenomena from which concepts are derived are unvarying. Our concepts are our guides, they *dominate the will* and the entire personality and individuality. Feelings add to the intensity and motivity of concepts. To realize how true this is, consider the case of a person born destitute of senses. He could not feel; and hunger, thirst, pleasure and pain would be unknown to him. He could not see, hear, touch, tact, induct, smell, or taste; and consequently would never develop consciousness. All things would to him be alike — there would be no differences to him in things; he could not even arrive at the conception of self and not-self, (ego and non-ego). The mind would be a blank. Until a sense-impression has been recorded (you will learn sometime upon what) there can be no consciousness. All subsequent mental growth consists primarily in the detection of likenesses and differences in sense-impressions upon the consciousness. If these sense-impressions are wrong, the concepts will be wrong, and all secondary concepts will be wrong; and ideas, based upon the only things upon which they *can be based*, namely *concepts*, will *also be wrong*; and the judgment will therefore be misled. The will acts in accord with knowledge, and impulse, and reason. The highest motive dominates. If that motive be based upon a supposed fact, the result will be misguided conduct; and our ignorance of what is really a fact, and what is not, does in no manner *excuse us* from the *effects* of a *mistake*. Have you wrong concepts in your mind? Or have you imperfect concepts in your mind? I fear you have so many that you will be temporarily discouraged when you find out *how many*. But no matter how *few* you have that are wrong, they will mislead your judgment and misdirect the will. Facts (concepts) strengthen the will: but supposed facts do the same, and, therefore, lead it in the *wrong direction*. "O, if I had but known that, I should have acted differently!" we hear every day from the best people of the world. That is, a wrong or an imperfect concept, misled them. Perhaps the lack of a concept upon that subject is what caused them to act wrongly. In either case the *result* is the same. You may think that you should sleep with the head to the north; or that you should not do so; or you may be ignorant of the fact that it makes any difference; in either case if you are in the electro-negative (static) period of your life, and are in a locality of local positive potential, and have the right dermas and brachas, and if you sleep with your head to the north you will fail to sleep perfectly, no matter whether you know the laws of the matter correctly, incorrectly, or not at all. But if you do know the facts from actual concepts then you will hardly make a mistake in the matter of position in recumbency — a matter which varies with every individual, and with every locality, and with the times, the seasons, and the years.

DO YOU UNDERSTAND that the Nucleus-Work commences after you have been classified, and after you have made the "seven-step" experiments? And that your classification, and not the town you live in, or the time of your application, will control your Nucleus alliance? Do you comprehend the full import of what it means to master one science by conceptual experience? We do not require a *whole* science,—any minor department will do as well; but you must master that department by conceptual experience; and not from lectures, books, and by hearing some one tell about it. These things are necessary aids, but you must see the things yourself before you can attain to illumination, or progress beyond the Nucleus-Work. To master such a science will give you its own reward in mental growth and practical knowledge. Brougham said, "Know everything about something, and something about everything." The Nucleus-Work requires that you know everything about yourself, and something about everything else. Self cannot be even faintly understood until you know something about everything else except self. Now the sum of ascertained knowledge about nature, and phenomena in general, is so vast, and covers so many sciences, that it seems an impossible task that any one person should ever attempt even an outline idea of human knowledge. But the new method of teaching makes this possible. If you learn one department thoroughly, then you can learn as much about all other departments in less time than it took you to learn the first single science. Do you believe this assertion? You should not believe it until you know it to be a fact; for if you were to believe things upon such weak testimony, and especially upon the testimony of another, you would not be capable as a teacher. When you have some of the concepts and experience upon which this assertion is based, then you cannot help but believe it. You do not believe that the eyes can project an image of a picture upon a piece of paper, and that that image will be enlarged, and that you can sketch it by tracing the outlines; but when once you have done it then you will believe it with all your might, mind and strength; and when you talk of it to any one there will be in your very tones and gestures, and more especially in your very moods, mentally transferred to your listener, that which will inspire confidence. When once you have actually handled these new forces, and seen the objects and phenomena of the new knowledges, then you will have a zeal, and a will, incapable of defeat. Teach only that which you have seen and know to be true, and which you understand, and you will have no arguments to trouble you. You must know the chemistry of animals and plants, before you can know the chemistry of the human species; and you must know human organic, histological, therapeutical, pathological, and general chemistry before you can understand the chemistry of yourself. Do you know yourself until you know the chemistry of yourself? The same is true of anatomy, physiology, pathology, hygiene, morphology, ontogeny, etc.,—you must know these sciences as a whole, before you can understand their application to yourself. You must understand your own mind; and this requires that you know the general physics, etc., of nervous growth, structure and function in all animals. You must understand the forces (and their laws) that are concerned in destroying or maintaining the human body; you must understand sound, sonity, sonism, before you can understand hearing, etc.; you must understand sonothermity, sonotherm, sonothermism, before you can understand the new body and mind-powers, or organic growth; you must understand thermism, radenergy and chemism, before

you can understand the phenomena and powers of seeing, tasting, smelling, digestion, thought; you must understand atomolity, transferism, sambudhism; and the lower forces of electricity, inductism and magnetism, before you can comprehend thought, reason, concepts, consciousness, ideation etc.; you must understand psychity, teleferism and psychism before you can comprehend the "soul and spiritual" powers; you must know the special sciences relating to other beings; and until these various forces, which are directly concerned in producing and maintaining human growth and function, are understood, how can you understand yourself? Can you understand yourself until you know all about cell-growth? Can you understand cell-growth until you understand mineralogy, botany, geology, astronomy, crystallography, etc.? But, you say, no one can ever learn these things unless they live a thousand years. It may be possible to do both, but it is certainly possible to acquire a working and conceptual familiarity with all these sciences, and to understand, from conceptual experience, the sum of human knowledge. How? By first selecting the proper subject, then mastering it conceptually. This requires that you and your pupils select and collect from all the books and minds in your vicinity, all the facts relating to the subject you have selected. How can you learn the sum of knowledge upon that subject until you have it before you? The collection will require that you know, as you proceed, what is known already. The collection will be of value to the world and especially to yourself — it will classify and record what you know upon the subject. When you have *finished* it you will be told what *further* to do. You will then have conceptual knowledge of one department of the Infinite All. You will then attain, according to instructions, to conceptual knowledge of all departments of the Infinite All. You see that if there were one department omitted there would be a place in your brain vacant. The structures representing that department of knowledge would be absent. There would be a corresponding absence in your moral growth, artistic conceptions, spiritual power. There would be one department of the All absent in your make-up; one source of power and growth unknown to you, — one province of being in which your conceptual contact with the universal sensorium would be wanting. Now my Friends and Workers, heed my advice, and ponder on your opportunity. Having mastered, according to the method of archives and conceptual classification, one department of knowledge which you most like and most need; and having taken the corresponding culture of the moral nature; and having reached illumination; you will then have offered unto you the colossal possibility of mastering all other departments of human knowledge more perfectly and in *less time* than the first department required. The method is new. It was given by the same power that gave the laws and methods of the Nucleus-Work. It involves a gift to humanity as valuable as fire was to the primitive races. It precedes a gift as valuable as speech was to early man. Steam and electricity are of less importance to the human race than the power which places knowledge, and the results of wisdom and experience, within the reach of men and women according to their concept-structures. The Concept-Transference and Speech will do to dream about; but the former is too practical to require the help of the imagination in picturing its possibilities. The latter is the sacred speech of the new era, of which the Nuclei are at present lisping merely the baby talk; the speech whose sentences are *mathematical formulæ*; whose word relations are *guides to truth*; and whose

vocabulary is a *classification of knowledge*; and which to master, is to master all science. Suppose you desired to look up the subject of mental diseases, or take some simpler subject, like optics. You desire to read over what is known upon the subject. Where would you find it? With considerable time and difficulty you might collect from numerous libraries and private collections several hundred works upon mathematics, physics, mechanics, astronomy, ophthalmology, microscopy, and optics; and from these books you could collect the greater part of what is known. Every fact in these several hundred books could be recorded in *one small volume*. That volume would have aided you very much if you could have secured it instead of the several hundred; and it would have taken you much less time to read it. But that would not yet give you the sum of optical knowledge; there would be thousands of volumes in various libraries each containing several facts not to be found in your collection. When you had collected from all books the facts, and recorded them, you would have a valuable collection; but until you have *verified* every record, it would still be an *unsafe guide*; and until you had collected from practical opticians what they know, not to be found in books, your record would be incomplete. But just think of it! The future student could from *one book* ascertain what is known upon that subject! He could secure at the small price of one book all that is known upon optics! He would not have to waste years in accomplishing it, and a fortune to purchase the books! The same must be, and is being done, with every subject of human knowledge. Will not this collection of archives be of incalculable value to the world? Will you not save time, and money, and labor; and will it not place knowledge so that all can attain to its results? Now, how is this great undertaking to be accomplished? It would require millions of dollars if people were *hired* to do it. It would require an army of people,— and educated and trained people at that! How can this colossus be builded? How can this intellectual pyramid be raised? I will tell you how it is being done. Great and good people, smitten with the love of knowledge and of good works, and animated with a desire to see the occult no longer hidden, and filled with a hope that the results of human thought shall not remain unguarded and unapplied; such people have formed Nuclei, mastered a subject, and collected facts relating to that subject with the unselfish purpose of aiding the world, and of learning the truth. The pupil who collects facts is mastering that subject which he most needs — he is learning that science which he likes most of all, and this is his reward; and thus it comes that the great collection is being made without great expense to any organization. The army of collectors are doing that which they ought to do anyhow — learning their own business well. They must master what they have in their archives as fast as the collection is made, or they cannot tell whether they strike new facts or not in the books which they are abstracting. In every point of view the collection of facts thus systemized rewards the pupil, the teacher, the Association, and the world, a thousand times over, and in a hundred ways. It opens the higher possibilities. It enables the work to be done thoroughly, for each worker only takes such a *portion* of a subject as he *can master*, and secures pupils to assist him. His archives when completed are transmitted to the head Organization, and are recorded as the work of the sender; and used in making up the complete Archives representing the sum of verified human knowledge and human arts.

All there is of evolution and development testifies to the necessity of mastering one complete line of knowledge, as a key to all knowledge and growth; and what is true of the individual is equally true of the human race. Every anatomical type, from a diatom to a Darwin, has its own curriculum of attainment; and the human race has its function and activities as widely diversified as that of human need and capacity: and nothing can be plainer than that there is for each one a proper sphere of use and development. It has not been possible for any one mind to master the sum of knowledge, or acquire equal skill in all departments of the arts and sciences; and the reason is conspicuous — they could by no possibility find out *what* constituted human knowledge, and they had no method of acquiring knowledge conceptually and systematically, and they knew not the laws of learning and teaching. There is henceforth for the human race a royal road to knowledge and skill; and a royal treasure-house of human experience; and an unimpeachable criterion of truth. And there is for each one a special and ascertainable sphere of world-work; and every impulse, longing, aspiration and hope of that individual, tends to drive him into that proper line of work; and every inheritance and anatomical trait, and every faculty, and even all the circumstances of life, tend to compel that person to adopt and pursue his proper sphere of work; and if he fails to do so, all there is of failure and dislike attests to his mistake. Every co-ordinated function of the mind and body, every taste, presentiment, and sympathy, tends to point out the right and the wrong way; and if we adopt the right way it will lead us by a straight course to the gates that are golden with possibility. The acquisition of concepts in related groups is effort in the *direction of least resistance*. I cannot transfer to your brain the concept-pictures of a new class of knowledges until the fundamental concepts in your brain and my brain are as nearly alike as personal inspection of the same objects can make them. You cannot develop all lines of knowledge at once; and one group of concepts develops its structure, and from that all lines converge and diverge; and when all knowledges possible to the present grade of growth have effected their structure in the brain, and their moral developments, and when these have united in artistic completeness; and the other powers have been correspondingly developed, then you will have reached the point where the *will* becomes your *opportunity*, and nature your field of action. In each cycle of Nucleus development, when one group of concepts has been finished, and their corresponding structures, skills, habits, morals, feelings, loves, and impulses have been attained, then their complete rounding out is accomplished by the union of the physical, mental, and moral results of that cycle of training; and whether we consider the concrete objects of the work accomplished in that stage, or the methods of expression, or the memory of truths, or the manner of walking, thinking, sitting, sleeping, eating, or whatever is accomplished or done in that line of nature, must, if it have harmonious completeness and symmetrical adaptation to uses, be *artistic*,—and in accordance with the highest artistic tastes belonging to that stage of growth. Beauty, therefore, becomes one of the signs whereby we know the stage of progress in any period of attainment. It becomes the guiding spirit of moral training and mental perfection; and by its systemization and development, according to the stage of group-growth in mind and body, and in correspondence with the degree of moral feeling, tastes, and artistic discernment belonging to any

stage, — will the artistic faculty be trained and cultured; and thus art comes into the world under new auspices as a religious duty, with a world-wide mission, and with an evangel of peace for restless and suffering humanity. To every stage of development there is a corresponding stage of art-taste, and likewise a corresponding culture which it is a duty to perform, and just as necessary as moral, mental, or physical culture. The artistic completion of any cycle leads to the next cycle of growth; and the more perfect concepts, and more carefully developed powers of this stage, will of course produce finer and more exalted moral natures and feelings; and consequently a higher series of tastes and artistic conceptions; and accordingly another definite course in the *artistic* will be necessary. Certain feelings, sympathies, moral approvals, and aversions, beauties and deformities will now be plain to you that were unnoticeable in the former cycle, and you will therefore require a different class of artistic culture. You will require, for instance, a higher class of music, different conceptions of physical form, different oratory, poetry, painting, decoration, drama, pantomime, gesture, civilities and manners, etc.; and these will, by repetition at proper times, be caused to call out these feelings, sentiments, exaltations, moral approvals, sympathies, etc., until they effect their growth in the brain. The art-training, and the objects of the art-culture will differ with the different stages of growth of the pupil. Some will stumblingly travel step by step through the path which leads to the "mission of the secret;" and others will be invited to ride in the royal chariot; but wherever your mission and work may fall, remember that there is no above and below, no inferior and superior, in the matter of world-work. The nerves, and the muscles, and the bones; the heart, and the brain, and the lungs; the eyes, and the ears, and the nose, must not compare ranks and castes; they are all necessary, and any one of them would be useless without the others. And so the artist, the chemist, the linguist, the mechanic, the poet, the painter, the astronomer, the teacher, the moralist, the occultist, the mathematician, — and so on with each specialty, must not feel either inferiority or superiority of rank; and if your position is most responsible, your failures will be most opprobrious.

This circular is addressed to all desiring to commence the Culture, whether friend or supposed enemy; whether in sympathy with, or prejudiced against the work; for the undertaking is too important and vast to be hidden from those who would help. Leaders and teachers alike, must, if they would enjoy the culture, comply with the conditions, and to this there is not in the world *one exception*. And no matter what may be your position before the people, you must progress by actual knowledge, feeling, taste, skill, and growth; and you must, if you be a lecturer or teacher, make the same pledge as is required of the humblest pupil — *you must send a written pledge not to teach hereafter anything not conceptually known to yourself to be true*: and you must confine your teaching entirely to your classified and collected concepts. To teach theories *as* theories may be permissible; but in doing so, you must not *present as facts* what you do not know to be true.

TEACHER OF THE NUCLEI.

How many are there who spend their entire energy in the race for sordid gain. They seem to forget that the last garment which the soul puts on is pocketless. They attain their goal of mammon, but at last Death comes, the Unseen stares them in the face, and the poor beggars die, like Alexander, with their hands thrust out of the shroud to show that they are *empty*. (Ed.)

THE COLLEGE MOVEMENT.

WE are authorized to say that the April Number of THE ESOTERIC will contain the *final announcement* of the donors to the Esoteric College Movement, having in view the establishment of a College wherein can be taught the knowledges and results of experience that are capable of experimental verification.

This announcement will be the *last opportunity* presented to the general Readers, and within a short time thereafter will be made the final report to those who have given assistance to the Movement. Very few are aware of the extent of the work at present being done, for, in conjunction with departmental work, there is taking place the selection and classification of people according to their capacities. As *no one* can be allowed to teach mere *theories and philosophies*, but only the results of *ascertained and demonstrable facts*, it became evident that a reliable and skilled people should be formed around a definite and certain line of cultures and knowledges, having definite and demonstrable results in view, before the *conditions and intentions* of the donations could be JUSTIFIED, for only those that were *doing* were to receive. *Events have guided matters more wisely than the most sanguine could have hoped.* The body of workers must know truth from their own experience and concepts; and, according to their natural capacities they must be classified; and according to their knowledge and growth must their trusts be regulated. Such a work demands unity of purpose and method, and must, therefore, be founded only upon what each one *personally knows* to be true. The opportunity is before you *the wise will see it; the foolish will pass it by*, but it is a greater opportunity than any movement, person or philosophy. Those who are now enjoying that opportunity have agreed never to teach anything they do not *know*, and cannot *conceptually show to be true*.

May the Infinite All prosper the good in this work.

REPRESENTATIVE OF VIDYA-NYAIIKA.

WHAT HAS THE ESOTERIC DONE FOR ITS PEOPLE?

WHILE many will readily answer to this query, "it has done much," as many have said; "I can never express the gratitude I feel for what THE ESOTERIC has done for me, neither can I realize the extent of what I have gained through its teachings." Another says, "when I look back to where I was when THE ESOTERIC teachings found me, I see how much I have gained; but when I look around and before me, I see how little I am, and how little I know."

* But I am persuaded that very few indeed grasp the scope of instrumental knowledge placed in their hands. We call it instrumental knowledge, because the laws governing our mind and life have been identified, and methods have been presented for using them as a mechanic would use his tools, so that if you apply them with the same diligence, unlimited power and knowledge can be obtained. Some may ask; "in what particular work of the Company's can they be found?"

In the nine lectures given before the Society Esoteric at its beginning we carefully, but very briefly, set before our people the work and methods of "the seven spirits of God, sent forth into all the earth" Rev. v. 6, 1, 4; iii, 1: Zach. iv, 10. As God's spirit always works by law, and as "God is the Creator of all things," therefore we named those lectures, "The Seven Creative Principles." These are in book form, and have largely sold to all interested in this work. In this work we traced the mental and physical conditions produced by each of these principles, so that you can readily identify them in yourself and others, and also in the physical world, and often stopped to explain how to control and use them for the accomplishment of your desires.

Then we gave the world, "Solar Biology," which will reveal to each person which of these seven spirits predominate in his own particular case, and in what form they find expression in himself and in all other persons. Last, but not least important, is "The Practical Instruction for Reaching the Highest Goal of Human Attainment," wherein we tried to more fully explain how to lay hold upon and control these laws, change their course, and utilize their unlimited powers,—unlimited because they are the laws and forces of God's boundless nature of which we are a part. But were these all comprehensive? Yes, and no! How can both be true? Yes, because it will introduce you — if carefully studied and applied, into all the secrets of nature, and give you command over all its governing laws, by increasing your brain and soul power;—by giving you strength, breadth and clearness, so that you will be enabled to know, do, and be in your own person, that which would be impossible without them.

No, for two reasons: first, because they are expressed in a way suitable for only one of two general classes of minds, and each of these two have many subdivisions.

† My peculiar mental characteristic is "nature," — to deal with general laws and principles from the cause side, *i. e.* next to the expression in physical and metaphysical nature. Among the many who read these things there is a great diversity of mental states, surrounding circumstances, organic qualities, and natural tendencies, in the class who would be most interested in the nature-side of knowledge.

* See Explanations and Exceptions, Part I, Page 390.

† See Explanations and Exceptions. Part 1.

There is another class, and perhaps the larger one, which cannot see anything in this kind of thought. Is it because they are not as fine, worthy, or capable as the other? No! it is because their sphere of use in the economy of the All Mind is on the experimental or scientific of a material first, and mental and spiritual second. From antiquity there have been known to exist two schools of philosophy; one reasoning from cause to effect; the other reasoning from effect to cause: and it is with great difficulty that the one class can understand the other. The same is true now with these two general classes. We have often heard debates where these two classes hotly contested for certain beliefs, when, in reality, they both believed the same thing, the only trouble being misunderstanding. We were very conscious of our inability to meet more than one of these classes, and, therefore, were reticent about beginning the work to which we were called by the High and Holy One, but, having been assured that there would come to us one at least who would take up the other side, and teach the other class, we went forward;—the rest you know. Many have read with great interest the writings of Vidya Nyaika.

This grand soul has begun a work which we have long wished to do but could not; I refer to the organization of Esoteric Branches all over the world, wherever the English language is spoken. These will be under the supervision of Vidya Nyaika and your humble servant. †

The extent and value of this work few can realize, but no intelligent person can read the work outlined in the January Esoteric without realizing that even IF nothing more were given, it is of itself of great value to every person seeking knowledge and increase of their capacities. But this is hardly the alphabet of the great language of heaven that will be spoken by the Esoteric students. The work which we have done is in teaching of methods that will increase your capacity to know and understand, and those things presented by one branch of the G. N. K. R. are the knowledges *a priori*. So you can readily see how necessary these two spheres of thought and action are to each other.

But some will ask, "what is the use to ME of uniting with these Branches? I can study at home!" Did you ever read an article in which you were greatly interested in the presence of another, and find to your surprise nothing of interest in it? and did you not find afterward that the one to whom you read it was oblivious to its real qualities? And have you not read something in which you saw but little interest to others, and been astonished to see so many ideas of value that you had never before observed? There are but few who have not noticed these things. Any number of persons united in one general line of thought will greatly help each other, to the extent that even you, who have read and re-read over and over all the teachings of THE ESOTERIC, will find, when these same thoughts are read in an Esoteric Society, you have perceived only a small portion of their real value to yourself; and the same will be true in all that is presented to you to work out by EKPHEBON.

We might devote many pages to the reasons for the strict attendance of each and every student at every meeting of the Society, but if you have confidence enough to try and work out that which is already given, you will have at least enough to commence with these Societies; and if you carefully

† See Explanations and Exceptions, Part II.

observe you will be convinced that you are obtaining many valuable results. There may be cases where persons will feel oppressed, benumbed, and exhausted after such meetings; if so, remember that those experiences are the expressions of the fact that you are, though silently perchance, helping others, and if you continue willing to help, even though you suffer somewhat thereby, that you will gain many fold through your sacrifice.

You will find that if you wisely try to interest in this work others who are capable of appreciating its value, it will help you more than anything you can do. It is an *absolute* law in divine economy that if you begin to *use* what knowledge you have, you will constantly discover what you lack, and will keep the desire and effort active to get it, and *ONLY* thereby can you grow. In my own experience, and that of many others, this law has been marvelously verified; as one expressed to me only yesterday it is an universal experience; a person who had been an active teacher in these higher phases of truth, and who had for some time been idle in that direction, although at the same time busily studying, said to me; "I begin to feel that I am losing ground; it seems as though I had lost all I ever knew."

Unless you *use* the knowledge you obtain, you lose consciousness that you have it, and, soon after you lose that, you actually lose the knowledge. Wisdom is the discreet *use* of knowledge. It is not the knowledge, but it is that inexpressible something that we often see in persons of limited knowledge, which enables them to meet and silence opponents with unanswerable arguments in few words, because the thought is so well organized that it compels conviction of truth. (See lecture on Order, "Seven Creative Principles.")

Wisdom and *knowledge* are the two great essentials to life-consciousness, and ability to do and be what we will and should be.

There is no method known on earth that will open a door for the attainment of those two in proper harmony, save this Society Work, wherein each member feels, — *this is my work*; it is my duty to do all in my power to teach others privately and publicly, and to aid and support this movement in every way possible. We say this because the work knows no bounds but TRUTH. We have met many persons who have spent their time in the collection of knowledge, and who have vast stores of it, but who were as incapable of using it as babes; therefore, in place of its increasing their capacity for *usefulness* and *happiness* — (for these words are synonymous in their effect, if not in meaning), it absolutely destroyed both. Wisdom and knowledge are counterparts; are like your two feet; — to walk the paths of life you must have both in equal proportion, otherwise you are lame, and in the effort to obtain the one, we use the other, and in the use of the other we obtain the goal.

Your fellow-servant,

H. E. Butler.

"You may stroke the lion into tameness," says Sir Thomas Blount, "but you shall sooner hew him to pieces than beat him into a chain." As it is with the king of beasts, so is it with the royalty of mankind, they cannot be *terrified* into acceptance of anything contrary to their reason, or their conceptual knowledge of facts. To such grand souls the "believe or be damned" of Calvinism is disreputable and meaningless jargon. As if belief were a matter of the will! (*Ed.*)

EXCEPTIONS AND EXPLANATIONS

ELICITED BY THE PRECEDING ARTICLE AND OTHER MISUNDER-
STANDINGS.

By The Teacher of The Nuclei.

FEARING further misconceptions regarding the Branches, and more especially regarding the Nucleus-Work and Culture ; and at the same time answering questions of correspondents, it is thought necessary thus to explain. The President of the Esoteric Publishing Company, and the Editor of THE ESOTERIC, having obtained some familiarity with the new knowledges and methods of mental and moral training, and having seen the applicability of a scientific course in the "occult," were desirous of reviving the interests of the people, and of placing before them an accurate and definite kind of training, unmixed with guesses and theories,—hoping to lead them into the great work of the Nuclei, and to prepare them, upon the basis of actual knowledge capable of demonstration, for work among the people of the world. They saw that those who had the Nuclei in charge were in possession of a vast store of knowledges hitherto unknown to the world, and that to them the occult was no longer hidden, and that they were giving, to select Nuclei, trainings that produced brain-growth, soul-growth, and a corresponding development of all human powers ; and they were anxious to offer a course of this kind to the people, subject to the *conditions required*. They obtained from the Teacher of The Nuclei the promise to prepare for them, and superintend, such a course in the new method of learning, and growing, and doing. Accordingly, C. H. Mackay organized Branches promising the members thereof a course of instruction of a scientific character in the moral and mental and occult, having in view the development of the body and soul, and of all human capacities according to the definite and demonstrable knowledges of the Central Organization giving the Course. They were captivated with the idea of doing good unselfishly, and with the opportunity of learning nature's mysteries upon the basis of their own concepts. They responded with an interest that was remarkable, and are already making the experimental tests in the first steps of a course, which is *the only one ever known* placing real occult knowledge upon a *definite experimental and inductive basis* ; and which leads to powers hitherto unknown to the human race. C. H. Mackay has sole charge of the management of the Branches, and has full power to accept or reject local memberships ; and M. L. Severy has been given full charge of the Nucleus-Work and Culture, having been appointed by the Teacher of The Nuclei to represent him in the work, the Course being furnished by the Teacher ; and all questions regarding the practical details of the Work and Culture are to be addressed to M. L. SEVERY, and are under his charge, he having full power to accept or reject Members or Branches, according to the diagnoses and classifications of the Teacher of The Nuclei.

A Branch is not a member of the Work and Culture, — some or all of its *members* may be. Whether or not these members are accepted for the Nucleus-Work depends upon their truthfulness, fidelity, willingness to work and study, sincerity, and abilities of the heart and brain. A member of the Nucleus is *no longer* a member of the Branch, the latter being a *stepping-stone*. Those who *cannot*, or desire not to enter the Nucleus, belong

to another class, to whom we may *sometime* have a message. The Nucleus-Work and Culture has been quietly going on for over fifteen years, and over a thousand are in existence, — the one forming among the Branches being numbered even 1000. Each local body of students *does not constitute a Nucleus*, and the majority will belong to the Nucleus No. 1000, no matter where they live, or from what Branch they were selected. The Nucleus allegiance is a matter of your classification, and mind-abilities, and soul-powers. There are a few that will belong to Nuclei long ago organized, and for some a new class will perhaps have to be created. THE ESOTERIC promised its people long ago that wonderful knowledges and opportunities would be offered, and, although they may not have come as some expected, and although these knowledges may require the rejection of many favorite theories not founded upon *facts*, yet they are before the people, and the Leader of the Esoteric People has had his prediction verified. It requires extreme caution to manage a Nucleus. The tendency is so strong for people to teach what they think *ought* to be true, that only the Pledge not to teach anything not personally known to be true can prevent the teaching of error. A pupil of the Nuclei is told where and how to look for facts. how to try the soul-powers ; and when he experiences the results and sees the facts and phenomena, he then has positive knowledge of the truth of what we teach ; and if he does not see these facts he cannot answer the questions and stand the tests, and he is stricken from the rolls if he attempt to teach what he does not know to be true. The pupils accept nothing upon our authority, nor until they know by experience, whether that experience be directly of the senses of the body, of the senses of the soul, or of the experiences of the secondary phenomena of consciousness and mind. This strictness compels us to mark all the books furnished by the Superintendent of the Nucleus-Work to the pupils. Even accepted textbooks of experimental science contain errors capable of misleading the pupil ; and in all cases wherein errors are marked in books used directly by the pupil in special study, that pupil is himself required to examine the facts requiring the given statement to be marked as an error. People write us if we endorse this or that book ; and we answer ; “ We do if it has been marked and certified by the Teachers of the Nuclei, otherwise we do not, and positively forbid its use in the Nucleus.”

There are *not* two kinds of knowledge. There are not two kinds of truth. “ Instrumental ” knowledge is like any other kind of knowledge, whether “ natural,” “ spiritual,” “ scientific,” or what not — if it is knowledge — that is, if you know and can show it to be true. If you know it because you saw it or experienced it, then you have the highest sanction for its authority — the sanction of the All. But if you heard some one say so, or read it, or if you imagine it, than it is apt to be wrong ; and your authority is hearsay. By no possibility can you *control a law or change its course*, and laws do not govern ; they are the results of conditions and forces and their relations ; and not the active causes of things. There are no two sides to knowlege, but there are to *minds* ; and such theories must not be allowed to increase the prejudice against science. Science is simply common knowledge ; and if you *repudiate science* you must *repudiate ALL knowledge*. Science is better than ordinary common knowledge, because it is systemized and classified, and each of its separate facts have the additional sanction of mutual consistency. The mistake that there are two ways to get knowledge, one by observation, experience, and the aid of the senses :

and the other by inspiration, is one that must not be attributed to the Nucleus-Work and Culture. It is possible for inspiration and sambudhism to point out the direction of knowledge, and to produce the moods favorable to it, but it cannot reveal to us a concept ; — its guesses remain to be verified, and rendered definite and accurate by experience and observation. It is, in the judgment of the Nuclei Teachers, who have seriously observed and collected many special facts upon this point, impossible to deal with general laws and principles from “ the cause side ; ” the only way to deal with general laws and principles is to *know the facts about these laws and principles* ; and in no other way can it be done. People write us to know if there is not some way to dream out or imagine laws ; if there is not some soul-power enabling one to know laws without the *trouble* of examining the *facts* and phenomena upon which these laws are based. We reply that humanity has not yet known *one instance* of such power ; and until the mind obtains contact with the facts of nature underlying a law, you cannot know that law, or deal with it, unless you choose to deal with it as those do who talk at random about laws without knowing what they are, or the facts upon which they are based, or the methods by which the corresponding forces operate. No living human being can obtain a knowledge of forces and their laws without having a familiarity with the material and physical phenomena upon which they rest ; and this is true whether these phenomena are within the body or soul, or within the visible or invisible universe. If the several thousand observers in the Central Branch, of which this Nucleus-Work is a dependency, had been able to find *one fact* affirmative of the contrary view this would not be said, or if the proof were not positive that a concept is the only basis of knowledge — no matter whether that concept is direct or transferred. The allusion to the two schools of philosophy — one reasoning from cause to effect, and the other from effect to cause, was undoubtedly meant for some other idea ; for all classes of minds, and all philosophers, if they reason at *all*, *must* reason from cause to effect and from effect to cause, at the same time. The cause is only known by its effect, and cannot be separated therefrom. Either one of the “ two classes ” of minds uses both the methods of reasoning ; both induction and deduction ; both *a priori* and *a posteriori* methods ; and the character and truth of their reasoning depends upon their effectual combination, and the agreement of the result with the only criterion of truth at the disposal of humanity, namely, concepts of the phenomena and objects reasoned about. The two classes of minds do not represent two classes of knowledge, but two classes of *ability*. The equal union of the two kinds of ability in the same mind is the direct object of the first three group-cycles of the Nucleus-Culture ; and if these two kinds of mental and moral power are developed equally in the same mind, then the mind is ready to investigate and apply truth ; and there are *not* two ways to do this ; neither are there two ways to develop mental and moral power and growth, but only one way, and every pupil in the Nuclei knows that that way has *not* been hitherto taught except by glimpses, and by accidental inclusions mixed with a much larger mass of error.

PART II.

The inference reasonably made from the assertion in the preceding article that the Nucleus-Work and Culture, being somewhat under the charge of Esoteric Branches, and also under the auspices of Vidya-

Nyaika,—and that the latter, as well as the Nucleus, takes up only one side of mental and moral culture, is *unjust* to the Work, and is, moreover, a misunderstanding. Vidya-Nyaika has nothing to do with the Branches Esoteric, for they are entirely in the hands of C. H. Mackay who organized them to introduce in them the Nucleus-Work.

Vidya-Nyaika long ago organized Nuclei; and with the assistance of co-workers, the trained membership in the thousand Nuclei of the Central Association numbers an average of about forty-eight members per Nucleus — (Nuclei do not include the Departments) each member of which has undergone at least two years special training. The Central Department of these Nuclei, to which the Nucleus-Work and Culture is tributary, has offered to C. H. Mackay the privilege of introducing it to the people whom he has organized into Branches; and M. L. Severy has been appointed to take charge of the work of superintending the course of learning and training furnished by the Teacher of the Nuclei. This course requires first the diagnoses and classification of the pupils, and this is accomplished by well-ascertained laws of anatomy, physiology, mental and moral anatomy and physiology, as described in the Circular Explanatory No. 1. Then, having selected that line of natural knowledge for which the pupil is best fitted, he or she is required to master that subject conceptually, by seeing the phenomena and objects, and by collecting the facts of that subject into archives; then they are taught how to effect by classification, and special methods, the growth of the fibres and cells and tissue of the brain corresponding to that new group of concepts. It requires concepts to effect brain-growth; and normal use of them to effect the related body-growth. Only from increased growth can we produce increased powers and functions. Any method which commences, or carries on culture without placing in the mind group-related concepts, places wrong structures in the brain; and if these concepts are not derived from the objects and phenomena themselves, then the structures, like the abstractions, are abnormal and imperfect. No school, or culture, or teacher, has ever before applied the concept-method of producing group-structures in the brain. This growth of structures produces new mental powers and functions, and this is the true mental culture. The new mental powers will then enable you to acquire more accurate and extensive concepts than the first cycle brought—each cycle requiring about two years. These new growths of the brain, and new powers and concepts, teach you new beauties and dangers, and moral and artistic feelings, powers and tastes. This is the moral development. These new concepts show you use, and beauty, and danger, where you saw none before, and this develops your moral nature; and there is no other way to acquire larger moral ideas and feelings than by getting new knowledge,—that is, new concepts of the things around us and within us. Then by the aid of tones, colors, oratory, drama, paintings, flowers, scenery, and beautiful things and conceptions, we daily re-arouse these feelings and emotions and regulate them, and thus is produced growth of the moral nature, and corresponding structures in the body and brain. There is no other way whereby the sympathies and feelings can be developed and grown than by their exercise and use; and if this exercise and use is systematically performed, regular development will take the place of the moral nature. You cannot develop a feeling of beauty about a matter in which the pupil has no concepts. You must see the objects before you can detect beauties; you must have experi-

ence with things and forces before you can detect uses ; and therefore it is that the *moral nature develops* out of the *mental concepts* ; and moral growth out of mental growth ; and in the Nucleus the concepts are acquired directly and in related groups upon that subject which nature meant the pupil to know and practise. The brain-growth is regulated, the moral feelings and perceptions come from these concepts, and they are trained and grown by repetition and use ; and thus the mental and moral growth go hand in hand and are inseparable ; and their union in the artistic completion of any stage of growth signals the time to commence the next stage. After four such stages have been completed, the evils are conquered as they have never before been conquered ; and the proper desires have been gained ; and all the preliminary tests have been made and practised leading to the development of the new senses and new powers, then the spiritual culture can be commenced. Of spiritual culture the matter and method is all new. The world has had no spiritual culture. In the general course given the Nuclei-Workers, there the two kinds of mental powers are regularly trained ; and they are trained to seek truth by the *one way*, there being one kind of truth and one way to get it — by experience with its facts and phenomena. Thus it appears that the course *does not* take the *other side* or teach the *other class*, but simultaneously teaches both classes and both sides to those who enter the Nuclei, and to none other will the teaching be given. The culture has *no alliances*, and has not had, and will not have. Sanctioned by the divine right of truth ; attested by the facts shown to every pupil ; founded firmly in the concepts of the learner ; grounded upon a class of knowledges and facts unknown to the rest of the world, and accessible to them only when they acquire the abilities to use them ; builded firmly upon the needs and hopes of humanity ; and engaged in the collection and verification of human knowledges, it offers what it has to all that desire it and use it as they get it, but its methods are entirely new, and its matter as important as are the hopes of man. The divine right to know these facts and truths is assured when the pupil has gained the ability and developed the powers, and as fast as he gains them, he has a right to them. The opportunity is open not only to Esoteric Students and Members of the Branches, but to all the world ; and has been for over fifteen years, but this is the first public opportunity to any class of people, through the press. The only way in which you can increase your capacity to know, is to increase the growth of your brain and of the sense-organs, and that can be done only by concepts. The knowledges and methods presented in the Nucleus-Work are *a priori* and *a posteriori*, both, and not one alone ; they are both inductive and deductive, and they contain more new facts than are recorded in all other existing text-books of science. The two spheres of thought and action are *not* represented by two courses of culture ; but both spheres are given in the Nucleus-Culture, the Teachers of which follow closely the experience of the Central Organization. It was necessary to make this explanation, for the word has been given out by someone that the Nucleus-Culture is a matter quite different from what it is, and it has been thought to *endorse* books and theories other than those which it *recommends*.

We have been asked about the sixth sense spoken of in one of the books mentioned in the above article ; and as this, and other things in the books mentioned, lead people to confuse the statements of Esoteric theories

with those of the Nucleus, it is necessary again to tell the people the Esoteric Teachings *are not responsible for, and do not necessarily endorse* the Teachings of the Nucleus; and, conversely, the Nucleus-Work and Culture has not *endorsed or authorized any of the teachings of "The Esoteric,"* and is not responsible for the statements which may be picked out here and there in Esoteric writings. In this connection the "sixth sense" has given trouble. The people have been told that it is clairvoyance and perception of spiritual things, etc. It is known that almost every man and woman in the world has the so-called "five senses," called seeing, hearing, touching, tasting, smelling. Now, as several have pointed out, touching is a double sense. The organs and forces and methods employed in touching a rough or smooth piece of wood, and those used in feeling the hot radiations of a stove are quite different. That sense which enables one to feel radiant heat, and the warmth of the sun, is a very different one from that of feeling the roughness or polish of a piece of metal. This latter sense is distinct from touch; and the Nucleus-Culture has adopted the technical name of "tacting" for it. It has powers of various kinds that the world is not aware of. Seeing, hearing, tasting, smelling, touching, and tacting, are the six senses of the Nucleus. To this list the Nucleus Teachers add yet another sense, about which the people knew nothing until it was introduced in the Nuclei. It was known in no occult school. It is called inducting, and is distinctly the seventh sense; and is easily trained to wonderful powers in nearly all pupils. It recognizes by distinct sense-organs, and distinct forces produce the sensation. Static electricity can charge a Leydenjar, and that jar will induce a charge in another jar near it. Any person standing upon a dry and insulated spot charged by his own motion, by his thought, or by the air, with static electricity, induces, when another comes near, an opposite charge in the person approaching; and if he has developed his powers according to the methods of Nucleus-Culture he will *feel* that charge. If, after having taken the culture, such a pupil will sit alone in the dark, it will be impossible for anyone to approach without revealing his presence to that pupil by the induced charge of static electricity, which charge the pupil can feel upon certain parts of the body, but seldom until it has been pointed out to him what to observe, and then, by regulating the charges, he soon learns that every motion of the body, every thought accompanied by emotion produces a charge of electricity. Now, related to this sense, which no one need *claim* to possess unless he does possess it, for it is so easily tried, is a large and vast culture of highest value in moral and mental growth and spiritual power, and from which the world has been shut out until this present great cycle. Is this not one of the evidences that the new cultures have the highest sanction; that they have such vast new sense-powers to teach in addition to the knowledges? But there are more than seven bodily senses; and there are also soul-senses, but they are not of the *dreamy* sort of *impressions*, and have no relation to the usual so-called spiritual phenomena. A spiritual healer, not long since, on hearing about these new powers, claimed to possess them, and to have had them without training; it was like a blind man claiming that he could see, and a deaf man claiming that he could hear, in face of evidence to the contrary. It is amusing to hear supposed mystics say they have been through these things, while in fact they are in their very words and actions proving that they are even ignorant of what you are talking about. One good person taught that if you look at the sun and then close your eyes you will see the astral colors.

Every student should know that these are complementary retinal impressions. Thousands of things are daily taught as truths which any one can easily find out to be untrue by a little experiment. Now it is time to quit teaching things not personally known to be true, and then we will be in harmony in nearly all that at present produces differences. — In short, the Nucleus regards all attempts to secure growth in mind and morals, not based upon actual knowledge, as *futile and harmful*. Reader, if you are the author of a book are you willing to have its errors marked, so that people can know what is not true that is stated to be true? Are you willing to say that you made a mistake? The method of marking errors is to indicate the paragraph, and advise the pupils to make certain tests, observations, or researches, revealing the facts in the case, the pupil being the judge, from his own concepts, whether true or not. The literature of occult and spiritual matters is fearfully filled with careless statements, wrong statements, and positively dangerous statements! These will be marked, if the book is advised, and the pupil will have pointed out what is wrong, and how to find out regarding its truth. He or she who would not be willing to correct a mistake found in a publication, or made in teaching, would be a different person from those to be retained in the work. Every pupil will be taught how to acquire a group of facts, and from these he can branch out: the authority for the faith that is in him or her, lies in his or her own experience and observations. The objects, forces, and phenomena themselves have recorded in the consciousness of the pupil the testimony that knows no higher authority. The Nucleus-Work is a golden opportunity, an arduous task, a noble purpose, a world-wide field; and in the presence of *such a mission* we should forget everything *but human good*.

Upon the Workers and Pupils I invoke the blessing of all that is good and true!

BOOK REVIEWS.

BY M. L. SEVERY.

"BELLONA'S HUSBAND," a romance by Hudor Genone, is one of the most charming volumes which has ever come to our table. It is so pleasantly, so humorously didactic, that one cannot but be delighted, however closely it may attack his own foibles. It should not be inferred from this that the book is written with no other purpose than to amuse the reader: it is full of fine passages of which the following may give some idea.

"Strange would it be, indeed, if all this boundless expanse were reasonless and brainless; — if thought did not people yonder stars, and if the grasping after the infinite were a sole prerogative of our speck of star-dust which we call earth.

"The wider the range of the view, the profounder the depths down which the intellect plunges into the abyss of nature, the darker, the drearier, and more forlorn becomes the mystery of truth. You call me an inventor. Call me rather an interpreter, or a philosopher. It is the province of philosophy to interpret and to explain the meaning of phenomena, and to show by exact demonstration the relation that facts bear to each other, — to the laws that govern, and to the principles upon which rest all fact and all law. *Cause* and *effect* are related as *closely in mental* as in *physical* phenomena.

"In spite of all that the ministers said in respect to the necessity of some particular form of belief, I never yet heard of a dying man who was — say a Methodist — being in an awful state of anxiety because he hadn't been a Presbyterian. It's curious — considering the importance that is attached to doctrinal points — that this should be so; but I think it will be found true in all cases.

“ ‘There are two kinds of dogmatism,’ he went on ; ‘ the dogmatism of the inflated and egotistic puff-ball, and that — to be concise — of the arithmetic : one is self-sufficient, bombastic, chock full of opinion and conceit ; the other — well — I have never known any one even attempt to controvert the principles of mathematics.’

“ ‘My ignorance,’ replied the professor, ‘is only equaled by my amazement, and that is an unusual condition, for with human beings their ignorance is generally out of all proportion to *anything* else.’

“It is always a toss up whether a new thing shall be nonsense or inspired.

“It is the way of the world, and it is the way of nature, to place opposites close together. The shadows are deepest next to the light ; mystery walks side by side with certainty, and doubt is ever companion to the white-robed angel of trust.

“Happy would it be for our race if they could be such a family to God. His infinite and eternal energy, at the best, is all our mind can know, or even feebly understand ; but we can take His hand held out to us, and if we are in fact, as in name, children of the Heavenly Father, He will lead us, not only here, but forever from star to star, and we are His children still. Forever, for I cannot scan in my laboratory the serene face (veiled with the veil of Isis) of the immortal atom, without knowing that I hold fast to an eternity within me.

“Foolish is he who would seek in any matrix of intellect for the pure ore of the truth of God. The power that made the law alone can absolve man from its virulence.”

The book contains a poem entitled “To Ares” the power of which will readily be detected in the following brief excerpts.

“ ’Tis, I confess, a wonderful relief
That man should cease to talk about belief.
In both our worlds no mortal ever saw
One act or fact beyond the bounds of law.
Law is eternal ; for no man alive
Can two and two by any means make five,
Or make a whole than any part the less,
Justice unjustly either damn or bless,
Love act unlovely, Power drop his might.

* * * * *

Love is still love with us, as ’tis with you,
And truth, *wherever found, is always true* ;
The breath of life in man did God create, —
A free-will flower on a stalk of fate, —
And gave him opportunity to be
That which he would, illimitably free.
But lest some over-wise demand I show it,
I say at once, ‘I can’t : I only know it.’
Explain the matter ! Why, you might as well
Explain how roses and how violets smell.”

We feel that the above extracts pay a more eloquent tribute to the worth of “Bellona’s Husband,” than anything we can add. For the better understanding of the excerpts, however, we would state that most of the action of the romance takes place upon the planet Mars. The quaint humor of the book, the odd situations, the keen thrusts directed at modern business and social methods, owe to this fact much of their exquisite flavor. To the careful reader of this romance several of the unobtrusive scientific statements contained therein, will appear little less than prophetic.

Our Readers will remember that Hudor Genone, the author of “Bellona’s Husband” is the writer of several recent articles in THE ESOTERIC.

We can most highly commend the book to our Readers.

We beg to acknowledge the receipt of “A Chaplet of Amaranth,” by the author of “From Over The Tomb ;” “Prince Starbeam,” by Arthur E. Waite ; and

"Three Sevens, A Story of Ancient Initiations," by W. P. and M. M. Phelon. All of the above will receive early attention.

EDITORIAL NOTES.

THE reader's attention is called to the advertisement of "Fleur-de-Lis."

WE would call special attention to the announcement on page 386 of this issue, regarding the College Movement.

THE article entitled "The Resurrection" in the February ESOTERIC should have been credited to E. W. Kepner, Springfield, Ill. The signature was inadvertently omitted.

THE poem "Vistæ Vitæ," by M. T. Martin, is published complete in pamphlet form, price fifteen cents. The first installment of this poem was published in the February Esoteric.

WE have an edition of "Magic, White and Black" which we are selling for 50 cents. It is the unabridged work by Hartmann, and usually sells for \$2.50. Bound in paper, 280 pp.

WE have on hand a few more tables of the Moon's position for 1890 and '91. These extra leaves should be inserted in all Solar Biologies except the last edition. Price, post-paid, 10 cents.

THE ESOTERIC PUBLISHING COMPANY are desirous of disposing of some of their stock, in order to raise funds to enable them more rapidly to push the good work. The price of the stock is ten dollars per share, and it entitles the holder to large book reductions.

WE have secured a stock of Dr. Evan's latest work "Mental Cure," which we think fully equal to all his other excellent books. It is a handsome volume of 364 pages, bound in cloth, price \$1.50. It is having a good sale and is receiving fine notices from the press.

OWING to press of other matter, much of it coming late in the month, several articles intended for the March Esoteric were necessarily omitted. Among these were Hudor Genone's, "Misa Bulgore's Bag," "A Prayer For Knowledge," and "Naked Eye Astronomy." We trust that they may all appear in the April number.


WE would urge every subscriber to THE ESOTERIC, as well as every stranger who may read these lines, to lose no time in becoming a member of an Esoteric Branch, as outlined in December, January and February Esoterics. We wish it were within our province to show to those who have not already joined, the *unspeakable loss* to which their *indifference* is subjecting them. You do not see the glorious outcome, nor shall we tell it to you: it is for each one to work out his or her own salvation. We can only say that those who do not take hold of this work promptly and earnestly, will, when a little later they perceive their loss, bitterly repent their mistake. CAN WE SAY MORE? If so we would gladly say it. Mr. Chas. H. Mackay is still registering Branches, and the books may still be open for some weeks to come. An immediate application will insure your registration if acceptable. *Delay eats out the pith of life!*

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

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MAR. 21. TO APRIL 20.

[No. 10.]

MISS BULGORE'S BAG.

HABRAM IRASCIBLE! commonly called, "The Only," was a proud and peppery monarch, quick to anger, and sudden in many of his ways; so much so that he frequently got himself into difficulties by deciding off-hand matters of state-craft about which even a Solon would have puzzled. Habram was fond of playing a game called poker, and such wicked sport, and used often to spend a whole afternoon tossing up sequins with his Prime Vizier.

To balance this gambling habit he had another good one; though he did of all things delight in getting information of any treasonable practices, he thoroughly despised an informer. Profiting by his experience in "toss up," when such fellows came with their stories, he used to say quietly, "heads I win," and then (for so does arbitrary power corrupt the most benign natures) would add in the hearing of the deputy-sheriff, and with a significant gesture towards the offender, "tales, you lose."

So did Habram contrive to rid his kingdom of tattlers. It was an effectual way, though I confess somewhat severe for a benign king.

Did I mention that he was benign? Well, he was.

One day the Prime Vizier called to request the royal sanction to an edict of the diet, respecting the re-naming of the Metempsychosis river.

"Why should the river be re-named?" Habram demanded. This was a good thing to say, because, when one is ignorant, nothing so becomes one as a request for information.

The Prime Vizier explained, at more length than I care to, the reasons the diet had for its action. The substance of his explanation was that the word Metempsychosis, although proper enough in the year minus two thousand and seven when the naming was done, had become, by the lapse of time, virtually obsolete. Besides that the name was too long: it wasted breath to say it, and wasted ink to write it. All this the Vizier explained, verbosely, as I think.

"Is any name suggested?" enquired the king. This was a good thing to say too; for when one has a decision to make, it is most wise to let all the others put in suggestions first.

"The name West River," replied the functionary, "seems to meet with general favor. It is descriptive; it is short." —

So he was going on amplifying; but the king, whose patience was about exhausted, broke in with a frown: "All well enough in its way, but I have a name that is equally descriptive, if not more so, and will waste something less of both breath and ink. Issue a ukase forthwith that the river shall be known henceforth as Wet River."

It was a study in physiognomy to observe the expression upon the countenance of the Vizier. He was astonished. Now astonishment usually strikes people dumb; but it had the effect to strike this estimable gentleman loquacious.

"Did I hear aright?" he said; "Did I understand your Majesty to say the Wet River?"

"You did," responded the King tartly, "I said the Wet River. Would I be likely to say the dry river?"

A lock of pain passed over the Vizier's fine face. Well did he know how averse was the King to anything dry.

"I can issue the ukase, of course," he observed moodily; "but has your Majesty fully considered this subject in all its bearings? It has been your Majesty's repeated boast that your sublime sway was in the interest of no political party, and now you propose a name which will give offense to some of our very best citizens."

"I suppose you mean the Prohibitionists," said the King, with a caustic smile. The Vizier nodded. Whether it was the nod, or what, I am sure I cannot say; but suddenly the caustic smile faded from the monarch's face. He wheeled his revolving chair round, and glared at the Vizier, saying as he did so; "What are you, worm as you are, to question my will? Are you going to issue that ukase or not?"

"Oh certainly!" said the Vizier nimbly; but, nimble as he was, the King stopped him ere he reached the door. "And in addition to the change of name," said he, "direct that the Nawabal Palaces shall be re-numbered. Call the royal residence number one, and so on up."

"So on down," corrected the Vizier.

Usually the monarch would have resented such a correction; but there was a subtle compliment in the Vizier's words, and the smile returned to his features.

Let me remark here (while the Vizier goes out to execute the King's behest) that one may do considerable in the way of correction, if one be only sufficiently adroit to use the exact proportion of subtle compliment.

Of all things, I should like to describe the situation of the Wet River, and to paint fine word-pictures of the Nawabal Palaces that lined its banks. I do not lack the time, and I have a fancy that I could do the subject justice; but the question resolves itself unto this: have you the patience? Now I may err, but it occurs to me that you have not.

Let it suffice that the edict of the diet, and especially the act of the King in choosing a re-name, and his further act ordering a fresh numbering of the palaces, and villas, and apartment houses, excited in the minds of the nobility and gentry a most lively dissatisfaction.

"It is disgusting," observed the Nawabess of Bulgore, "low, vulgar, and disgusting. Why, the name means nothing. It might apply to any river."

"Have you ever been in Madrid, my dear?" said the Nawab, her husband.

"No; where is that?" enquired Mrs. Bulgore, who was not versed in geography.

"In Spain, darling," he replied composedly, and then went on to explain that the river upon whose banks Madrid was situated was practically a dry river. "And the Arno, too, at Florence, love," that is also at certain seasons of the year, dry."

Mrs. Bulgore put on a look of the most intense scorn. "And so you uphold him, do you?" she exclaimed, "you uphold the King in this act of gross usurpation. It is just like you, though; you never have the slightest consideration for my feelings. Does he, Kaleida?"

So saying she turned to her daughter, who was sitting by the window, busily engaged in hemstitching some article of apparel for a church festival.

Kaleida (as her name implies) was a beautiful girl. She had recently finished, with some social success, her seventeenth year. She lifted her large, dreamy, languid eyes. "Will my answer have any effect," she said quietly, "upon my journey to Babylon, and my appearance as 'Rebecca at the Well' at the festival?"

Her mother thought a moment, and then answered, though it was evident with some reluctance, "None."

"Then I will answer in the affirmative," said the maiden.

Perfectly satisfied with this reply, which I myself regard as somewhat evasive, the Nawabess went on to tell her husband that he was, "cold, heartless, and unfeeling;" that he disregarded her wishes continually, and that now an additional expense would have to be incurred of engraving new cards, and she presumed it would have to come out of her allowance.

"And little enough that is," said she persistently; "if you had the spirit of a true man you would not sit tamely down under the ignominy, but would redress the wrong."

"What would you have me do, dear?" said the Nawab. He spoke gently, as, in such a case, all husbands do. "Do!" she exclaimed passionately, "why, I would have you manifest a proper spirit. Go around among the neighbors, and get up a petition; or perhaps it would be better to start an insurrection. I have heard," she added more calmly, "that when successful, insurrections do great good."

The Nawab did not seem to see his way clear to either course. He therefore, very judiciously, made no special reply. He resumed the evening-paper; Kaleida continued hemstitching, and Mrs. Bulgore fell to ruminating.

The next morning after breakfast the minions of the Department of Public Works had completed their labors, and on the corner of the river just above the Nawab's palace, (he observed it on his way to the office) was a freshly-painted sign "Wet River." As to the re-numbering, that had been left to each householder's caprice, as usual.

We need not follow Mr. Bulgore to his office. Nothing need be said of it, further than that he transacted a general commission business, and that a certain lawyer, whose name was Mathews, — Augustus H. Mathews — had desk-room with the firm. Nor need we, I apprehend, follow Miss Kaleida on her journey to Babylon to attend the church festival. There are only two other places where it appears convenient for us to stop, and if the Reader choose, he (I assume that no lady will have followed me thus far)

may take his pick. There is the Bulgore mansion, with the lady of the house, dressing for lunch. That won't do. You might leave a card at the King's palace, but I wouldn't advise this course, for the King is in so ill a humor that you might leave something beside your card — your head.

These being the cases, I see nothing for us to do but to wait till the church festival at Babylon is over, and Miss Bulgore returns to the paternal roof. Perhaps I ought, strictly speaking, to say the maternal roof, for there was a purchase-money mortgage on the palace, which was in the name of the Nawabess; but when one attempts to speak or write with strict accuracy there is absolutely no telling where it will lead one. At all events Miss Bulgore returned. She had a delightful time; at least so she told her mother. Then she went on to tell of a present that had been made to her at the close of the fair, as a slight token of her services (I presume) in personating Rebecca.

"When my bag comes," said Kaleida, "I'll show it to you."

It seems that the bag had been expressed from the depot of the Babylon and Wallabad R. R. It ought to have been at the palace by four P. M. But at four there was no sign of it; nor at five, nor six. At half past six the Nawabess and Kaleida, who were up stairs busy fretting, heard the latch-key of the Nawab at the front door.

"Don't say a word to your father about it, Kaleida," said Mrs. Bulgore; "for pity's sake don't; he will only blame you."

So Kaleida refrained. But it is one thing to refrain negatively, and quite another to refrain actively. I mean—(why is this world so constituted that such a little point needs explanation?) that to refrain from a subject actively is to inspire others with a counter attraction. Work that out, please! Kaleida had no talent in this direction; the Nawab had an immense one; and an immense one too had he for those little details, attention to which, we are constantly told, counts so much towards success for a business man. "Has your bag come yet, Kaleida?" he enquired, as he was passing his plate for more of the mashed potatoes.

Kaleida blushed and looked up "furtively," as the novelists say.

"Why do you ask that, Nawab?" said Mrs. Bulgore, with a look at her husband that no novelist would ever describe as furtive. Then she added, I fear I must say, tartly, "You are forever snooping and prying into what does not concern you."

The Nawab was an intelligent man. He knew directly, without, you observe, any positive statement to that effect, that something was amiss with the bag.

This sort of intelligence, by which information is received by a species of induction, is not especially uncommon in a business man. But the sort that maintains a judicious silence under the circumstances "at bar" is rare indeed. Mr. Bulgore had it. He said nothing for at least three minutes, and then only remarked that the mashed potatoes were excellent.

The plot of this tale is so entirely thin all through that I am debarred from the use of a customary and convenient phrase. I cannot say it "thickened," when noon of the following day came, and no bag.

But by the noon mail there came an invitation for Kaleida to attend a "hop," or something similar.

"You'll go of course?" said her mother.

"How can I, mamma?" replied Miss Bulgore; "how can I with my best dresses in the bag? Oh! why don't that expressman come?"

Think of it! Think how economical that family was, and how grateful the Nawab ought to have been for the boon of a daughter, all of whose party dresses went into a bag!

Then muse over this to balance it: — "It is too provoking;" said the Nawabess. "It does seem as if your father had no regard whatever for the comfort of the household. But I bide my time; there'll come a day of reckoning yet."

Now Miss Bulgore did not understand her mother, but she sympathized with her entirely; and when her father came home to dinner at six thirty precisely, for he was a punctual man, she was very austere to him, as if, in some underhand way, he was responsible for the failure of the express company or its agent.

He noted (for he had a quick eye to see) the austerity. Dinner was served in silence. After dinner Miss Bulgore, who felt that something must be done, consulted with her mother, and then sought her father in the library. The exact terms in which she made her dilemma known, it is hardly worth while to relate. I assume that she stated the case without prejudice. What reason had she to do otherwise?

"Did you give the address properly?" asked her father, in that cold, heartless way some business men have.

"I did," answered Kaleida, still preserving her austerity of demeanor.

"And you wish me to attend to the matter, is that it?" continued the Nawab.

"I want my bag," said Kaleida. Then off she went in a burst of vexation, saying, among other severe things, that it was all the fault of the expressmen, and that they ought to be made to pay heavy damages for the delay.

"My own idea precisely," said her father; "the express company is clearly liable for damages, and if you will leave the whole matter in my hands I will attend to it the first thing to-morrow."

"Well, papa," she responded, somewhat mollified, "I'll leave it all to you; only I must have the bag by three o'clock at the very latest. If it comes after that hour it will be too late."

Of course the Nawab could make his daughter no definite promise. With all the best desires in the world he couldn't do that. With an express company who could? Then, even if he had been in a position to give assurances, such a course was far from his intention. The fact is (I might as well out with it first as last) he had a grievance against the company, and longed to get what the inhabitants of that country called, "a shy" at them.

Seeing that her father was obdurate respecting promises, Kaleida fell to expostulating. "Why won't you listen to reason, papa?" she said. "Don't you see how utterly impossible it is for me to do without my bag?"

"Either leave the whole matter in my hands," replied her father, "or — attend to it yourself."

Words cannot tell the heartlessness of such a speech. But I will say words tried to.

"Take my advice, Kaleida," said a voice outside the door; take my advice and see to the bag yourself."

It was the Nawabess who spoke. All this time she had been in the butler's pantry, ostensibly washing the best china. She had overheard the conversation, and now, pushing open the door, she appeared, and proceeded to give her views.

[To be continued.]

A CONCISE COURSE OF LESSONS ON REGENERATION.

LESSON THIRD.

Continued from March Number.

As man is the highest order of creation, he includes all below him ; and, being made in the image of God, is the highest expression or externalization of God or Good. The materialist in his theory of evolution, has only gotten at the exterior of the subject. While all creation is by evolution, it is spiritual ; the material is only its externalization. So creation, having arrived at that stage where man was made in the image of God, his Father, he (man) also was externalized, and awoke to consciousness on the material plane. All materiality is for the expression of God's creation, which is spiritual, as He can have no other ; consequently materiality becomes God's limitation, and where the limitation commences, there commences what we call evil, or darkness. We often compare the Sun of our Solar System to the great centre of spiritual light and life, and this is a truthful correspondence, and illustrates the point of evil very clearly. When one-half the Earth is turned from the Sun, to that half it is night, or darkness, and this is caused by that half being in its own shadow, the Sun's rays being limited by the Earth.

So man, having come to consciousness on the dark or material side of creation, tries to adjust what he finds and sees about him, to himself. He, being made in the image of God, is spiritual, loving, intelligent, wise, good, and endowed with life ; but immediately on his awaking, his five senses report to him their observations and experiences, which are of materiality, and man, not yet recognizing himself as spiritual, the opposite of his surroundings, tries to adjust the knowledge gained through the senses to his needs, and finds it brings just the opposite of what he seeks.

This opposite is the evil ; the sin, sickness, and death, instead of good, or life, health and happiness, which his spiritual nature craves, and is seeking.

So, in the abstract, evil is the shadow, or darkness resulting from the interception of the light of God by limitation or materiality. In the concrete it is the mistakes and errors man falls into, in his groping to find that which will satisfy the "Divine Unrest" of his spirit. He seeks it in his ignorance in conformity to the teachings of the five senses, which know only materiality. Now, we have learned that evil, the opposite so-called power, is only ignorance of God or Good, and will continue until man shall have come into full consciousness of what he is, and shall recognize his own spiritual nature, and oneness with God, even as Christ did. Then will evil or ignorance vanish, having been overcome or dispelled by the light of God. Then we can say, without fear of successful contradiction, that there is no evil as a power opposed to God. We see that matter and evil are not real, because they are not causes, but effects, just

as we see the shadow on the wall ; it is only an effect of an intervening body between the light and the object on which the shadow falls. They are not powers, but negations, and when the soul has come into a complete understanding of this it opens its eyes to the truth of its spiritual nature, and the real, great cause-world in which it lives, moves, and has its being. This leads us to enquire about this individuality which we call man, composed of body, soul, and spirit, or unconscious mind, conscious mind, and spirit.

The unconscious mind is the body ; the conscious mind is the soul ; and the spirit is the immortal germ made in the image of God. It is the Christ slain from the beginning, by not being recognized. By the descent of the spirit into matter, the soul is born, or conscious mind ; and it is by a process of development, or going from ignorance to knowing of its conditions, possibilities, and destiny, that the soul comes to a knowledge that its allegiance is to the spirit, and not to the body.

While the soul lives in the flesh, and is subject to it, it has no perception of the spirit, or of spiritual things. "It knows things, but not their meaning ; appearances, but not realities ; resultant forms, but not formative ideas ; still less, the *source* of these." The world and man himself are fellow phantoms. But when the soul learns that this is all phantom, and where to look for the real ; and polarizes its will with the spirit, then the spirit redeems it from the power of the unreal, or of appearances, and brings it into consciousness of the real ; and this is the process that is of such vital importance to every soul. This process is called regeneration. Generation is coming into the flesh, regeneration coming into the spirit. Generation coming into appearances, regeneration into real life.

The so-called fall of man is his coming into appearances, and not recognizing the truth concerning himself. The redemption is the finding his way back to his spiritual origin, and to the cause-world.

Although man is where he is in virtue of an orderly process in creation called evolution, he is not an automaton, but is endowed with a will ; and when he has grown into the light that enables him to see his true relations to the real and unreal, the soul, or conscious mind, chooses which it will unite its destiny with—the man from heaven, who is heir to all things, or the man of appearances only, whose every allurement is deception. If the soul, after having grown into such light that it is capable of choosing between the man from above, and the one from below, persistently choose the unreal, then it sinks itself into the same degradation, and becomes like that to which it has allied itself. Then it is that he who hath not, shall lose even that which he hath. Then the spirit and soul forever part company ; the spirit withdraws to its kingdom, and the soul, or conscious mind, becomes a nonentity.

But if, on the other hand, the soul allies itself to the spirit, and becomes one with it, bringing the spirit to bear constant control over the conscious mind, then the whole being comes in for redemption, because the body is then also controlled through the conscious mind, and the three become one, in virtue of the body and soul becoming indrawn, and subject to the spirit ; and this is the atonement that restores man to his heavenly estate.

By this process matter is brought back to its original substance, being refined and indrawn.

One subject more before we proceed to finding the way back to God.

Who is meant by the devil? This is a term expressing two different meanings, or shades of meanings. We have learned what evil is, and devil is the comprehensive term for all evil. It is not a person, or power, but a negation of the good, — darkness, — a lie. Christ said "the father of lies." Then the term "devils" for the same reason is applied to those souls who have persistently refused the good, the real, the spirit, or Christ that would bring them to eternal life, and continue their servitude and alliance to materiality and its delusions, until they sink into darkness, and go out of the body to continue their quest of evil. It is used in both of these senses in the Bible. The term Satan is sometimes used as synonymous with devil, but, strictly speaking, is a term applied to the illusion of the universe, covering all materiality, but not necessarily evil.

Matter is not evil, it is of God; but it being only the appearance of the real, it leads the soul into error, until the soul gains a knowledge of the truth.

In this lesson of definitions it may be well to take up mortal and immortal mind, or being and existing, as used in spiritual teachings.

The immortal mind is the mind of the spirit; the mortal, or carnal mind is the false beliefs we have, growing out of our living in the senses on the material plane. The one is true, the other is false. The first is real, the second is illusion. The first is the unerring, divine mind that comes to manifestation with Christ, when the conscious mind has divested itself of false beliefs, and the atonement is made. Everything of the carnal mind is just the opposite of truth. It takes the shadow cast by substance as the real, and proceeds to act accordingly, which produces evil. Mortal mind is the dream-life of materiality. We go on believing in all the apparent conditions about us, happy or unhappy, according to circumstances; and so long as we do not know it is a dream, it has all the power over us of truth, but when we wake the power vanishes. We wake to find that we have power and dominion over all the things that we thought had power over us. In the dream we thought we were perhaps poor, but we wake to find ourselves rich, heirs to all that is good. We thought we were little and unknown, but find we are the children of God, brothers and sisters of Jesus Christ, and all the good and pure of earth and heaven, and known by God Himself. The truth of being, or immortal mind, is just the opposite of existing or mortal mind. It is as necessary that man should come into existence on the natural plane, as that the water-fowl should be hatched on land, but the land is not its place, nor has it the conditions that can bring it satisfaction. It must turn its back on all this as soon as it learns it has wings, and away to the air and sea.

So with man; as soon as the truth reaches him he awakes from the dream-life of generation, to return to his native atmosphere through regeneration. Turns his back on all his false beliefs in the power of the world, the flesh, and evil over him, or their power to give happiness. Believing in their power brings bondage, suffering, and unrest. The truth brings freedom, rest, and happiness. The conscious mind is mortal mind until the atonement is made, then the spirit comes to manifestation through the conscious mind, and guides in the way of truth. In Christ Jesus this became the expression of God's mind. In us it is only the manifestation. What is expressed is whole, or perfect; what is manifest may be only in part, or imperfect.

VISTÆ VITÆ. (*Continued.*)

BY M. T. MARTIN, M. D.

BUT they're bound by earthly fetters ; pinioned are their mighty souls :
 Still, they strive with eager longing, though an unknown fate controls ;
 Through the grating of their prison anxious arms they ever strain,
 Always hoping, vainly reaching for the prize they cannot gain.
 They would solve the cause of causes ; see the unseen source of years ;
 They would aid in world-creation, aid the process of the spheres .

They are moved by inspiration deeper than the love of fame :
 They would banish pain and weakness, want and sorrow, sin and shame :
 They would share their brother's burden, speaking words of joy and cheer :
 They would soothe the broken-hearted ; they would dry the falling tear.
 When a comrade falls beside them they would hold his aching head ;
 They would wipe his brow so clammy ; they would smooth his dying bed.

Great and philanthropic mortals leave all wealth to baser clay ;
 Let the thoughtless bask in sunshine through life's swiftly passing day.
 They renounce the place of power, work for those they ne'er can see ;
 Work for generations coming, and for nations yet to be ;
 Work for those who are ungrateful, work for those who gibe and jeer ;
 Work for others' gain and glory, work for those who scoff and sneer.

In the far advance they're toiling, 'mid the driving sleet and snow,
 Where the road is rough and rocky, where the thorns and brambles grow.
 They rejoice in patient sowing, though the future golden crop
 Will be garnered ages after clods shall strike their coffin's top.
 Strong desire surmounts and beckons till they're laid beneath the sod —
 Lo ! the pulse of man is throbbing with the yearnings of a god.

On the blue ethereal ocean of the shoreless realms of space ;
 Far beyond man's mortal vision, where no telescope can trace ;
 Where the silent planets wander, and the stars in quiet shine ;
 Where appears no earthly vestige, not a symbol nor a sign ;
 Not a form of human outline, not a footfall nor a cry ;
 Not a sound of merry laughter, not a whisper nor a sigh ;

Where the nebulae in vastness, with an incandescent glow,
 Circumvolve a million ages, as they slowly undergo
 All the wondrous transmutations which the star-mist ever runs,
 From a gas of opalescence, to the fiercely burning suns ;
 From a cloud of brilliant vapor, to a world with life enshrined ;
 From a scintillating ether, to the human form and mind.

From the prehistoric æons, from the infancy of Time,
 Flows this tide of mystic grandeur in magnificence sublime.
 Whirling onward, onward ever, is the vast cerulean train,
 Never stopping, never resting, though no goal is there to gain.
 Moving on in space all boundless, where the past and future blend
 In an everlasting circle, no beginning, and no end.

[To be continued.]

HISTORICAL THOUGHTS ON VEGETARIANISM.

THE world is ever hungry for new truths, for, while there is nothing new under the sun, old truths may resolve themselves into as many new ones for us, as there are varieties of intelligence to receive and express them. Vegetarianism, being in its basic principles co-existent with nature's divine laws, has always been true, while taught and practised alike by sage, poet and philosopher for thousands of years; but during the Dark Ages which followed the decline and downfall of the Roman Empire, its truths, with many others, were nearly buried in oblivion, while ignorance, bigotry and superstition darkened the eastern world. Glancing briefly down the vast fabric of history, we may note certain lines of marked development in various nations, or at different periods. In Egypt, *wisdom*; in Greece, *beauty and art*; while in America, *liberty*; and liberty is such a great acquirement for the welfare of the human race that it becomes an opportunity for the recovery of *all knowledge and art* that ever preceded it. Good evidence points the diligent student of history to the belief that those marvelous old Egyptians and beauty-loving Greeks attained their highest perfection while subsisting upon an ideal diet composed principally of fruits, grains, vegetables, etc. Imagine the transcendental Plato, or the sculptor Phidias (whose exquisite genius drew angelic forms of beauty and life from cold marble), eating such horrible modern abominations as fried liver, or deviled kidneys; and smoking filthy pipes of fuming poison! Could Demosthenes, the silver-tongued, whose fervid eloquence stirred the hearts of his admiring countrymen, have returned home from those classic halls of cultured Athens, to dine on so barbarous a dish as baked ox-heart or pigs'-feet? There may have been a butcher's shop next to the Parthenon, or a slaughter-house beside the Acropolis, after its ancient spirit of glory had departed; but such uncivilized customs were not co-existent with the development and perfection of the arts in Greece. The rapid extinction of the North American Indian, on the other hand, affords a study of the national characteristics and ultimate end of an almost exclusively flesh-eating race.

The karmic theories and teachings of the ancient eastern philosophers relative to the re-incarnation of life into successive stages of existence, as well as from animal forms, has, perhaps, never been conclusively demonstrated, or successfully refuted, for it is still perpetuated under the modern principles of evolution. It was these views of metamorphosis in the religion of the Egyptians which forbade the wanton killing of the lower animals; and until the acquisition of wealth and luxury, which often marks the speedy decline of these ancient and mighty empires of antiquity, they subsisted, like the invincible phalanx of Alexander, or the hardy legions of Cæsar, upon a plain and frugal fare. Verily nations, like individuals, have their periods of birth, development and decline. But can these marvelous nations of antiquity have lived to no purpose? for, although their massive temples and magnificent monuments of architecture are but desolate and awe-inspiring ruins, they have subserved a purpose, and may not the spirit of life which once animated these vast theatres of human action (being the highest expression of the Infinite on this planet,) move westward with the course of empire, and, re-incarnated within the human form divine, now live to shape the destinies of this great western repub-

lic! for the *present*, being all in all, is a *living astral record* of all the *past*, and a prophetic promise for all the *future*. I must ask your pardon for wandering somewhat from the central idea, but as Vegetarianism is at once the foundation, key, and cap-stone in the monument of practical human attainment, it contains sufficient truth to harmonize most beautifully with all other truths, and we may (by obeying its inborn dictates,) lose sight of the key-hole, but, nevertheless, explore Nature's vast store-house of knowledge.

EDGAR NELTON.

ESOTERIC TALKS.

BY J. VINCENT TAYLOR.

THE ELEMENTS, INHABITANTS AND ECCENTRICITIES OF OUR SISTER WORLDS. (*Continued.*)

INDEED, all the wonderful feats we have seen of which an ordinary being would be capable at the surface of Ceres, must be multiplied fifty-fold when we take into account the possible superior size of the inhabitants of that planet. Muscular exertion there goes fifty times as far as it does here; and as these gigantic beings will be able to put forth at least fifty times as much of it, the exploits they will be capable of achieving must be no less than 2500 times as great as anything that could be done here. Upon this enlarged field of speculation we can scarcely venture to enter. The wildest flights of fancy, and the most exaggerated visions of fairyland, will be more than realized. Like Milton's angels, they could tear up the hills by their bases, and hurl them at their foes. Stronger than the vanquished Titans of old, fetters of iron would be to them as threads of gossamer; and mountains, piled on the top of mountains, would not suffice to crush or imprison them with their load. Like the genii of the Arabian Nights, they could spring at a bound from the earth to the clouds, or clear half a dozen miles at a single leap. The seven-league boots would be no longer a fable. Puck said he would put a girdle round the earth in forty minutes; but one of these giants of Ceres would stride around his planet in less than half that time. Of course all the other denizens of the asteroid will have their size and strength increased in the same proportion. The race-horse would rear his crest two hundred feet into the air, and gallop five thousand miles an hour. The giraffe on the plain might lift his stately head, and browse on the trees that crown the mountain-top. The ponderous elephant would cover three acres of ground, and surpass in strength the most powerful steam-engine. The lion's roar would be more dreadful than the thunder-peal, and his resistless spring more terrible than the lightning's flash. Snakes two hundred feet in circumference and a thousand in length, would roll their huge coils through the forests; while the sea would boil and foam with the gambols of its mighty inmates, and the gigantic carcass of the leviathan extend for a mile along the deep.

If we reverse the circumstances, and go to a world larger than our own, instead of smaller, the case will of course be exactly the opposite. If we were transported to the Sun, we should feel as much like fish out of water as the colossal inhabitants of Ceres would here; and, in fact, it will be readily seen that if the Sun were inhabited by beings constituted like ourselves, its population could consist only of dwarfs two or three inches in height. Very singular, it surely is, that the larger the world,

the smaller its denizens must be ; that the inhabitants of the earth, should be men, those of the Sun dwarfs, and those of the tiny asteroid, giants.

We must remind our Readers — what they might well be excused for forgetting — that we are not romancing about what might be the case in some absurd and impossible circumstances, and if the laws of nature were to undergo some extraordinary and unheard-of change, but that we are speaking in all truth and soberness ; and what we have stated is absolute and demonstrable fact.* If any man were transported at this moment to the planet Ceres, he would be able to do everything we have mentioned ; and the actual inhabitants of that planet, if constituted like ourselves, must be able to do the same. Whether, if they exist at all, they are beings like ourselves or not, of course we cannot tell ; their frames may be feebler, and their powers more limited than our own, and life at the asteroids may be, after all, not so very different from life on the Earth itself.

And now to consider a few other points connected with the planets — namely those which arise from their various positions relatively to the Sun, and from the character and velocity of their movements. The general celestial phenomena, and the periodical changes connected with them, must of course be the same at all the planets. They have the same alternation of day and night, of summer and winter, that we have. For them, as for us, the Sun has been set to rule the day, and moons and stars to rule the night. But though their times and seasons, their days and years, are exactly analogous to our own, yet the differences in their positions and movements will produce corresponding differences of a very marked kind in the lengths of those periods, and in the vicissitudes of climate occasioned by them. The most important of these differences are caused, of course, by the various distances from the Sun at which the planets are situated. Mercury is three times nearer it than we are, and Neptune thirty times farther away. It follows from this that at Mercury the Sun will appear nine times as large as it does to us — the intensity of its light and heat being of course increased in the same proportion ; while at Neptune, all its influences will be nine hundred times feebler than they are here. Hence, at the former planet, the average heat must be greater than that of boiling water ; and if at its creation it contained any seas or rivers like our own, they must have long ago been dissipated in vapor by the Sun's overpowering beams. At Neptune, on the other hand, that luminary will appear no larger than one of the planets appears to us. How cold and dreary an abode it must therefore be ! — its brightest noonday more dusky than our winter twilight, and its hottest midsummer far colder than our frozen poles.

Another consequence of the varying distances of the planets is a great diversity in the length of their years, some of them being as short as three of our months, while one extends over no less than a hundred and sixty of our years. How long and dreary the circle of the seasons must be there ! Forty human years of spring, forty of summer, forty of autumn, and forty of winter. The contrast between the seasons will be in some of the planets greater, and in some much less than our own ; at Jupiter especially there will be no perceptible change of seasons at all, and day and night will everywhere last for twelve hours each, just as at our equator.

* See Herschel's *Astronomy*, end of chapter VIII., where some of the above ideas are hinted at. Our mathematical readers will see that there is not the slightest exaggeration in the extent to which we have carried them.

This is splendid speculative material for the student; for, of course, as we are brought into future contact with distant worlds, which mankind is bound to be by means of psychological communication, the people will want to know all that is to be known of each other. Then the grandeur of some, and the insignificance of others, will be made known to a common conception.

Intuitive psychological teaching and aspiration is sure to bring the inhabitants of distant worlds together in some form, on some, as yet, undefined plan of operation. We are not all animal; there is constantly a tendency of the inner being to rise up into the universe in search of some ancient kindred tie to something there.

Thus the globe might have been smaller, and inhabited by either celestial or physical giants; or by celestial or physical dwarfs, if lower than now in a former state of active, intelligent life. We may incline to the opinion that it was smaller, and peopled with celestial and physical giants combined; that it was during such a period, prior to the chaos, that the demi-gods existed in, on, and around the globe, and gave rise to the homage paid to Chronos, Zeus, Juno, Saturn, etc. After all we have brought forward, it would be unfair to the evidence, and common sense of the age to say this Earth was neither a thing of beauty, nor a home of responsible life before the time of which Moses writes; therefore, let us cease from doing an injustice to our present standard of intelligence by pretending to deny the possible practicability of such a certainty.

In view of coming events, there are grave reasons why we should be all satisfied in the general adoption of the views and theories we lay before you, because it will the better enable all men to understand the *esoteric* (secret) elements of Christianity, Astronomy, Natural Philosophy, Political Economy, Geology and Science, without detracting from, but rather adding to, the lustre of each — yielding a grander conception of Eternal God to the souls of little men; a better, higher, and nobler appreciation of all that is sumblime in the intricacy of the universe, and of all that is simple and knowable in nature. It is a serious matter; human progress is upon the threshold of a new era in which international comity and modern Theosophy should lead the way, and influence the progressive, philosophic, and scientific teachers of every civilized land throughout the coming futurity of years.

[To be continued.]

STEPPING-STONES.

As we start out upon our tour of search for truth, let our first stepping-stone be a clear understanding of the relation sustained, and the sympathy existing between the mind, spirit, and soul of man.

The spirit of man is the abiding place of the soul; it is as a covering or sheath which protects the sensitive soul from contact with the harsh things of life. Christ often spoke of the spiritual body and the temporal body. Come with me to the field, and we will there find a fitting illustration of this thought. The seed planted takes root, grows, and bears fruit; that fruit has an *inner substance* or core; that core holds *seeds* for another planting; hence, seed, fruit, and seed again. Or, if you prefer, let the plant represent the temporal body; it contains the germ for the blossom, and the blossom represents the spiritual body, which holds the germ, or in-

nermost for another planting. Development of the spirit is typified by the unfolding to life of that element which the plant possesses and which makes the blossom. Progression is the process of perfecting this flower, and the bringing to perfection, or the culmination, is shown by the seed produced by the blossom, or the perfecting of the spirit. Thus the work goes on unlimitedly, ever bringing out new tints and shades.

These illustrations will help to fix more clearly in the mind of the Reader, the relation existing between mind, spirit and soul. Looking at the subject from this stand-point every man is a trinity, a three in one. He possesses mind, spirit and soul, three attributes independent, yet each drawing from the other; inseparable, since one cannot exist without the other. "And God said let us make man in Our image, after Our likeness." (Genesis 1; 26.)

Mind is the machine which reflects the soul through the medium of the spirit. Or, in other words, where man's soul seeks expression, the spirit is the channel through which that expression is conveyed to the mind, or cast upon the reflector. This brings us up to the truth that the soul is the purification of the spirit, not entirely separate and distinct from the spirit, for one cannot exist without first having dwelt within the bosom of the blossom.

The science of which we would speak is that which pertains to the life hereafter in connection with the spirit thereafter. There is a spirit-life, and a life of the soul. The education of the spirit, that it may be a fit dwelling-place for the soul, should be our aim in earthly life. This is the existence of sense. On this planet we fit the mind for its spiritual tenant; hereafter we fit the spirit that it may be an all-sufficient dwelling-place for the soul. The work expected of man in this existence, is living a life of purity, and bringing the spiritual within him into such close contact with the mind that it may thrill out through his nature, and so illuminate his life, that all his thoughts and acts may be good and pure. Thus can he refine mind and spirit, and bring them nearer together, in order that the soul may unfold, expand, and gain expression. Through purification of mind spirit is purified, and the soul reaps the benefit.

It is possible for mortals to attain the higher things of spirit-life in this world; the Christ did this.

Man fits himself for the perfect state inasmuch as he works here on earth. If the spirit is brought out or developed here, its entry into the life beyond will be upon a higher plane than the spirit of one who did not put to use the blessings our all-wise Father strewed along his path.

Man's work and thought here creates for him an atmosphere in the beyond, through which he *must pass*. When I use the term work, in this connection, I refer to *deeds of thought and spirit*.

If the spirit has been made pure by an elevated earth-life, the atmosphere awaiting it in the summer land will be one of purity and love. Surrounded by such a halo of goodness, it may *at once* begin the continuation of a good work. But if the earth-experiences have been the reverse of pure, the spirit can hope for naught but darkness through which it *must grope* its way, and by contact with spirits of a brighter magnitude, whose work it is to minister to spirits dwelling in the shadow, it must create light for itself.

That this is both necessary and wise I will show by comparing earth-life to the primary school, and the beyond, or brighter life, to the college.

Place a pupil of the primary grade with a class in the collegiate course, or *vice versa*, and neither are at home. *All perfection must be gained step by step*, beginning with the rudiments, and going upward higher and higher. To my mind this is a most forcible argument on the side of pure life and elevated thought. Who can look this truth squarely in the face, and not be impressed with man's responsibility? As man's *knowledge* in these matters *grows*, so increases the degree of his *responsibility* to himself and to his heavenly Father.

Life contains real beauty only for those who see the future, and only for those who know of the rest, peace, and love that is in store for them in the mystic beyond. The new life is but a promotion; we begin there where we leave off here. It is study and thought forever.

This thought is appalling to many. Mortals shrink from the idea of eternal activity, because of physical reasons only.

When this physical plant shall have accomplished its work, and the blossom thereof and its germ shall have reached perfection, they will be independent of the old plant, or body, and will rise to an atmosphere of light and love, where continuous thought, and never-ending ministrations to those who are yet in the germinating stages will be the sweetest of pleasures.

In the face of these moral and mental truths skepticism accuses the Christ of *dimly* teaching the truth. He knew well of his Father, and he taught the light, as that was what the people of those days most needed. But that light has been dimmed through and by the teachings of others. And those who are chained to the idle beliefs thus obtained, must stay long in the cloud of doubt and unrest, before light will dawn upon them, because of their bigotry. Although they are not wholly bad, they have to work out their own salvation after the manner of the Father's wish and Christ's teaching.

If the people in those days had been more like Christ and the three wise men, enabled through faith in the power of the Good to drink in understanding through the ministering of the spirit, the dark and disastrous ignorance of the world would have been averted; but the Christ knew that those to whom he spake were not yet ripe for the truth in its entity. He knew also that by leading their minds towards pure and lofty thought, thus inaugurating a discipline of soul-culture in the race, that the *new world* — whose door the dissolution of body would open to them, would reveal the explanation of all, as well as be a means of showing them *how* to complete the work his teachings on earth had begun. He also knew that many, like Peter would catch the inspiration, and, in the face of the whole world, would declare, "Thou art the Christ, the son of the living God," as did Peter in the midst of the vacillating disciples. He knew that those who caught this inspiration would not rest here, but would dig deeper in search of hidden truths. And so they are digging to-day, through the length and breadth of the land.

The books of Samuel and John teach us of those who could tell from inspiration, and by a careful reading it will be seen, that if the people had taken a correct view of those teachings, the teachings of our Saviour would not have been darkened as they were.

As the germ in the sod quickens in response to the sun's warmth, so the soul of man responds to the sweet influences of love which emanate from the Father; for God the Father is love, and love is God. This truth once

seized upon is the key which will open the door to the mysteries of the heavens.

Our world is awakening from its long sleep ; it rubs its eyes and gazes with wonder at the church which is being builded within the church, and as the stones of these truths slip noiselessly into place, a foundation is forming for the support of a *living church* which is to defy the very gates of hell. A church *without a creed*, for Jesus swept all creed away when he said, "a new commandment I now give unto you, that ye *love one another!*" A church whose avenues will reach up to the very realm of spirit ; a church which will purify its followers, lifting them above earth to dwell amid spirits in sweet communion forever. This reached, we will have attained the culmination of the spirit on earth, viz., purity of purpose, health of body, and spirituality of soul.

The millennium is of gradual dawning, not the sudden bursting of a flood of light which is one day to engulf the world in a halo of glory.

Earth is now passing into a new era, which marks the sixth cycle of the many through which the planet will pass. A new light is dawning upon the world. New thoughts, or old thoughts in new and brighter dress, are taking hold upon the minds of the people. This eager search for knowledge was not confined to the student and the scientist as in times past, but in all the walks of life we find searchers for truth. The leaven in the meal is beginning to work. There has never been a time within the knowledge of man when there has been such an awakening to things spiritual as there is to-day. This growth has been as slow as the snail's pace, but the reaction will be the more perfect and complete from not having been subjected to a forcing process.

DU BOICE.

VEGETARIANISM AND THE MILLENNIUM.

AMONG the evidences of an approaching millennium which are active at the close of this nineteenth century is this mighty wave of spiritual thought which, rising like the fabled phenix from the very ashes of decaying empires, even back to the dim mists of eastern antiquity, but now freely breathing through the spirit of civil and religious liberty, sweeps majestically across our western republic, bringing new inspirations and aspirations to hundreds and thousands. This wave of living thought finds expression through the principles of Vegetarianism, Christianity, Temperance, Theosophy and Hygiene, as well as other true reforms and elevating movements, which, if you please, are like so many beautiful rivers, each from a seemingly different source, yet all bearing their translucent draughts of intellectual refreshment towards the one infinite ocean of unity and truth.

Dark and sad is the blot on this fair western civilization of the horrible cruelty and suffering inflicted in slaughter-house and stock-pen, upon the lower, but sentient creatures, and it reflects its debasing influences upon the inner natures of those engaged in performing the degrading details of this revolting work.

Is not this carnage for a needless purpose, when nature so lavishly repays the labor bestowed on her peaceful gardens with fruits, grains and vegetables, as the most harmonious blending of her four great elementals, earth, air, sun and water, the highest expressions on the plane of the vegetable kingdom, and the perfect food of man ?

The Infinite often furnishes the *means* with the *opportunity* to shape all human ends, and noble, thinking men and women are awakening to these truths all over our broad land from Maine to California, and from Canada to Florida and Texas. I believe that, co-existent with the development of the finer sensibilities, there is an almost unconscious loss of the desire for flesh-foods ; and many are almost vegetarians without knowing it. This may account for the popularity of those excellent dairy-restaurants in large cities. All is ready for this new form of truth ! Who will sow the seed by precept and example ? for as goes the West, so goes America ; and as America goes, so goes the future world. Let us for a moment glance backward far across the mystical bridge of time, and behold man in his ideal home, the Garden of Eden ; for religion, tradition and philosophy will agree that the primitive home of man was in a garden, — certainly not the slaughter-house. Standing upon the apex of creation he was then, as now, the medium between the celestial and earthly, with the attributes of an angel, and the tendencies of a brute, holding the temporary balance of individual power to evolve in either direction. Disobeying the divine injunction which whispered to his psychic conscience, he was not content to subsist upon fruits and grains, (simple and primitive fare which nature offered unsullied by blood,) but slew fowl and brute to minister to his perverted appetite, as if to destroy the ladder of life by which he attained his superiority as lord of creation, entailing thereby misery on posterity, and being himself eventually driven from his beautiful garden-home. This allegorical yet truthful picture of man's first condition affords a beautiful lesson, for, as the first and natural home at the beginning of the cycle was in the Garden of Eden we do not believe this vast cycle of human life can ever reach perfection, until, moving westward during long ages with the course of empire, the circumference of the planet is at last completed, and man comes back to his first and dear old home in the east, — the ideal Garden of Paradise, a veritable heaven on earth. Is not Vegetarianism one of the means at least by which this millennium is to be attained ?

EDGAR NELTON.

THE ONE THING NEEDFUL.

BY THEODORE WRIGHT.

THERE is one thing which man universally craves, and which he longs above all things to possess, and that one thing, when stripped of all mere verbiage and obscurity — is life. Those in possession of life in all its fullness realize that every craving is met ; that sweet and abiding peace and satisfaction is their portion ; that rest has become the normal attitude of their beatified state ; and that all sense of weariness has gone, never to return. What will a man not give in exchange for life ? What will it profit a man though he gain all other things and lose life ? Who is there that is not enamored of life ?

Call not the humdrum existence that men are dragging themselves through under existing circumstances by the dignified name of life. It is a libel upon the richness and fullness belonging of right to that term, to say that men in general are living now ; they are not living, they are dead more truthfully speaking ; and some of the merest shreds and crumbs of life inhere in their structures, making their supposed or assumed life in

every way tantalizing. Life, in all its rich plenitude, is to be had for the seeking. Money will not purchase it. All that the world calls good or great furnishes no assistance in reaching out in its direction. Poverty is no hindrance to it, but the opposite; and yet, when abused, poverty is mostly made to be a hindrance.

Who knows what life is, or can so separate it from its surroundings as to hold it up for critical inspection and analysis? It is everywhere in degree, and we know it by some of its signs, and think we understand a lot about it; whereas we do not understand or realize it save in very small and unsatisfying proportions. We talk flippantly about it, as though we were masters of its mysteries. We treat it often with contempt and derision. We become weary of it, finding it, in our mocking emptiness, anything and everything save what we had anticipated; but we do all this because we have only drunk of its dregs, and have not entered into or upon any of its rich and satisfying experiences.

Beyond controversy, not one man in ten thousand knows what he most wants. Although they do not know, and could not, and do not give a name to their want, it is, nevertheless, true that there is inherent in man an unawakened and unconscious something that is ever intent upon this one thing needful. It matters not where, or in what way man's dissatisfaction shows itself; the cause of the dissatisfaction is always the one thing. It is caused by the consciousness of the one thing needful being manifestly wanting. Depend upon it, the great Master knew the import and value of every word he uttered when he said, "A man's life consisteth not in the abundance of things that he possesseth." Something that inheres in every man craves for its own, pines for want of it, cries out from its obscurity for more of it; but when these cries reach the external surroundings, and are from the external nature again re-echoed, they are twisted out of all shape thereby and made quite unrecognizable. That external nature wants something, but does not know enough to be able to give its want any name.

If people knew what they wanted their wants could be fully satisfied. There is a superabundance of life waiting for appropriation, and there is a never-failing source, a perennial spring, open to all alike, without money and without price, that may be drawn upon *ad libitum*. But to fully appropriate it, and fill one's self therewith, it is absolutely necessary that said one empty himself of all that fills its place. A vessel already full of some turbid and impure liquid cannot receive into it limpid and refreshing water. Nature abhors a vacuum; therefore, if life does not fill that place in man's system which it was destined to occupy, something else, in the very nature of things, must and will crowd in instead. Man's dissatisfaction is entirely owing to this state of things having so long been established in his nature that he cannot give his great want a name; and he is rushing hither and thither in a state of turmoil and unrest, snatching at this, and fighting for that, flattering himself all the while that, can he but grasp the item he has sighted, he will be at rest and happy. There is much more wrong all the while than man realizes.

If man had in his possession the reality his very innermost craves he would realize thenceforward that he possessed all things, even though he were in possession of nothing more than he had when he stood upright. This is no fiction, no mere figment of the imagination, no empty platitude from which sound sense will recoil. It is a sober reality, a

solemn verity. Life is more, a thousand-fold more, than any or all of our present surroundings can or will permit us to realize. Produce a solitary specimen of a living man in the full sense and meaning of that term, and he can demonstrate by the wondrous powers of the life he possesses, that he is not, and cannot be, in want of anything. Though in every sense of the word, wanting in all the world esteems good and great, it will be in that man's power to demonstrate that he wants nothing, but possesses all things. The powers of this reality of life are ample, and allow its possessor to call anything into being at will; to call it from the vast deep of spacious ether, where everything exists in an invisible state, to fashion and form at will whatever has become necessary to him. He who once said, "I have meat to eat that ye know not of;" and who could command a coin to appear in a fish's mouth when the exigency arose for it, had simply conditioned himself to hold and employ this reality of life in its commanding and satisfying fullness, and these were its natural modes of expression. All that the great Master successfully appropriated and employed is as much held out to every other one who lives in human flesh as it was to him; and everyone who walks even as he walked, will possess the same abundance of life he did, and by means of which all his wonderful works were wrought.

It matters nothing that such thoughts as these have not found expression for many centuries; it matters nothing that reputed wise ones will continue to reject them with contempt and scorn, as they now find expression; it matters nothing what attitude the world, the flesh, and the devil may pose in and maintain while confronting such thoughts; the truth is that the time has come when these satisfying verities must have expression, and may not longer without blood-guiltiness be suppressed. They are like burning coals burning their way out of the depths where they have long been slumbering and smoldering, and nothing more is wanting save the breath of heaven to blow upon them, and the earth will soon be all ablaze with their effulgence and glow. Man knows no more what life is, what it involves, and what would certainly be evolved were it heartily appropriated by him, than he knows what is wrong with himself, how he got wrong, and keeps so, and what he must do to remedy the mischief. Truth is much stranger than any fiction the world has hitherto seen. As truth opens out its rich and satisfying stores of wisdom and blessing, the present consumers of fiction will begin to discover that what they have been trying to satisfy themselves with is altogether too vapid, tame, and insipid to hold its own any longer, and the much greater wonder and glories of life and truth will be demanded instead. The one thing needful is quite able to hold its own when once it is fairly sighted and realized.

"WHEN the spirit," says Perthy, "is free from earthly fetters, — loosened, as it were, from the body, and returns to its own divine sphere, then we dream the *truth*." Recognizing the full import of this statement, and reasoning conversely, we may be brought to realize that the absurd dogma, the hideous tenet, the empty form, and all the other nightmares of error do not, as is so often thought, have their inception in the spiritual spasm of some transcendental mortal. Unless Perthy is in error, *all* truth comes from exaltation, and if this be so, one is exalted in proportion to the truth he can express. When this is duly realized there will be not a few scientists whom we shall respect as spiritual saviors, and wish to canonize. (*Ed.*)

TO THE READERS OF THE ESOTERIC.

WE have for some time been studying to know what line of thought would be most useful to you, and to the greatest number of the human family, and we see many reasons to believe that, in view of our limited time, and the space in this Magazine, that no line of thought would be of so much value as the Bible. First, the greater part of English speaking people believe in it as a Book of truth, and a standard of moral and religious life; and many believe in its prophecies, but admit that they do not understand their import; and last, but not least; we believe — after many years of study of its pages and comparison with the facts of nature — that it is all the above, and much more, viz.: that it is a Book of scientific knowledge, of a character not understood and most needed by the world to-day. For the past hundred years the mind of the civilized world has been turned toward the physical sciences, and away from the mental and spiritual sciences, for we have come to know that the mental and spiritual is as literally scientific — being capable of demonstration — as the physical sciences, and also that, so far as a knowledge of their absolute facts is concerned, neither can be complete without the other.

The Bible is a Book of mental and spiritual science once known to the few: that few were commonly known as prophets and seers. They having a knowledge of the laws and methods of applying these sciences to their own lives, and a will to do so, obtained powers over the subtle forces of nature, to a degree that was wonderful to the common people, and obtained knowledge thereby, thought to belong alone to God. These knowledges and powers were partially known to all nations at the time the Bible was written, therefore, it appears ambiguous to many, because the occult knowledge common to all at that time has been lost to us. Therefore it appears like a Book of uncertain language.

During the last eight years the literature of the East has been translated, and placed in our hands, which, when properly understood, will give us that which was commonly known at the time the Bible was written; and the base of the Bible-language from which it can be understood; but it, in its highest phase, is as far below the Bible, as the races through which it came are below the Caucasian race. But to talk about the great truths of our Bible without that knowledge, would be like talking algebra to one who had no knowledge of mathematics, whereas, if he had first learned the lower branches, he would be ready to begin to learn algebra.

If a chemist were talking to one versed in chemistry, he would talk the language of the science, and one unlearned, listening, would not understand. And if you were relating an occurrence to one familiar with the circumstances under which it occurred, you would not go over the details, but would begin at once with the part unknown to the hearer, and so did they through whom the Bible came. Every good, clear-headed minister, when he attempts to explain the Bible, begins by explaining the circumstances under which the words were expressed, but, unfortunately, he only knows but very little of them,—almost nothing of the learning with which that people were endowed, which consisted mainly of laws and methods, regarding what we now recognize as mundane magic. That having come first, it formed a language which made it possible for the celestial and divine magic to be taught, with its uses, its abuses, results, etc.

When we speak of magic, we refer to the control of laws and forces beyond the realm of the five senses. And what we call mundane magic, is that domain of the unseen governed by the animalized or selfish will of man, whether used intelligently, or by instinct, or by ceremonies taught him. What we mean by celestial and divine magic, is the knowledge and power gained by a holy, devout life, *i. e.*, a life devoted to acquiring knowledge and methods for the elevation and harmonization of the world to the laws of God or spirit, bringing them thereby to a condition of perpetual consciousness in this, and in the spirit-world, — this is "eternal life."

The Bible, especially, those portions relating to the prophets and the teachings of Jesus, is replete with this thought of continued consciousness after the dissolution of the physical body.

This doctrine is presented with laws and methods by which the physical and mental conditions of the adherent might be changed from a state of unconsciousness in sleep and death, to consciousness in both.

Now, if we find that in this Book there are laws, and methods for applying them, for the accomplishment of the above, then we must all admit that this Book is not only a Book of morals, but of science also.

There are many noble, clear-headed and honest-hearted men who, in their life and habits, are patterns worthy of imitation. Among the most prominent are Robert Ingersoll and many of his followers, who have been disgusted at the erroneous and contradictory doctrines supposed to be based on the teachings of this Book.

The many learned men whose business it is and has been for many years, to study and teach the Bible, have made such a work of baseless fabrications of it, that the above class of men have taken for granted that their errors are the errors of the Bible, and, therefore, have never taken the trouble to examine for themselves; for all these have the capacity, if they saw good reason for using it in the study of this Book, to discover the many important parts which lie hidden beneath the verbiage of theological ignorance.

Some would ask; "Do you not believe that the majority of the Christian ministers are honest?" To that I must answer yes and no! How can both be true? No, because they are not honest with their own intelligence and intuitive perception: yes, because the fear of their associates prohibits them from allowing their own common sense to have freedom of action. The doctrines which they are forced to preach were formed by men during the "dark ages" of the world; by men whose ignorance and illiteracy was so great that these ministers of to-day would not countenance them if they were living now; they would only be acceptable as common laborers in the most menial spheres.

Nearly all ministers now see clearly that if they read and gave due credit to the teachings of the Bible it would overthrow all their creeds, and what they call the "essential doctrines," and, therefore, they fear to speak the true sentiments of their minds, and try to justify themselves by the thought of how much good the church has done, and is doing, and what disaster it would bring to make the overturning of beliefs which they see would inevitably follow; so they close their eyes to the truth, and refuse to see it, — will not allow their intelligence to work.

I heard a prominent minister say, "I once thought I knew something, but thank God, I do not want to know anything but Jesus Christ, and him crucified." Certainly he knew less of that than of anything else, and

he went on with his argument against thinking and desiring to know the truths of the Scriptures. Many are plainly acknowledging that it will not do for them to allow themselves to think on these subjects, for fear of skepticism. What would be the appropriate name for this condition? Let us see.

In what is man superior to the beast? Is it not wholly in his capacity to think, to reason logically, and to understand laws, principles, etc.? Is not the object of a life of experience to develop these powers? Is not the soul of man the conscious, thinking part of him? All these ministers will answer yes to this. Then are they not trying to crush this thinking part of themselves out of existence? Are they not then committing suicide and murdering their followers? This sounds harsh, but, admitting their own position, it must be so; for who commits the greatest crime, the man who destroys the body, and frees the soul to go to its rewards, or the man who destroys the soul, or at least deprives it of all that comprises existence, which *they* do, if it is "the conscious, thinking part," and they destroy the power to think. It follows then that they destroy the soul. These are thoughts that the clergy should think about, and weigh well what they say and do in these matters. It is almost unbelievable what prejudice will do among this class of men.

There was one case which came under my immediate notice, of a minister of a prominent congregation who became interested in THE ESOTERIC and recommended it to his people. His associate ministers could find nothing objectionable in the Magazine whereon to base a charge against the minister, yet, so afraid were they of what their people would think, that they went back to the time when this minister was a young man in college, and brought up things said to have been done then, whereupon to base a scandal to destroy the influence of this, their follow-minister, because he dared to think and speak his best thought: and these accusations were of a nature but little considered at the time, and they who brought them were guilty of worse things during the same period.

The people will not admit, to themselves even, to what extent they are controlled by these men. A little experience of my own will well illustrate this point.

In 1874 I was living in the Alleghany Mountains giving my whole time to the study of the Bible and nature. I went out to a little town some fourteen miles distant, by the name of Forksville, in Sullivan County, Pennsylvania. There was a Union church edifice there, and a Methodist and Baptist. I called on the minister and informed him that I wished to give a course of lectures on the Bible prophecies, but obtained no encouragement from him: so I enquired for the trustees of the fine, large school-house there, and found the hotel-keeper and the village blacksmith had charge, and was proffered its free use for the lectures. The room was large and commodious. At the first lecture only about twenty-five persons were present. The second about fifty; the third, the house was packed to its utmost capacity, and both ministers were present, as I was afterwards told, through the invitation of their own people to hear and answer the arguments. After the lecture closed the people gathered around the desk, some with tears of gladness in their eyes, all desiring to take my hand and express their great delight at what they had heard. It took fully three-quarters of an hour before all could reach me and give expression to their gratitude. The next Sunday afternoon was set for the next lecture. That

time found me on the stand waiting for my audience, but alas! who came? None but the village blacksmith and the landlord of the hotel, with their families,—both known among the church people as "infidels." After the hour had arrived and past, and no others came, the blacksmith said to me; "I guess you won't have any more, for the ministers have told their people that they consider your doctrines dangerous, and advised them not to come any more to hear you; and they thought it not worth the while to try to answer the arguments." Here was probably two hundred earnest and even enthusiastic persons filled to overflowing with joy at the opportunity of thinking reasonably upon their favorite topic, and all that was necessary to scare them away was for their minister to say "dangerous doctrines," and they believed it without any effort being made to show them why or wherein they were so. My soul pities such priests and people!

Ministers, are you willing to shoulder this awful responsibility of the souls of the people? You certainly are taking it, and does not your professional business livelihood enter into the consideration for this responsibility?

Ministers, do not take this unnecessary burden. There is no amount of money, honor, or pleasure, that will half pay the cost of such a position. Lastly, can you trust your soul to the keeping of professional men who have so many inducements for studying to please you, rather than to educate you in the way of life?

Now, before entering upon the proposed task, let me ask you, one and all,—all classes of minds in all the different church organizations, in all free thought, both gnostic and agnostic,—will you do yourself the kindness to follow me through these illustrations, and if then you do not find abundance of reason to continue your study of this Book, you will have at least done your duty. But remember, in order to be honest with yourself in this matter, you must be free from previously formed opinions.

You would not like to trust your case to a jury which was biased against you, and the law of your land would consider such jurymen unqualified for judgment on any important matter. You need to be equally honest with yourself, for it is none but you who will profit or suffer by the way you receive these thoughts. They are my honest effort, and the result of many years of careful study and thought to get the truth that will be of the greatest USE to the people. If these thoughts were not of practical value we would not waste time with them. But we know them to be of more value than any subject of thought that can now occupy the human mind.

THE METHOD ADOPTED.

We do not propose to write a commentary on the Bible, but simply to give the keys to the whole subject matter, in as brief and concise a way as possible. We shall endeavor to touch mainly those points out of which the greatest errors have grown, and those where the most important truths are concealed. We beg you to bear with us if many of our utterances appear abrupt, and even harsh; for if so, it will be for the sake of point and brevity. We will begin with Genesis, first, and dwell on those points which will furnish a commentary on that which will follow of importance: therefore, if some of the first of these articles appear to you abstruse and valueless, we pray you read and remember them, for they will

serve as a foundation without which those containing the most important suggestions would not be understood.

And to you, friends, who have laid this Book aside as valueless, we wish to say that we do not present these thoughts dogmatically: not even do we assert that this Book deserves any more credence from you than its own intricate value merits, but we do ask all to look at it with the same degree of thoughtful credence that you would give to any history or Book claiming scientific value.

[To be continued.]

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

(*Number Thirteen.*)

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence, which could only be obtained through the employment of more space than we can command, and accept in their stead the somewhat cursory and detached statement here presented.

IN addition to the component attributes of the ideal voice already given, there are yet to be treated four others, namely; uniformity, evenness, smoothness and purity.

Uniformity is that attribute of the voice which produces what may be called vocal consistency. A voice may be said to have perfect uniformity when each one of its sounds seems, to the imagination, to be made by the same vocal organs. Suppose I illustrate by taking a musical instrument for example. If you were to have an instrument with one violin string, one guitar string, one piano string, one harp string, and one zither string, the tones given off in the production of a piece of music would be devoid of uniformity or consistency, however beautiful they might be individually. We see the same truth clearly illustrated in the case of countenances. Here, on the one hand, is a face every feature of which, considered separately, is perfect, and yet the *tout ensemble* of the face cannot be called beautiful; there, on the other hand, is a countenance no feature of which can be considered either classic or beautiful when separately analyzed, and yet, despite all this, the face is beautiful. What is the explanation of this? Simply this; in the former case the face lacked uniformity — its features did not all belong to the same personality; in the latter case the features were in harmony, — the consistent out-working of the character of the person to whom they belonged. In the case of the instrument above referred to, each string, having a timbre different from its neighbors, would speak to a different emotion, or different *shade* of emotion, and the result would be the perfect analogue of a psalm read with one word joyous, the next sad, the next indifferent, and so on throughout the list of emotions.

If you were to hear a person utter words expressive of a certain emotion, in tones some or all of which bore no relation to that emotion, you would immediately realize a lack of uniformity, and this would report to your understanding in the form of inconsistency. In such a case the deduction your intellect as well as your feelings would make, would be that

the emotion which the person purported to express, was not in reality felt by him.

Consistency throughout all nature is a test, — I am not sure but the highest and surest test — of truth. Of course we often think a thing consistent which only appears so because of our cursory view. There is not an atom in the universe but is bound to every other atom by bonds, relations, and reciprocal forces perfectly consistent with the entire cosmical scheme.

Evenness. This is an attribute of the ideal voice which has chiefly to do with its handling, and does not, as in the case of uniformity, pertain closely to its quality or timbre. It will readily be seen that this matter of evenness may apply not only to evenness of volume and loudness, but also to evenness of support, evenness of range, etc. By evenness of range is meant the steady sustentation of pitch between slides and inflections. A word of explanation may not be amiss here. Suppose a person in reading a piece allows the pitch of his voice to constantly fluctuate, — either in unsystematic variation, or in rhythmical, sing-song cadences, — between inflections and slides, the result will be that the emphasis which should come from those slides and inflections will be weakened, if not entirely destroyed. Nature does not thunder all the year, and if she were suddenly to acquire such a habit, her grand cannonading would soon lose all its sublimity and significance. The same is true in an artistic and oratorical sense. What does not *help* in art invariably *hinders*.

It seems to be well in this connection to speak a little at length upon this matter of emphasis, in order to clearly show how unintentional or unwarrantable emphases detract from the power of those necessary to perfect rendition.

To emphasize a word is to *call attention to it* by giving it some distinguishing touch not generally given to the other words of the sentence, for the purpose of making this word stand out from the rest of the words about it. It will be seen from this that the more peculiar this distinguishing mark is to the word upon which it occurs, the more complete will be the separation of that word from the surrounding words, the greater will be the attention called to it, and, consequently, the more marked will be its emphasis. From this it will be apparent that a lack of vocal evenness, — that is an *unintentional* distinguishment between the words of a sentence — will invariably weaken, and in many cases totally destroy, the effect of your *legitimate* emphasis. Is it necessary to say that all this has its perfect analogue in singing, painting, and all of the other arts? Suppose we look for a moment at painting for the analogue which it will furnish. Suppose we take a well executed picture; do we not find some one light higher than all the rest? Even though the picture be the facade of a house blazing with sunlight, we shall find some *one point* where the light is higher, more intense than elsewhere. Now suppose we raise several of the lesser lights in the picture to the brilliancy of that highest light; what will be the result? The picture is killed by an attempt to over emphasize. Its glory is gone, and it now presents to the eye but a gaudy display of color. Bear in mind the story of the young woman in "The Two Roses." She had had a quarrel with her lover and was endeavoring to straighten matters by writing him a letter. Her sister stood by assisting her, and, being impressed with the importance of each word, suggested very frequent underscoring. When the epistle was finished

and the sister suggested underlining the last words, the writer exclaimed looking up with a horrified air; "Its *all* underscored!" to which the other quietly responded, "never mind, put a double line under this." In such a letter, remember, the emphatic word would have been the one, had there been such an one, which was *not* underlined.

It should be stated here, to avoid the possibility of misunderstanding, that the word "emphasis," as it is used in this last connection, does not mean merely a vocal stress placed upon a word, but has that broader significance embracing *all methods whereby special attention may be called to a word*, — that is, by which it may be made to stand out from the other words in the sentence; for example, an inflection is an emphasis; a pause before a word is an emphasis; giving the word a different pitch from its surrounding words emphasizes it; giving it a different vocal quality emphasizes it; speaking the word louder than the other words, more softly, slower, more rapidly, — all these are legitimate methods of emphasis. That this is not the general acceptance of the word "emphasis" will be seen from the following article which I think it advisable to quote bodily.

"There are but few subjects connected with the art of rhetoric possessing more immediate interest for the professional actor, than what may be termed the technology of emphasis.

"What is emphasis? In general terms it is a stress laid by a speaker upon words, upon portions of sentences, or even upon whole sentences, for the purpose of indicating, developing or enforcing the meaning intended to be conveyed by the language used. Where the speaker is using his own language to express his own feelings, or to convey his own meaning, it will usually be found that the stress of emphasis and of sub-emphasis is critically correct, although the speaker may be uneducated and the words are far from being the most apt which could have been employed. In such a case the vocal utterance is a mechanical and habitual obedience to the working of thought, and is unperceived by the speaker as a distinct operation. The thought is uttered, and its main feature is emphasized as a matter of course.

"This fact marks emphasis as being primarily one of those natural and functional operations of mind in controlling the vocal organs, which are regarded as instinctive from their being so habitual, so instantaneous, and so unperceived in the effort as to render an analysis of the precise method of operation exceedingly difficult, if not altogether impossible.

"The force and balance of emphasis in a natural utterance is in such nice accord with the strength or value of the thought in the mind of the speaker, that it affords to the analytical hearer a key to determine the extent to which the uttered thought is either felt or understood by the mind of the speaker. Here is the foundation of all natural oratory, that is, oratory prompted by strong feeling upon critical occasion, when every word tells to the extent with which it is weighted by bright thought. The hearer is unconsciously affected, his reason and his passions swayed by the natural emphasis which has equally unconsciously indicated the depth of feeling, the extent of knowledge, and the fullness of thought, in action in the orator's brain.

"This is entirely distinct from any question as to whether better thoughts might have been uttered in better language, or whether more or better shades of meaning might have been developed. Our proposition in this regard merely amounts to this, that in unstudied utterances, emphasis is natural and a never-failing index to the thought conveyed.

"The actor is, however, placed under radically different conditions in speaking his lines. He has then to develop by utterance the true meaning of language and thought not his own. The chief instrument by which he must effect this development is correct emphasis. By correct emphasis we mean that emphasis which will best define the most natural meaning which the words themselves and their position indicate to be their proper and pre-intended meaning. How simple, then, is the principle upon which the actor is to determine true emphasis. It is nothing more nor less than determining the true meaning of the language and then uttering it according to that precise determination. Let us not be misunderstood. Simple as is the principle the difficulty of applying it in practice is often immense.

"Language is frequently found to be very subtle in expression; so much so that it has been said by a philosopher that it was invented to conceal the thoughts. On the other hand, it is frequently so pregnant with meaning as to be capable of suggesting a great variety of subsidiary or concurrent thoughts, according to the manner of emphasis which may be used. Of this the Lord's Prayer is a remarkable example, and it has often been shown on the stage that language has contained meanings unthought of by the authors.

"In plays the whole history of the plot, the situation, the prior events or the catastrophe of the play as yet undisclosed to the audience, all have their necessary influence in determining the exact meaning and just prominence of every sentence and word, as they must all be considered with their context and due relations, and cannot be isolated upon any just or satisfactory basis. It is the possession of the intellect which takes all these points under review that distinguishes the great actor from the strutting, bellowing crowd who "make the judicious grieve." It is sad to think that the exercise of this faculty is frequently engaged (and by those who should know better) in the illegitimate hunt after 'new readings' for the mere pandering to the craze for novelty, or the still more ignoble design of self-advertisement.

"It is sufficiently plain, therefore, that nature furnishes the only rule of emphasis. The actor must first understand what he is going to speak, and this is the golden rule — the Alpha and Omega of the matter.

"He who would pretend to lay down any empirical rule by which a sentence can be justly emphasized must be listened to with great caution, however learnedly he may talk and however dictatorially he may attempt to lay down his rules."

I shall refer further to the subject matter of the above article under its proper head of emphasis.

Smoothness. This refers to an attribute of the ideal voice which may be termed as expressive of good-fellowship, unction, kindliness, etc. It is the expressive outgrowth, to a great degree, of the ethical nature. Who is there who has not heard a sufficient number of rough, grating, rasping voices to understand, without further comment, the significance of vocal smoothness?

Purity. Webster defines purity as "freedom from foreign admixture, or heterogeneous matter." This is exactly what is meant by vocal purity, — that is, a pure voice is simply a voice which is free from heterogeneous sounds; — in other words, a pure voice is a voice, which is *all voice*, if I may be allowed the expression. Broad "A" when sounded is pure if broad

"A" and nothing else be heard. If there be a hissing sound of the breath given off at the same time, then the tone is not pure. This escape of unvocalized breath during the production of a tone is by far the most common cause of vocal impurity. Especially is this apt to be the case with the lower notes of the voice. Whenever the vocal chords are not held sufficiently close together to compel all the air issuing from the lungs to vibrate their edges, there is an escape of unvocalized air which gives what is called an aspirated or impure tone.

One of the chief marks of oratorical finesse is vocal purity. Let us take Mr. Edwin Booth as an example of this excellence. It will be noticed that whenever he speaks there is absolutely no sound given off save that which is necessary to the words spoken. It is this, among other excellencies, which makes Mr. Booth so finished and "clean" an actor. It is impossible to "trim" any of his utterances without depriving them of some of their essential characteristics.

Having described the nine chief attributes of the ideal voice, I will now briefly outline the technical methods for acquiring and cultivating these excellencies.

Support. Vocal support is as much, yes more the result of muscular culture than of muscular strength. For the attainment of perfect support the pupil should practise such tones as will call for the greatest muscular control, — and not the greatest effort. These tones are by no means the loudest of which one is capable, but are rather the finely held and delicate tones. Almost anyone can shout loudly, but it takes a Patti, a Hawk, or a Booth to give a finely drawn, violin note.

Support, then, must be considered a matter of *breath control*, and the best possible means of acquiring this is by practice upon an instrument measuring every breath *fluctuation*. Such a device, called a "Spirometer," and having a scale showing the force of expiration, and another showing the capacity of the lungs, can be procured for the small sum of one dollar, and should be *daily used by every aspirant for vocal honors*, as well as by all those who are afflicted with respiratory diseases.* This instrument records the *slightest weakness of support* of a tone, and its constant use will increase the lung capacity and efficiency of respiration better than any other known method. Not only vocal support, but the general health and vigor of the system are dependent upon perfect respiration, and *this of all things* should be the field to which the student of voice-culture should first direct his attention. This instrument has been used by some of my pupils with marked improvement in support, noticeable in one case, *in less than a week* from the beginning of the practice. It will be found in many cases that poor support is a concomitant of physical weaknesses in the way of dyspepsia, indigestion, etc., most of which will vanish upon the acquirement of the muscular culture necessary to firm support of tones.

[To be continued!]

*The instrument above referred to, called "The Dayton Radial Spirometer" can be had of The Dayton Manufacturing Co., Room 6, 79 Milk St., Boston, Mass.

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER XV.

Well-Meant Advice.

MRS. MILVEUX was a constant puzzle to me. Since my arrival at Woodlawn she had not mentioned the very unpleasant St. Auburn affair. On the contrary she had made herself thoroughly agreeable, and the fact that Fantine and myself were in daily association seemed to produce, in this strange woman, the most genuine pleasure.

Little did I think that beneath the smiling face and the friendly manner, there still lurked the same burning resolve to bend the course of events to *her* liking. But incidents which followed proved to me how slightly I really knew the depth of her expressed resolve.

Mrs. Sayles had been with us several days, and the devotion which Hodge manifested toward her surprised me not a little. They were in each other's society at every available opportunity.

One clear, bright morning my friend and I were enjoying a stroll at the shore, and I sought to improve the occasion by advancing a mild protest at the questionable flirtation in which he seemed engaged. I was greatly surprised at the reception of my advice.

"Better direct the force of your remarks nearer home, Frank," he said; "remember that *you* are *more* than interested in a woman who is promised to another." "Why Hodge," I exclaimed, "what nonsense, when you have repeatedly told me that you would not marry Miss Darcet."

"Impossible to say, at present, just how the little affair will terminate," he laconically replied. "Beautiful view from this point," he very coolly remarked, evidently with the idea in mind of closing the conversation upon the subject which I had broached. I felt impelled however to pursue the thread of argument which, in my estimation, might be of great interest to both of us, if we could only arrive at a more perfect understanding.

"My friend," I continued in a serious tone, "I hope you have not lost sight of our original purpose,—that of soul-growth, and the development of the higher powers within us?"

"Oh no," he replied lightly, "I do not forget. I am wending the path of which my conscience thoroughly approves. That I am in love with one of the noblest women on whom the sun ever shone, is no drawback to my occult training, but a great help rather. You surely cannot deny this."

"There is no surer, no more rapid method to the goal which we seek," I said in answer, "than that along whose pleasant borders woman hovers, and in the same connection I will say that I know of no shorter, quicker, or more pleasant route to *hades*, if the object of your love is not in sympathy with you; if she is frivolous, given to love of society or notice, (which is vanity); in fact, if she fails to appreciate the necessity of conquering the legion of adverse influences which hold men and women in bondage, then she is a hindrance of the worst kind; she will imprison a man's very soul, and smother his influence for good, as no other earthly power can do. I speak now of those men, like you and I, who honestly strive to rise above the *brute plane*, and not those of whom a reverse argument is true, whose province seems to be to destroy *women's* souls.

"Now, I have your welfare truly at heart, and I am pained beyond expression at this attachment existing between yourself and Mrs. Sayles. You have stifled your reason, and allowed your passion to grow, with no thought of the possible result. I have said nothing before, for I thought you would soon tire of her and once more return to the realm of reason.

"Although I bear a deeper love for Fantine than I supposed my nature capable of experiencing, yet I would give her up, if, by so doing, she might win your love, and save you from the terrible future which is your's if you do not mend your ways with Mrs. Sayles. Think seriously just a moment my dear old friend," I went on, as I placed my hand affectionately on his shoulder, "before you reply to me in a manner which you may regret. Think the matter over. Mrs. Sayles is a married woman. Can you imagine a thoroughly good and pure woman, in her position, who could countenance these attentions which you daily show her?"

I had evidently launched Hodge upon a very serious train of thought, for he made no sign of reply, and his face showed deep emotion.

We returned to the house, neither of us vouchsafing a word.

CHAPTER XVI.

Wrecked.

"Just listen," cried Mrs. Sayles as she waved a copy of *The Evening Despatch*, and, in a dramatic manner, read the following, "The new ship 'Hesperus' owned by Jones and Sayles has been finished, and now rides at anchor in Portland harbor. She will soon be brought to this city, and will be added to the owners' fleet, now plying between New York and southern ports including the West Indies."

"This is the vessel in which Mr. Sayles has been contemplating taking the trial trip. I wonder if he still intends to do so. Ah!" she went on reading, — "Mr. Sayles goes to Portland this evening, and will return as far as Boston in the 'Hesperus.'

"Very kind of him not to write me these interesting facts," she continued with a little pout, "but perhaps I ought not to blame him, inasmuch as I have not written him since I arrived, and, more than that, came away against his wishes."

We had all gathered in the library. It was the next morning after the occurrence of my talk with Hodge. The weather continued very mild, and we were contemplating a long walk at the sea-shore. A merry party indeed we appeared, as we left the grand old place and sought the cliffs which for half a mile or more bordered the shore.

Even Fantine, usually so quiet and reserved, surprised us with her laughter and pleasantry.

"You remember what I told you in my note," whispered Mrs. Milneux; "I knew that *you* would bring her back to a consciousness of life." "Ah! Mrs. Milneux," I replied, "who could be otherwise in this lovely spot?"

"Locality, however beautiful, can do little toward bringing us peace, except we have those around us whom we love, and — who loves us." The last was spoken quite inaudibly; I hastened to change the course of the conversation, and we were soon engaged in talking of matters of a more general character. Mrs. Anderson, Hodge's aunt, had kindly proffered her services as a guide, and a most valuable and interesting one she proved herself.

"Oh! if we only had a boat," cried Fantine "wouldn't it be lovely to row over to the shoals. So near, and yet so far; if they were not separated from us by the water, one could reach them in a half hour's walk."

"Your judgment is very unreliable my dear," said Mrs. Anderson with a smile, "the shoals are at least nine miles distant. The atmosphere being so very clear this morning, makes them appear even nearer than usual. Coastwise steamers and large vessels are seldom seen inside the shoals, not wholly because the waters this side are considered dangerous, but because the route would be a circuitous one."

"There goes a steamer now," interrupted Miss Darcet; "why, how plainly it can be seen; and there are three sailing-vessels near it. I wonder that we did not see them before." We all followed the direction of her gaze. "I confess that your eyes are better than mine," exclaimed Mrs. Anderson, "for I see nothing but some small boats in that vicinity." Each one of the party looked and looked in vain for the steamer described by Fantine, but all disclaimed their ability to discover it.

"It is Fantine's *imagination* and not her *eyes* that enables her to see what we cannot," said Mrs. Milveux, with a touch of the old sarcasm in her voice.

"I can surely see a steamer as plainly as I can see the shoals yonder," said Fantine quietly, "but now that I examine it more closely, it impresses me as being like the result of some form of mirage, for it seems, with all its surroundings, to be lifted up, and to be sailing along on a sea smooth as glass. Now it has dropped out of sight," she cried suddenly, "and oh! what a beautiful light all along the horizon just as it disappeared from my view." Mrs. Milveux had approached Fantine, and just at that instant the vision had vanished. I noted this fact, and mentally argued that the "aunt" was trying to interfere with phenomena to me most interesting.

"Let us make a little experiment, I said; "allow Miss Darcet to partially isolate herself from us by taking a position on that high rock, and then see if the phenomena will again occur." All quickly assented to this suggestion except Mrs. Milveux, who guessed my object at once, but was discreet enough to offer no objection. I assisted Fantine to the eminence mentioned with no little difficulty, for the sides were steep and rugged.

Immediately upon gaining the top she declared that she could see the steamer even more plainly than before. She turned to me with a smile and said, "I think *you* aid me somehow in seeing it more plainly. Please do not go; if you will only look steadily there," pointing in a north-easterly direction, "I think you may also see it." "What an interesting experiment;" I heard Mrs. Milveux remark in an undertone to the group below us.

With little hope of satisfactory result I looked as directed and was greatly surprised to note, after a minute's steady watching, that all along the line where the blue of the sky and the green of the sea seemed to meet, a brilliant flash of light suddenly divided the two colors, and, for a moment, the strangest emotions filled me, while electric thrills passed in rapid succession from my head to my feet.

I looked steadily for a moment longer, and the same thing again took place, only this time I was enabled to see the light much longer than before. There seemed within me an irresistible desire to turn my gaze to one side, and whenever I heeded this prompting, in the slightest degree, the light would quickly disappear, and it would be several minutes before

it would come again. I communicated my experience to the party at our feet, and they seemed much interested therein. Fantine inquired if I could see the steamer, but, look as faithfully as I might, I was unable to see anything except the brilliant line of light as described. "How can you *help* seeing it;" she exclaimed; "you can see the light exactly as I do, and there in its midst is the steamer and a dozen smaller vessels. The steamer is coming toward us, and I hope will soon get so near that all may see her and prove the truth of my statements." "Why my dear," said Mrs. Anderson, "no one of us doubts you I am sure. I, for one, thought from the first that you saw correctly, for it is nearly time for the steamer from the Provinces, and from your description, I think this to be the one; and yet it seems scarcely possible that she could be seen even by aid of a mirage, for she can not be nearer than Portland, as she seldom gets in this section until noon, and it is now but nine o'clock."

"The theory of mirage does not in any way explain this mysterious affair," I said, as I helped Fantine to the foot of the rock; "it is all owing to the fact that Miss Darcet possesses powers of seeing objects beyond the range of ordinary vision. I have heard of this power, but always treated the matter indifferently, for I thought it was the product of an unbalanced brain. I doubt no longer, for I myself have seen enough to convince me that, with proper attention, the same thing can be experienced by me. I trust that all of us may profit by what we have been shown, and at every opportunity seek the development of this wonderful sense lying dormant within *us*. To me it opens up a field of research, and awakens new desires and emotions of which, before, I knew nothing."

"If it has such a wonderful effect thus quickly on Mr. Lang we should all strive to obtain the precious jewel," said Mrs. Milveux, in a voice from which the sarcasm had not entirely disappeared, "but, for my part, I cannot see the utility of it, except that it gives one the power to see more and farther than one's neighbor."

"Granting that there is nothing of a strictly practical nature to which it may be applied," I said with more emphasis perhaps than I should have used, "still it is of inestimable value in developing those emotions which one feels only in the presence of some great wonder of nature. If I may judge from the slight experience which came to me in this particular, it will promote soul-growth with more rapidity than anything else which I ever knew."

"Do you really believe, Mr. Lang," she continued in the same unpleasant voice, "that you would get the same satisfactory soul-emotions if the associations were not so agreeable?"

I had crossed over to Hodge and Mrs. Sayles before Mrs. Milveux made this remark, and pretending not to have heard it, immediately commenced a conversation with Mrs. Sayles.

"Do you think Mr. Sayles will favor us with a call on his way to New York, or will he be so interested in his new ship that we will be forgotten?"

"Really, I hadn't thought of the matter Mr. Lang," she replied carelessly; "but now you remind me of something which Mr. Sayles said just before I left home. He proposed to come here and spend Christmas with us if perfectly agreeable. Mrs. Anderson (turning to Hodge's aunt,) you must forgive me for not mentioning the possibility of my husband's passing a few days with us at Christmas. It had entirely escaped my mind until Mr. Lang's remark caused me to remember.

"Mr. Sayles said that if it were fine weather and perfectly safe for the 'Hesperus' to come in close to shore at this point, that he would leave the ship here, and come ashore in a boat, instead of going through to Boston. Would that be a feasible plan?"

"There are some very dangerous rocks directly in front of Woodlawn, which at high-tide are completely covered by the water, and their presence would not be suspected," said Mrs. Anderson, "but as they are within half a mile of shore, I hardly think we need entertain any fears from that quarter, for no ship would venture in so far. When does your husband leave Portland?"

"He intended to leave there at a very early hour this morning."

"Then he will arrive off this point before evening for the wind is fair, although very light. The tide reaches its highest limit at four o'clock, and it comes in here with a great deal of power, but," she went on smilingly, "we are needlessly borrowing trouble I think, for no sailor of experience in these waters would venture so far toward this shore as to place a ship in danger." —

"That would doubtless depend somewhat upon the owner's order, would it not," said Mrs. Sayles?"

"Well I hardly think that a captain of a vessel would obey even the owner if he considered that he was endangering the life of the passengers or crew."

"If the owner desired that his vessel be brought close in shore in fair weather, do you think the captain or crew would object?" queried Mrs. Sayles with a show of interest for which I could not account.

"That would depend wholly upon the locality," replied Mrs. Anderson; "if in this section of the coast, and at high-tide, there would probably be no objection offered, for it is apparently a most harmless place and yet there are few on the coast so full of danger." Here the subject was left, and the remainder of the stroll was pleasantly passed in conversation upon other matters, and shortly after noon we returned to the house. The day so pleasantly begun had developed into a dark, cloudy afternoon, and there were unmistakable indications of a storm.

As we all sat there in the cozy, home-like, library before the cheerful open fire, the howling of the wind, and the ceaseless lashing of the waves close by, furnished to our musings an accompaniment of the most agreeable, harmonious kind. No one seemed inclined to talk. Even Hodge, usually so gay and talkative, was now silent and even meditative. At last the silence was broken by Fantine who suddenly exclaimed, "The steamer of the 'mirage' should be in sight by this time. Let us go up to the tower and make an observation."

"Miss Darcet is determined to convince us that she saw rightly this morning," said I, arising to obey her suggestion. None of the others made a sign that they even heard what had been said, and accordingly Fantine and myself made our way to the tower alone. "It is just as well that they stay where they are," she remarked when we had gained the top, "for they cannot appreciate such magnificence. O, Frank! I wonder if anyone beside you and I are so moved by the beauties of nature? What could be grander than the gathering of this storm?"

"Only the storm itself," I replied "and, I might add, the calm which follows."

"Yes, but calms are so tame," she said with a smile and accent

which always accompanied her pleasanter moods ; " I love the storm ; I love to see all nature in a commotion. I would be content to remain in this place forever if only for the purpose of coming here to enjoy such spectacles as the one now before us."

" And yet you wouldn't have it all storm," I said ; " I too am passionately fond of such scenes as this, but I am also as glad to witness the sunshine and fair weather which follow, for the latter fills me with peaceful emotions more lasting and more satisfactory than those which result from the fury of the elements."

" There is the steamer ! " she cried, looking from the window which directly faced the ocean, " how plainly she can be seen. Oh ! you must go and tell the others, and fully prove to them the truth of what I stated this morning." Yes, there surely was a large coast steamer ploughing along not five miles distant. I immediately conveyed the tidings to the party in the library, and they all rushed to the veranda to verify my words.

" Miss Darcet surely was right," said Mrs. Anderson ; " that steamer is the ' State of Maine,' and she passes here at this time twice a week. " I do not understand, however, why she comes this side of the shoals, for I never knew a steamer of her tonnage to come so close to this shore."

Just at this juncture a small tug-boat was discovered steaming out from the point below, and making directly for the larger vessel.

" Ah, the mystery is solved ! " she exclaimed ; the steamer has some material for the new life-saving station which is being constructed at the point yonder. The tug-boat is doubtless going to get the freight, but the sea is pretty rough for such an undertaking, I should say." We watched the process of transferring the freight with great interest. The vessels were scarcely two miles distant, and by aid of a powerful marine glass we were enabled to distinctly note every movement, and even to read the name on the steamer's side. The work was only partially done when the storm had gained such proportions that the boats were obliged to separate, and the " State of Maine " headed for the open sea at full speed, while the tug-boat returned to her landing in the cove below.

This plan was not adopted any too soon, for the storm now commenced in earnest, and the clouds and pouring rain shut out all view of objects a few miles out to sea. During the excitement incident to watching the boats I had forgotten that Fantine had been left alone, and while the others again sought the warmth and comforts of the library, I immediately repaired to the tower. I shall never forget the weird, ghastly expression which covered Fantine's face as I reached her side. She stood there by the same window, and, looking in the same direction as when I left her an hour before. The fog and driving sleet rendered it impossible to see more than a few rods from shore, yet she gazed with an intensity that made me think that she saw something which gave her great uneasiness.

" For heaven's sake what is the matter Fantine ! " I exclaimed.

Never moving her eyes, nor changing expression, she answered, " Did you not see it there not a mile away, close by the sunken rocks ? A vessel had followed the steamer, and a little boat had put off with three men in it ; I think one of them is Mr. Sayles, and the storm broke upon them just as they neared the rocks. Oh ! they will be drowned ! I know it ! Why did they leave the vessel when a storm was so near, and why did the ship come so close to the shore ? "

She was in such agony that I tried to soothe her by saying that she must

be in error, for we had all been closely watching the movements of the steamers, but had seen no other vessel near by. Her words made a deep impression upon me, however, and I feared the result which her prophetic nature already saw.

“ Oh ! please go down to the shore and watch for the poor creatures. It seems as if I could hear their cries for help even now. Why, why did I say I loved the storm ? O, for just one moment of blessed sunshine ! ”

* * * * *

Fantine's worst fears were realized. The little boat had struck the treacherous rocks and had been capsized. Two inmates of the boat were saved, the third was never seen after that pall of fog had closed around him. *The drowned man was Albert Sayles.*

[To be continued.]

WAITING.

A CHORD in life's rhythm is missing,
Whose scale was the harmonic tone,
Whose touch was the soul's gift Elysian
Which breathed of the spirit alone.

In silence an echo is wafted,
A resonance' softest refrain ;
Like the glimpse of the depth first awakened,
I wait for the incoming strain.

But ah ! in the waiting I'm weary ;
It haunts e'en the moments of rest ;
And hope, though the brightest, is dreary,
Where once was the gleam of my quest.

Oh ! dearth of the desert far-spreading,
Which circles my noonday of life ;
Revive like the dawn of the spring-time,
And vanish this desolate strife !

One thrill from the Central Vibration,
The realm of the *Unspoken* Word, —
Which awakened the soul from its slumber,
When first by its melody stirred.

In the all of the All I am waiting
Where light in the darkness is shown,
Where *splendors* primeval replenish,
Illumined, — benighted, and lone.

M. SHILL.

“ RELIGION is the science of man's duty to man.” The failure, in so far as they have failed, of all the creeds of the past is largely due to the insistence wherewith they have addressed themselves to Deity, at the expense of the practical betterment of humanity. The religion of the future will be one which will cease spending its entire energies in childish efforts to “glorify” a Being immeasurably beyond the reach of, and desire for adulation, and spare more of its endeavors in raising the down-fallen. It would be a blessing if many of our magnificent churches, built of the blood and sinew of the impoverished, could be converted into school-houses and the other necessities of a higher existence. (*Ed.*)

EXPLANATION.

JERSEY CITY, N. J.

EDITOR ESOTERIC.

Dear Sir :

IT is just possible that in my Esoteric Talk series of February 1890, I laid myself open to criticism, which I at once appreciate as showing that the theme is attracting attention. You see, in a series of talks where brevity is the rule, an author must say much in little at the risk of apparent error. On page 340 you will find it stated, by implication, that the distance of the "Globe from the Sun is three times greater than that of Venus, which is one-third the size of the Earth." This is an error rather by accidental implication than by the intention of the writer, just the same as there is a great variation between a relative and a true distance. The critic must agree with me that Venus has two conjunctions, viz.: the *inferior* and the *superior*. In the first, she is only 26,000,000 miles from the earth, while at the second she will be 164,000,000 miles; consequently, not being always at the same distance between the Sun and the Earth, and at her superior conjunction 138,000,000 miles farther away than at the inferior conjunction, the distance (relative) would seem to be quite the number of times given. This can be explained only upon the ground that, from the phase of moving from the *inferior* to the *superior* conjunction, Venus appears on the west side of the Sun as our morning star; and when she has reached the necessary elongation to attain the superior distance, she begins to retrace her way back to the inferior, continually appearing as our evening star. It is then that she reaches the superior conjunction, where it seems to me the Earth is much more than *one-fifth* farther from the Sun than Venus, though *one-fifth* might cover the distance when she is at the inferior conjunction. But neither Kepler, Herschel, Bode nor Newton ever insisted that their scales of human calculation of distances should be accepted as infallible; if so, why the great interest taken in every transit of Venus until that one is reached which shall solve the astronomical problems of the age, by enabling the savants to more accurately determine the distances of heavenly bodies; first, from the central orb; and, secondly, from each other. What we need is a true astronomical measurement of the heavens, just as perfect as our modern measurement of time. Next, as 7,621 is to 7,924 in miles, or 16.5 is to 17.1552 in M. Dist. diameter, so must Venus be *one-fifth* smaller, in total bulk, than the earth.

Thus, I claim that, though the occasional relative distance is obtained, the mean distance of the Earth from the Sun is *one-fifth* greater than that of Venus, which in bulk is also *one-fifth* less than of our Globe. As Bode intimated, but could not practically demonstrate, there is a harmony in weights and measures in space of which mankind has yet to learn more. Look at Mercury: we are told it is only 2,984 miles in its true diameter; yet, it is nearest to the Sun. Now, study Neptune, the most distant of the primary planets. It is calculated to be 31,000 miles in diameter, and situated at a distance of 2,580,000,000 miles from our Sun, around which it revolves once in 164 human years, and so far off that, if we could start for it to-morrow, at the rate of 60 miles a minute, it would take a great number of our years to get near it. But there is harmony in the arrangement and economies of the universe still more striking,

which human patience and science have yet to discover, when possibly the distances and diameter as now understood will have to be modified here, or enlarged there, according to the developments of persistent watchfulness, and new discoveries of intelligent, painstaking man.

Upon another point where I left an opening in my February Talk, I will say that it was not my intention to speak of asteroids in a *general way*, but rather only to allude to those mentioned, to demonstrate the great universal truth of a planetary life and death of worlds, illustrative of the life and death and procreation of universal beings in the same way, or upon a similar plan of change from lower to higher standards of created responsible life. But to indulge myself and Readers just a few moments, Mr. Editor, I will say that we exist in a celestial globe containing not less than eighty constellations, having from 8 to 118 stars among which over 300 asteroids are known to our map-makers of the stellar heavens, while thousands have yet to be discovered in and out of the Milky Way. If you asked me what they are, I would unhesitatingly reply; "The germs of worlds like our own, passing from early to later stages of stability in creation;" and, though time and space permitted me to allude to only *four* in my February Talk, there are twenty-seven belonging to that same group alone, named thus: Flora, Clio, Vesta, Iris, Metis, Eunomia, Psyche, Thetis, Melpomene, Fortuna, Massalia, Lutetia, Calliope, Thalia, Hebe, Parthenope, Irene, Egeria, Astræa, Juno, Ceres, Pallas, and Hygeia, and four others which have yet to be given appropriate names and distances. I believe that just as the telescope added much to human knowledge, so there is still a human invention yet to be developed which will carry us immensely forward to the acquisition of grander, self-revealing universal truths.

Yours truly.

J. V. TAYLOR.

THE IDEA OF GOD.

THE advance of a people's civilization may be known by its generally received idea of God. In heathen nations where idolatry, or the worship of idols, forms the basis of religious thought, the undeveloped idea of God is accompanied by an undeveloped civilization. In nations entertaining a higher and better idea of God we find a higher grade of civilization. A nation strives to attain its ideal, and the *higher the ideal* the better will be its civilization. As it is with nations, so is it with the individuals who form the nation. The higher, purer, and better a man's idea of God is, the better and nobler will be the man, because it is the nature of man to strive to realize his ideals.

If a man superstitiously worship a stone image or a book, (there are many book-worshippers) he will continue in ignorance. His moral nature will be a reflection of the attributes he ascribes to his God. If a man's idea of God is that of a harsh, wrathful being ever on the watch for chances to injure his children, it will be found that he is either hard and harsh in his moral nature, or that his idea of God is the result of ignorant superstition and fear. On the other hand, a man whose inmost idea of God is that of a Being of infinite LOVE, will be found to be of a lovable disposition, one who is ever ready to help his feebler brethren. Such an one was Jesus the Christ, and the Christ-idea of God was that "God is love." This

is the highest, purest, and best idea of God ever given to mankind. If men and women to-day would attain to great spiritual power let them form a high and pure idea of God, and then try to realize their ideal *in themselves*, and thus attempt to carry out the command of the Christ, "Be ye therefore perfect, even as your Father in heaven is perfect."

A man cannot be better than his own highest ideals, and the highest idea a man entertains is that of his God, be that idea high or low. The man whose idea of God is that of a Being who is the creator and substance of all things, who is his only life; a Being of infinite power and infinite love, draws to himself great spiritual power, because his exalted idea of God gives him access to the source of all power. The man does not change God, who is unchangeable, but he changes his own thoughts and ideas of God from lower to higher, and the more he comes into harmony with the perfect God-idea, and becomes at one with the Maker of all, the more he is enabled to gain himself and give others that supreme spiritual power which is free to every man, woman and child, as soon as each is prepared to receive. And we may prepare to receive this power by raising our thoughts to higher and purer ideals of God, and striving to realize them.

CHAS. W. CLOSE, Ph. D.

FRIENDS OF TRUTH.

THE Esoteric Publishing Company has been conscientiously seeking to place upon a sure and safe foundation a great and unselfish enterprise.

The management of the Company has stood faithfully at its post of duty through periods of adverse influences in the way of scandals, false reports, etc., *ad nauseam*. In all ways the welfare of the Movement has been studied, but in spite of the fact that hundreds, yes *thousands* from the Atlantic to the Pacific are receiving inestimable benefits from our works, yet our endeavors from the first have been curtailed, and our good intentions rendered in a degree inefficient from want of *active financial support*.

How gladly we would make this a literal work of love, without a thought of the money element being in any way connected with it, we cannot find words to make you comprehend. But, as explained so often, we *cannot* pursue our work unless *pecuniary*, as well as sympathetic support is forthcoming.

What will *you* do to aid a Movement in which you feel a deep interest? Are you wavering as to your ability to help us? There are many ways in which you may assist us.

Your first duty is to see that your subscription account is balanced, and one year in advance paid for.

Our subscription list shows a surprisingly large number of delinquent subscribers, and we are seriously burdened by this thoughtlessness on the part of those who are receiving benefits which no other magazine even *attempts* to impart.

Examine the financial status of any periodical devoted to the interests of "*trash*" and you will find it sound, and its patrons numbered by many thousands.

Turn this fact carefully over in your mind and decide once and for all as to whether you care to lend your hearty influence toward the support of a Magazine, the *sole purpose* of which is the dissemination of knowledge and the upliftment of humanity.

In this issue of THE ESOTERIC we enclose a notice to all in arrears. If a prompt response is received, and an advance subscription paid for, a solution to our present hindrances will be found.

There is a lukewarmness even among the honest friends of this Movement. You are unconscious of the grand inheritance which may be yours if you are faithful, and *faithfulness*, is not in our opinion, a *passive, quiet acceptance* of principles, even though you are individually true to the cause. *You must labor in other ways to make the Work a success.*

Much of this half-hearted interest is perhaps caused by the idea having taken hold that the College when built will furnish a harmonious retreat, a desirable, insulated stronghold where the attainments, and soul-growth may rapidly develop.

True, and heaven grant that the idea may speedily culminate! *But during the interim what?* Have you a right, if a mere idler in the Movement, to expect to share the same advantages as those who *labor* for the Cause? Would such a course be just? Will you fold your hands and wait? Will you waste valuable time in anticipation? Remember, that although the College may give all that is promised, yet after all, "THE KINGDOM OF HEAVEN IS WITHIN YOU," and, although you are perpetually furnished new and better environments, still the problem of getting *yourself* right must be answered in full.

We offer you *now, at your very hearth-stone*, the means of creating your heaven. Are you ready for it, or are you *still unprepared?*

If ready, and willing to work for the *present*, cease narrowing your sphere of usefulness by lying still in anticipation, and commence *from this moment* an active, continued service in the line which an enlightened conscience will dictate.

We must have better financial support, or many important fields of work will be *abandoned* for the present. Now, we ask *you* to take this to yourself as a *personal* matter. Try a little work in the missionary line.

Talk our principles to those friends who have scarcely heard of anything but selfish pursuit of purely worldly affairs. Ask them to take our Magazine. Explain our object in creating Branches throughout the land. Show them the benefits within their reach when they become members.*

Send for copies of "Preliminary Instructions," (15 cents), giving outline particulars of Branch Work, and distribute the same where they will be appreciated.

Donations and sale of stock may also be secured from those whose position amply justifies their aiding a praiseworthy enterprise. There are hundreds of men and women to-day who would *gladly* contribute to such a noble work, were attention but called to it, and our methods explained. The way is clear to you. *Will you prove to us the value of your patronage and help?*

*To all those who may desire to aid us, but who may lack the means to do so financially, we would say a way will be opened for your work if you will but write to us signifying your willingness to become an *active* member of our Movement. Directions will be sent you upon such application.

THE spiritual leaders of the world are all calling the masses in different directions. They cannot *all* be right. The markets too are full of books expounding theories which, while a few of them may contain some truth, and perhaps aim, blunderbus-like, at a great principle, are yet so mixed, so cloyed with grossest error that it would require more *genius* to safely *apply* them than to *invent* a dozen *new and better systems*. In such a condition of affairs it would seem as if there were but one method of finding the correct road, — and that method the actual, *personal, first-hand* investigation of Nature's *guide-boards of fact*. (Ed.)

BOOK REVIEWS.

BY M. L. SEVERY.

"INQUIRENDO ISLAND" by Hudor Genone, (the author of "Bellona's Husband" which is creating a considerable interest among our people) is a book which all may read with profit. The work, which is a delicate satire, and in the Author's best vein, is particularly addressed to the absurd foibles of dogmatic religion so prevalent even at this advanced day.

In his preface the Author says; "while the story may be termed a satire, it will, I trust, not be found wanting in a spirit of full reverence for the essential truths of God's universe.

"Between the pestilential marshes of superstition and the cold glaciers of reason, lies the fertile table-land of common sense, and it is there I have endeavored to take my stand."

We feel confident that every reader of "Inquirendo Island" will be pleased to acknowledge that the Author has admirably succeeded in this endeavor.

The humor of the book is of that subtlest and best of all kinds which does not depend merely upon verbal collocations, but lies behind them in the depth of the conceit. Such humor defies quotation, — it must be drank first-hand from the chalice held by the Author.

There is a deeper, a more religious import in the work, than mere entertainment; it will set the world a-thinking upon the coming religion.

The following are a few lines taken from the last pages of the work:

"Science habitually employs diagrams, definitions, theorems, comparisons and symbols. The substance of religion is inherent in the heart of humanity. Its principles are eternal. Ultimate truth is as inexplicable as an axiom, and as certain; but more absurdities are uttered in the name of truth, than crimes committed in that of liberty. All philosophical writing is but a record of varying phases of opinion. As the white light of the sun is distorted in a lens, or polarized by a refracting medium, so, by strata of opinion, the grand truths of God are refracted, bent, warped, distorted.

"Belief is an amazing word; but the spurious kind, concerning itself with oils and the guess-work of opinion, is utterly worthless.

"True religion is not a mere assent to doctrine — a chilly, formal politeness to the Almighty. It is not the wire over which the message of hope comes from God to man, it is the message itself. It makes the filial relations sure between man and his Maker. If this relation comes by form and ceremony, or if it comes without it; if doctrine brings it, or if philosophy brings it, or idolatry, or even infidelity, it matters not. Now I myself, dear mother, have never seen a man of whom I thought it could be said his philosophy was sufficient for him, or his idolatry, or his infidelity; neither have I seen one whose ceremonial of itself was sufficient. But this has nothing to do with the plain statement of fact, that if the filial relation is established that is the substance of all religion.

"You caution me, dear mother, against injuring the faith of the world. I am at bitter enmity with its superstitions, its bigotry, its intolerance. I am sure, that in what I have written I have upheld its faith, by showing the nature of the real thing. It is unfortunately at the present day the wayfaring man who is not a fool who is most apt to err. If there were no hypocrites within the churches there would be no infidels without. To intellect alone the ordinary spurious faith is mere cant and sham."

The above furnishes a sufficient, though somewhat brief hint of the moral impetus behind the work. Add to the good it can do, the delight of reading its exquisite humor, and the interest one is sure to feel in its characters, and it becomes a book well worthy of careful perusal. It has a lesson to teach — a lesson most needed at this juncture, and it inculcates it in a most pleasant though effective way.

Bound in cloth, 347 pp., price \$1.50, post-paid.

"A CHAPLET OF AMARANTH," by the author of "From Over the Tomb" is a little book of short extracts of which the following may give some idea.

"Original sin is but a poor pretext for the neglect of natural duties."

"Parents sow the seeds of sorrow, the children reap the harvest."

"Happiness is the guest of content and dwells within."

"Contentment, the result of a well-spent life upon earth, is the beginning of heaven."

"Love is the state of the angels, for selfishness breathes not in the atmosphere of heaven."

"Judge not that ye be not judged; let not the sun go down upon your wrath; forgive unto seventy times seven; love your neighbor as yourself; God so loved the world that He gave His only begotten son to die for it; all is charity."

The book contains many fine things. 102 pp., bound in cloth. Published by James Burns, High Holborn, W. C., London, England.

"THREE SEVENS, A STORY OF ANCIENT INITIATIONS," by W. P. and M. M. Phelon, is a neatly bound volume of 270 pages which will prove interesting to readers of occult literature. See advertisement for quotations from the work.

"Prince Starbeam, A Tale of Fairyland," by Arthur Edward Waite, is a volume tastefully bound in light blue, and containing 223 pages. It is published by James Burns, 15 Southampton Row, High Holborn, London, England.

NOTICE OF ANNOUNCEMENT.

THE final announcement of the donation of methods and knowledges must be deferred until the unexpectedly numerous answers to the questions of the Work and Culture have been classified and studied. Hundreds of persons have applied for admission to the New Trainings; and those who are found capable will be classified according to their abilities, and their Nucleus allegiance will be determined according to their subjects of study and mental and moral needs. From the several hundreds of people constituting the Branches will be selected the members for the formation of several Nuclei, and to each Nucleus will be assigned a teacher of sufficient scientific ability and training to administer the Work and Culture.

The donations were to those that DO — to those who were selected according to merit — for the formation of a class or college of people to whom accurate methods of gaining knowledges were to be taught. Such a people having once been formed, will need industries to assist in maintaining the students and teachers at the place of instruction.

All members of this selected class must pledge themselves never to teach anything until they *know* and *can show* it to be true. *Who would refuse to make such a pledge?*

To study the fourteen answers which hundreds of people have made to the Work and Culture questions, requires much time, labor, and computation: — those selected must be classified, and when this is done the report will be ready; and we hope the next, or the June issue at least, will contain the final statement. To arrange and study one letter requires from one to several hours; there are yet several hundred letters to examine: the Readers hereof can be their own judges of the time and work required.

Pupils of the Work and Culture are required to master one group of natural knowledge, — say some one science or department thereof; and they are to master it by actual experience so that they may know it to be true, and then to develop the corresponding moral powers belonging to that group of knowledge.

The chief mistake of moral and religious teaching has been that people taught what they did not *know* to be true. The Pupils of the Movement to whom the donation is to be made are required to pledge themselves not to

teach anything until they know it to be true. Each pupil selects one subject most to his liking and ability, and *masters* all the facts of that subject by experience with the objects and phenomena belonging to it, and then he will know of himself the truth thereof. In the same way pupils will be taught moral development, and the development of the latent powers, etc.

The work alluded to in the Vision of the Mission-Workers *has been* started. Many are making the tests which enable them to be classified and taught, — several hundred at least. These people are asked to accept only the authority of what they themselves learn under our guidance. They are thus not accepting *theories*. To master one subject and collect the known knowledge relating to that subject, and to develop the corresponding powers of mind and soul, and new senses, is to become a member of a Department. The pupil then knows upon the authority of the Infinite, the truth of what he teaches and practises. If you desire to belong to those to whom the donations are to be given, take the pledge and master your chosen subject, and follow the Nucleus Instruction. Surely you cannot expect to receive unless you do; nor to enter a class to which by nature you do not belong. We desire the expression of the Nucleus Applicants upon this subject. As soon as the classification has been made the report will be given.

Those desiring to colonize will, if acceptable, be classed under a separate head.

We ask the full co-operation of all those who desire to see truth and morality placed upon the basis of actual knowledge.

May the Infinite Good attend you,

TEACHER OF NUCLEI.

EDITORIAL NOTES.

ATTENTION is here called to the circular of "Preliminary Instructions" giving explanation of the Nucleus-Work and Culture. These can be had for fifteen cents per copy, and contain thirty pages of the most interesting explanations.

WE would offer a word of explanation and advice to some of our Branch Members. There have been a few, we are pleased to say a *very few*, who have been terrified at the idea of having real work to do, and these people have, in a few instances, withdrawn, because they *lacked the courage* to face and conquer an obstacle. Now we are confident that those who have been thus frightened off will almost immediately realize that they have put aside the *opportunity of their lives*. We mean this in no figurative or strained sense, but as the direct expression of a most *vital and practical fact!* They will feel, if they follow the Movement until they comprehend it — which they certainly do not now, else would they esteem it co-important with existence — that they are like Othello's "base Indian" who;

"Threw a pearl away richer than all his tribe."

We cannot but feel that those who have set aside the urn we have brought them, because they would not exert the strength to lift it, will yet thirst for its sacred content of truth. If so, we would offer them *every facility* to once more take up the great work. It will be seen, however, that our time is too fully employed to indulge in an idle play of "fast and loose," in view of which fact we shall reserve the right to set a period of probation for those who have once feebly fallen from the ranks, and this period shall be such as may be deemed necessary for the acquirement, on their part, of more sinewy resolves. We desire that the Movement should confer its blessing upon ALL, — as well those who have once lost sight of their opportunity, as those who steadfastly stand by the Movement which is so rapidly working out their highest potentialities.

The Nucleus-Work has no *theories*, no *creeds*, no *dogmas*. Its gonfalon is blazoned with the one word "Truth." A poet has said;

"And a lie that is half truth is ever the blackest of lies."

We want no admixture, however pleasant it may seem to taste, of truth!

Though we can not see man's future, though we can not know his past;
 Neither comprehend his being, nor his course of thought forecast;
 Though man's life is no more mystic than the crystal drop of dew;
 Yet, a magic spell alluring, still the shadow we pursue.
 And of all the life in nature, every form and every kind,
 We have found no wisdom higher than the occult human mind.

We're at sea without a captain, and no trusty pilot guides;
 None on board e'er made this voyage on life's restless, rolling tides;
 Not a soul on board remembers from what port he sailed away;
 No one knows the final haven; no one knows the landing day.
 Oft we're tossed by angry tempests, but no light-house shines afar;
 There's no faithful pointing needle, there's no constant polar star.

Man is born to toil and labor, born to suffering and pain:
 Joy is always for the morrow, but the morrow's hope is vain.
 Every breast is cloyed with sorrow; every moment holds a moan;
 Every ear is filled with wailing; every zephyr bears a groan.
 Man is born a helpless infant, and his first breath is a cry;
 Soon he passes o'er the river, and his last breath is a sigh.

Though each heart well knows its frailty, knows how prone to make mistakes;

Though each feels his utter weakness when temptation overtakes;
 Though we're slow to pardon others for their strong, besetting vice;
 We claim perfect absolution, and a home in Paradise.
 And we judge our friend's backsliding while our own feet often slip;
 And we censure others' falling as our wayward footsteps trip.

And, though racked by pain and anguish, torn by many bitter pangs;
 Though we're wounded in the bosom by black Envy's poisoned fangs;
 Though our toil is unrequited, and man wrongs his fellow man;
 Though distress and deep affliction largely fill life's little span;
 Though the path is full of dangers, and the darkness gathers round;
 Though we hear the distant murmur of the storm's portentous sound;

Still we bear the grief and torture, still endure the weight of woe;
 Striving not for joy nor gladness; striving not to crush the foe;
 Striving not to slay the tyrant whom we serve as abject slaves;
 Striving only for the pittance which a servile spirit craves;
 Giving thanks to God Almighty for a dry and moldy crust,
 While our idle, scheming neighbors roll in luxury and lust.

For 'tis law that makes us servants, and though justice long has flown,
 We, in childish adoration, praise this fetich on his throne;
 And in innocence and blindness, seeing not the bands of steel
 Which the law is round us winding, as before its shrine we kneel,
 We, with foolish hallelujahs, loudly cheer each foul decree;
 While the poor man serves his sentence, and the rich man goes scot free.

All the governments and nations suffer from the reign of law;
 And, before each unjust statute, all the people bow in awe,
 Filled with superstitious honor for the men who make the codes;
 For each legislative body which the commonwealth corrodes;
 Thinking legal edicts holy, and official robes unstained,
 Though the ermine sells at auction, and the court's by bribes profaned.

Government makes man a despot, and relentlessly he reigns ;
 With a cruel, brutish spirit binds his brother fast with chains ;
 Kills his fellow without mercy, and his iron sceptre wields,
 Laying low the good and artless, while " nobility " it shields ;
 Striking down the poor and humble, whom he plunders with a curse ;
 And he gives to one with millions every workman's little purse.

Government puts man in serfdom, though it tells him he is free ;
 Saying each man is a monarch, while it laughs in ghoulish glee,
 As the innocent and simple prate of freedom laws procure,
 Knowing well that fatal fetters make their slavery secure ;
 Knowing well that baneful blindness hides the ruler's scourging rod ;
 Knowing well that mental weakness fancies laws have come from God.

[To be continued.]

MISS BULGORE'S BAG.

(Continued from April Number.)

" HAVE you expressed your opinion, my dear ? " enquired the Nawab, when she gave him a chance.

" I have fully — "

She was going on, but he interrupted her. The most judicious worm at times will turn.

" Then all I have to say," observed the Nawab calmly, " is that I sincerely trust it may get lost as the bag has. There is this difference however between the two cases: the bag has a value. Damages may be sued for and recovered; — but — "

He paused significantly. Oh! it was cruel. It was not so much what was said as the tone, the manner, and — what was left unsaid; the implication; the undistributed context, — to take a phrase and squeeze it till it actually squeals with meaning.

Soon after this, night, sable night let fall its sombre curtain, star bordered, over all the city; covering rich and poor alike; alike to the hovels and the Nawab palaces; enfolding in its dismal mantle guilt and innocence; but no bag.

At ten (by his watch, the kitchen clock stood at nine-twenty) the Nawab put out the gas in the front parlor. At eleven (by the kitchen clock alone) the chamberlain, the grand equerry, the *chef de cuisine*, the menial, the domestic had retired — Hannah went to bed; but no bag.

Morning broke. Aurora came with footsteps light; the milk was delivered; the paper boy came; life began anew in the Nawab's palace, — Hannah rang the get-up bell.

But no bag.

" There must be a reason for this delay," said Mrs. Bulgore at the breakfast table.

" Probably," replied the Nawab, as he buttered his buckwheat cakes; " I do not, as a religious man, ignore faith; but I incline to the opinion that there is, not to generalize too much, let us say almost always, a reason for things."

Then Miss Bulgore entered the breakfast room. Pretty; oh! you

can't imagine how pretty. But of what use is prettiness if its sweetness is to be wasted upon the desert father and mother? She was late at the table, but that had no significance. She was perfectly regular and systematic in her habits — she was invariably late.

"You are late," said the Nawab grimly. Kaleida began to cry. She sat down at the table and helped herself liberally to the sausage, but the pearly tears bedewed her fair cheek.

At first, doing her utmost to humor her unnatural father, she maintained a stoical silence, but when he, with his base business habits thick upon him, remarked again, "you are late," Kaleida, feeling that there were some burdens too grievous to be borne, retorted with a show of spirit — "you are forever picking at me, papa. Why can't you leave me alone?"

"I only said that you were late," said the Nawab. He felt that it was an unkind thing to be accused of "picking at" when he had, in a manner, only told a "fact at."

"Do, for gracious sake," interposed the Nawabess, "leave the poor child alone. You are as cruel as the grave."

"Admitting that," said the Nawab, "admitting that to its fullest extent, now tell me how about the bag."

Kaleida, nibbling delicately at a piece of sausage meanwhile, dried her tears.

"It hasn't come," said her mother shortly.

Then the Nawab, who, as the reader may have discovered, was nothing if not business-like, went on to tell of a purpose that he had in view. He did not come right out, and say that what he wanted was revenge upon the express company. No indeed, he was far too deep-dyed and wily for that. He put it in a different way, as if his methods were the ones to insure Kaleida's attendance at the hop.

"And if it is all left to you as you suggest," said the Nawabess, "what is it that you propose to do?"

"It is time," answered her husband, "high time that the express company was brought to its senses."

"And it is time that Kaleida got her bag," ejaculated the lady; "you seem to forget that. Why can't you listen to reason? If she doesn't get her things, of course she cannot go to the hop; and if she does not go to the hop how is young Rajah Hutchinson to propose? — Oh! how can you be so utterly indifferent to your daughter's happiness? You are not fitted to be a father."

The Nawab sighed.

"Well, my dear," said he gently, "it is quite within the compass of your powers to give me fits."

"You do not appear to take the slightest interest in Kaleida's welfare," continued Mrs. Bulgore, with remarkable tact for one so middle-aged, paying no attention to that brutal speech, "you seem bent upon being a blight upon her life. You permit her no pleasure, no relaxation. The Rajah Hutchinson is a match that every one would regard as entirely suitable, and now you —"

"Madam!" interrupted the Nawab, "this has gone far enough. If you are so lost to all sense of what is right and proper as to take the ground that marriage with young Hutchinson, or any other gentleman, or indeed marriage of any kind is pleasure or relaxation, all I have to say is, we differ."

"Leave all that matter of the bag to me," he added, turning to Kaleida; "I will attend to it. Whatever happens I shall see that you are enabled to go to the hop to-night."

"Very well," responded Kaleida through her tears. And for my part I wonder that she had the means at hand to talk at all.

Here at last was a full consent for the Nawab to take such a course as seemed to him proper. He had bound himself to put Kaleida in a position to go to the hop, and he was also free to pursue his scheme of vengeance. He had his plans. He was fertile in resources. Mr. Mathews, with whom he had consulted, was learned in the law. He was resolved what to do, and that was to give his daughter sufficient money to go to an apparel store and purchase an entirely new outfit. According to the law, as it then stood respecting common carriers, that was the correct course.

But now, when it behooved him to take the decisive step of actually handing over the requisite eight thousand florins, he was misgiven by his heart. He felt that he needed time to think the matter over. He was not what would be called a stingy man; but for centuries the motto of the Nawab house whose honors he wore had been, "more time than money, and more patience than either." So, to compose himself he made an excuse and left the breakfast saloon.

If he had not done this who can tell what complications might have arisen? But he did it, and I can tell such complications as did arise. He went to the window, and while he stood there musing, looking out upon the sparkling Wet river, all of a once around a turn appeared a barge. It needed no second glance to enable the Nawab to perceive that it was an express barge. It drew near and nearer, and at last stopped at the Nawab door.

Out hurried the Nawab, anticipating the expressman's ring, and (of course) Hannah. It behooved him to do this, for the ring would have percolated to the recesses of the breakfast saloon, and Hannah, had the chance been afforded, would have divulged everything.

The Nawab's fell purpose was to refuse to accept delivery.

But for all that he did accept delivery. There, sure enough, was the bag, and, after a good deal of conversation, he took it, and — foregoing all thoughts of revenge, — signed the receipt. I think he was very good-natured. Don't you?

But suppose he had acted otherwise. Suppose he had held to his resolution? do you know what would have been the result? No; I thought not. How could you be expected to know? Your experience is probably limited to New York, or Boston, or Chicago (I was going to add Philadelphia, till I came to reflect that few experiences of any sort occur there), and all you could by any possibility say would be that there was a lawsuit, and that in all likelihood the Nawab got beaten. Shows how wrong you would have been. No. The poor messenger explained it all to the Nawab. He told a most pitiful tale: that on account of the re-naming and re-numbering, things had got all mixed at the central office, and in consequence he was in a frightful predicament. If the Nawab refused to accept delivery at was only a question for that unhappy express agent of a few brief hours of life.

The man's lip trembled as he told it all, and I am sure I do not wonder. Habram Irascible I. may have been a benign monarch; I am not disposed to go to the length of saying that he was not; but I do say that he was strict in his notions of duty.

Of course we must admit that the law — as a law — was just. It took the very proper ground that the express company was liable for all detention of luggage. But was it merciful of Habram to usurp the prerogative of equity? Now I think not. He was a learned king. He had read Blackstone, and knew that most laws (by reason of their universality) are deficient. The trouble with him was — as it is with so many — not that he did not recognize the uses of equity, but that he did not know what equity was.

As I said previously, I think he was too severe in his notions of duty when he commanded that every express agent who failed to deliver a parcel should be mulcted in his head.

It was the knowledge that this edict was in force that caused the man to weep.

It is not every one who will forego a prospect of revenge to save the life of an expressman. That the Nawab did forego shows to some extent that he was not lost to all the finer impulses of humanity. And he not only forwent his revenge, but he actually gave the man a quarter, which the king would have denied him.

The scene that followed impoverishes description; on that account alone — not to mention my own inadequacies — let me hurry with the Nawab inside the Nawabal doors, and thence, in a minute or so, into the banqueting hall.

There sat the Nawabess and her daughter dallying over the table; Hannah was in the butler's pantry. To the Nawab the time seemed propitious to teach his daughter a lesson.

"Kaleida," he said, "here is your bag."

If he had said that and stopped, all might have been well; but — intent upon doing his strict duty, fully as much so as the King on a larger scale — he went on, and delivered an harangue upon the general subject of faith, incidentally intimating that Kaleida had but little of the article, or she would have trusted her father entirely from the beginning.

In their delight at seeing the restored bag neither Kaleida nor the Nawabess resented these remarks of the father and husband; but when, to enforce the lesson — he permitted them to infer that the bag had been in his possession *all along*, I do wish that you had been there to observe the effect.

If I had the capacity (which you do not need to be told is lacking), I could at this juncture give description a "boom." I would tell how quickly those two ladies bounced up; how their eyes blazed; and how with one impulse they denounced the unnatural Nawab.

Oh! I wish I could tell it real graphically. But I can't, so I refrain. And right here permit me to say that it is an immense advantage to a person who knows when he can't, and in addition refrains.

To be of much use these two capacities ought to go together; but for some reason they do not often; at least this has been my experience.

Either Miss Bulgore or the Nawabess usually assisted Hannah, by dusting the bric-a-brac, or some such matter; but after this revelation of what they deemed Mr. Bulgore's perfidy, they both felt completely unfitted for toil; so they swept out of the breakfast saloon (how much better to have remained and dusted it!) up the stately stair-way; later, down again, ordered a horse-car, spent four hours, and walked about twelve miles to purchase eighteen cents worth of three-eighths raspberry roan ribbon.

And I say that they were justified. Would you have had Kaleida go ill clad to the hop?

Poor things! I am sure they needed relaxation. Of course they had the ribbon sent home, and I am happy to say it came in ample time. Good reason, for the King's edict in a way of equity had become noised abroad, and more than one person in all that vast city felt behooved to act in strict accord with the law.

At the hop that night the Rajah Hutchinson was present; Kaleida did look too sweet in her new sash. Even she was sober, not that she knew exactly why, but that sobriety was prevalent; no one could tell whose turn would come next.

Some are so constituted as to make incidents, trivial or even disastrous in themselves, serve their purposes. Miss Bulgore appears to have been one of this sort, for with rare good judgment she fished for compliments with bated breath from the Rajah, and not only got them; but what is more, deserved them.

Of the utter discomfiture of the Nawab need I speak? I am sure I do not want to; it is too harrowing. But it shows that a gentleman may go too far with even so excellent a thing as equity. The king (you remember we agreed as to that) did not understand the nature of equity. Therein he differed from the Nawab, who understood, as I gather, only too well.

How curiously this world is constituted! Did that thought ever occur to you? It has to me. But all my worrying about it, and all my efforts to reconstitute things on a basis of good sense will probably amount to nothing. I do not like obsolete names for things, nor do I like obsolete things themselves. But, on the other hand, neither do I like sudden abolitions of any sort. Such invariably tend to create confusion.

The name "Metempsychosis" is both long and obsolete, and the name "Wet," though brief, is not sufficiently accurate or descriptive.

Between the two might not Habram Irascible, "the Only," have found a fitter name? I think he could.

But Miss Bulgore's bag, in spite of all obstacles, arrived in due season. I may also mention that on the way home from the hop the Rajah Hutchinson proposed, and now cards are out for the wedding. What more could be asked?

It may be given to the Nawabs to be literal, and cruel, and business-like, and to the Habram Irascibles to subdue the world to their ways of thinking; but there is an equally important duty devolving upon the human race, which, as I gather, the Rajah and his bride have undertaken.

HUDOR GENONE.

WE often hear the phrase "truth does not go in this world." The men who make this complaint are, for the most part, those who have sought to teach some new theory and have failed therein. Now there are doubtless many worthy movements which fail for lack of support, but are we warranted in saying that they fail, simply because they are *true*? I think not. We find that the exponents of the most antipodal views readily find audiences. Our ablest clergymen, and our ablest "infidels" alike enjoy a large following. Looking at the subject from the impartial stand-point of experience, it would certainly appear as if anyone could get a hearing if he had anything to say, and thousands secure audience who have not a shadow of a message to give to the world. When the world turns a deaf ear to a man, there is generally an insuperable reason for it. (Ed.)

BE NATURAL.

BY THEODORE WRIGHT.

BETTER, fuller, holier, and more comprehensive advice could not be given to man than to be natural. Pure nature is the embodiment of all perfection; but we have become by habit so mixed up and confused in our ideas that very many helplessly think that to be artificial is a much higher and more worthy attainment than to be natural. This commonly accepted thought only serves to illustrate how completely man has contrived to invert all that is good, pure, and perfect.

It is a thousand times easier for man to be natural than to become artificial. No man can be educated to anything higher than pure nature herself will compass; and the less cramming undertaken by the teacher, and the less craving for such cramming begotten in the organism of the pupil, the more rapid and perfect will the attainments of the same pupil be. With the inversion that is now habitual to the race generally, it has become quite habitual also to call darkness light, and *vice versa*. The best elocutionists everywhere indicate perfect naturalness as the highest attainment of the would-be orator; so that the whole truth of the matter — when stripped of the glamor that the tyrant custom, and ingrained habits have imposed upon us — is that the culture of the oratorical art is simply the highest development of the native abilities and oratorical powers.

To be natural amidst the endless diversities that inseparably pertain to the human family cannot mean making any two exactly alike. We ought to have outlived and outgrown the time when we could lend ourselves to the employment of "iron bedsteads," fitted with appliances for regulating the proper elongation or shortening of the human figure. It is as natural for one to be six feet six inches tall, as for another to be five feet six inches tall. It is as natural for one to put the scales down at 200 pounds, as for another to weigh 130 pounds. And the diversities thus showing themselves so plainly upon the physical plane, are but loud-speaking correspondences pointing to the same truth on higher planes. No doubt much of the grating discord and disturbing inharmony greeting us continually on every hand has arisen mainly from the short-sightedness of teachers and pupils in trying to force conformation to ways and ideas out of all harmony with their construction.

But nature is a much broader and more comprehensive field than little man has for centuries taken it to be. Something prejudicial has been at work curtailing and circumscribing the scope of his outlook, and nature is, therefore, mostly supposed to be restricted to the physical phases and plane of man's being. Such a thought is a gross and grievous libel upon nature, and has very much to do with the evils that have beset man in consequence thereof. Nature is very simply and sufficiently defined as "that which of necessity pertains to everything that is." If, then, matter embraces all that is, the word "nature" is correctly restricted to it. But if "mind" is more than matter, and if "spirit" is other and higher than matter and mind, then both mind and spirit possess that which of necessity pertains to them, and such must and will be their nature.

Now we begin to see where immense differences must come into play in the application of our exhortation "be natural." Those who live only on the animal plane of their being will be natural to it by indulging that

nature in accordance with its bent. They may, — owing to surrounding influential circumstances, — wish to appear as belonging to a higher plane, and to succeed must put on by art the understood indications of manner, and so forth, belonging to the plane they have not risen to, and so cannot naturally or actually fill. A man who has never succeeded in making the least spiritual attainment, whose spiritual nature has never been quickened, but who intellectually and aspirationally aims to shine as though a spiritual light and authority, must, to realize the least modicum of success — show something that will pass current for the spirituality he covets, and wishes to pose as employing. Here comes in all the arts and contrivances of the character-actor. How singular it will appear to many that when the Great Master sought to express with point and perspicuity the character that he most loathed, and which he would that all his own should shun, he selected the Greek term meaning the play-actor — “*hypocritees!*” The Great Master was not at all singular or inapt in so speaking, he said exactly what the circumstances of the case most naturally and happily demanded. *

The genuine spiritual man only requires to be natural, and he will, to the full extent of his spiritual capacity, then be actually Christ-like.

* WHILE we refrain from editing out portions of the above which seem to us the result of partial views and personal dialikes, we cannot allow an assertion to pass unnoticed which, inferentially, if not with absolute directness, casts a slur upon a noble art, — yes, upon the noblest of all arts, — and which would seem to have had its inception either in prejudice or a total ignorance of the whole question which should have been sufficient to enforce silence. It is not a novel thing for a certain class of writers to seek to maintain untenable assertions by a mischievous warping of language. The world is full of men who, in the attempt to establish a point, will wrench words until they fairly shriek. To say, even through inference, that because a hypocrite plays a part, and a “character-actor” plays a part, the “character-actor” must of necessity be a hypocrite is of a piece with that childish sophistry which builds its logical (?) card-houses from such material as this; an orange is round (globular;) the earth is round, therefore the earth is an orange. To such sophists we can only say that the chief trouble with the above statement is that, not only in point of fact are the two premises of the syllogism false, as well as the conclusion, but were the premises true the conclusion would not inhere in them. An orange is *not* round [globular]; the earth is *not* round; and even were both globular, the conclusion that the earth is an orange would be unwarrantable and pernicious in the extreme.

What can be more *absurd* than any attempt to make it appear that Christ had the dramatic artist in mind when he cautioned his followers against hypocrisy? It will *not* appear at all singular to the thoughtful mind that the Savior in warning his hearers against hypocrisy used the word *meaning* *hypocrisy*. What word, pray, should he have used? What should he have said if not what he meant? The fallacy lies in attempting to make it appear that Christ used a word with two distinct meanings, and that he intended that both of those meanings should inhere in his utterance. Imagine the Savior cautioning his disciples not to become dramatic artists! Is it not better to abandon all attempts to make distorted words plead a lost case, and admit at the start that the same Greek word was used for a dissembler and a “play-actor,” not because both were rascals, — not because of any personal similarity between a deceiver and an actor, but simply because they both, the one with malicious intent, and the other with the noblest of motives, — played a part.

Words, especially with their ancient significance, should not be dragged into the forum of modern thought, without some attention being paid to their present garb. Words acquire new meanings with age, and these new meanings are often the direct opposite of their original definitions.

We find “let,” now generally used in the sense of to allow, formerly had the meaning of to retard or hinder. Hamlet says, “I’ll make a ghost of him that lets me:” and even as late as Tennyson we find,

“ Mine ancient wound is hardly whole,
And lets me from the saddle.”

“Tyrant” which now generally conveys the idea of despotic power, originally meant merely an absolute sovereign. The word pope originally meant father, and “criticize,” which is rapidly becoming synonymous with “to find fault with” really means “to separate” or “divide.”

Hundreds of such instances might be cited showing how words have strayed from their original meanings, but enough has been written to demonstrate the care which the ingenuous writer will display in drawing inferences from definitions of words.

M. L. S.

Nothing less than the Christ in any man can qualify him for acceptance in Divine work; and the use thus qualified for will be constantly disappointed, if he allow himself to dream that such attainments will ever make him popular. But those so qualified will always know better than to expect to be sought after by the many; the few may and will always be true to them; but until the human race, as a whole, has grown to a better stature and standing than it exhibits to-day, it is madness to attempt to associate popularity with anything purely heavenly or spiritual. Those who court popularity, and stoop to all manner of expedients to attain their self-aggrandizing, do not and cannot realize how they are degrading themselves, and also their highest possibilities by such short-sighted attempts.

The greater necessarily includes the lesser. The planes of man's being, on which he may be natural, are three; body, soul, and spirit; matter, mind, and reality. When man truly "comes to himself" he then discovers Divinity enthroned within himself, and bows down thereto with meekness and avidity, as having met with salvation and every possible blessing. Then it quietly dawns upon him, here a little, and there a little, that he is utterly independent of his fellows for tuition, for a satisfying intuition crowds in upon him just as fast as he is ready for it, and can put it to good use; and then, with the newly-awakened Divine nature working within him to set all crooked places straight, and make all rough places smooth within his structure, he feels that all he has to do is to work out what God has wrought into his inmost being; and thus, becoming in the highest and holiest sense of the word natural, he satisfies every requirement of his animal, mental and spiritual being perfectly.

The Leader of the Esoteric Movement has frequently urged the same thought in his own way in plain language upon the Readers of this Magazine, and who shall say it is not in every sense of the word sound and satisfactory?

Even if a man is something less than spiritual, and a spiritual man would be greatly more in every way than himself, it still remains true that such a man could never be more actually than he was naturally. All that artifice and mimicry could assist him to be would become vanity and vexation of spirit, it would be the very Alpha and Omega of hypocrisy, or — as the world really expresses it — putting on by character-acting.

Let then no man or woman ever assume to be anything more, less, or different from what he or she actually is. If such are not satisfied with present attainments, then by all means let them work persistently in the required direction, and condition themselves to make them; but let them beware, above all things, of putting on, and so assuming to be something they actually are not. Those on the physical plane cannot be natural to the mental except by climbing to it and living there; those on the mental plane cannot be natural to the spiritual except by actually rising to it and coming into possession of its vital forces. That people do by mimicry and art try to pose for more than they are, proves infallibly that they are more or less conscious of their deficiencies; and moreover, that they would be more without, however making proper sacrifices to become so.

"God's plans, like lilies pure and white unfold;
We must not tear the tender leaves apart, —
Time will reveal the calyxes of gold."

ESOTERIC TALKS.

BY J. VINCENT TAYLOR.

WHAT DO WE WANT TO KNOW ABOUT THE FORMER CONDITION
AND INHABITANTS OF THE GLOBE?

BUT, asks a casual observer just tapped upon the shoulder by one of the associated "we" of the daily press. "What do we want to know about the former condition and inhabitants of the globe?" That recalls a circumstance in our own late experience while discussing the *pros* and *cons* of this very theme with a person of mature years and sober discipline, who, after listening to our display of stellar facts, etc., put the same kind of interrogation to us. But begging pardon for his brusqueness, he continued;

"Do you suppose the earth is to be burned up the next time the wrath of a just Judge falls upon it?"

We replied: "The Bible does not read that way according to our individual interpretation of both the letter and spirit of the statement from which such an inference has been drawn." We were desirous of drawing out the gentleman to ascertain the quality of acumen he really possessed, * as well, if possible, as to convince him from any point he might select to occupy, of the possible correctness of our theories. So we ventured in the next breath to ask him;

"But what might be your own private opinion in the matter, sir?"

"Well," he replied, "it is not in the actual, permanent nature of fire, as we understand it, to be continually burning; it tends more to change than to annihilation. Then, too, to be forever in a burning state, it would be forever requiring something to consume. If the globe is to be so destroyed, the internal sources of chemical fire already contained within it would necessarily have penetrated from the centre to the crust and destroyed it long ago."

"Rather problematical," we returned, in an attitude of patient listening.

"True," he rejoined, "that does not really dispose of the argument, or give a feasible answer to my own interrogation. But to do so fully, admitting that fire instead of water will be the next purging element to be employed in eradicating the present, and formulating the new, phase of the world, the actual destruction will extend only to corrupt responsible, and degenerate physical irresponsible life and nature; that, after a set period of time, the globe will be called forth again from such a furnace of trial and purgation, once more to become a scene of life to a new type or class of celestial, physical, or simply natural beings."

"Upon honor!" we exclaimed, "do you really believe such a thing possible in regard to the future of Mother Earth?"

"Yes," he reiterated, "I regard such phenomena as a possible event in the history of the globe during the futurity of ages."

"Is the hypothesis thus presented by you, shared by any circle of your acquaintances?" was asked.

"I cannot answer for the thoughts of others on such a grave issue. I want to be satisfied myself first. And since you have pointed out to me the great events — (possible great events, you know,) — continually going

* This dialogue, short as it is, should satisfy the critic that the author is on perfectly legitimate grounds of argument.

"Now, as you can read from nature, so there are intelligences around us who can see in the eternal empire of the universe those sublime certainties which go to prove that as plants, flowers, leaves, etc., wither on earth to again come forth in renewed beauty, so worlds, systems of worlds, or single suns, and planets, have gone or may go down in darkness in one place, to afterward come forth again in other localities of immensity; that there is a planetary resurrection as well as planetary life and death in the universe; and that during every period of universal light a world enjoys, it does so as much for the enjoyment of the *intelligent beings* it contains, as for the glory of creative God. That this being so, it is incumbent on mankind to become informed upon the matter; because, as a part of the universe itself, we are both *eternal* and *universal* in ourselves!"

"I am not prepared to enter into such an argument;" was the lame excuse he offered; "especially as you seem to outgeneral me upon my own field of observation, in a measure truly affecting my judgment; because you create a new source of thought within me which requires a steady handling of the reins of mental government lest I take a break-neck pace into extreme mental absurdities."

"Oh," we replied, "that is a little healthy conservatism essential to the investigation of all intricate problems. We are as cautious as yourself to avoid flying off at unhealthy tangents. We have written down ideas for twenty years which at first seemed to us to be irrational, but which our every-day lives now demonstrate to have been eternal certainties,"* was the ready, acquiescing reply.

"Well," he responded, "suppose I accept it as a proposition that it is of use to man to become more interested in the matter; I could do so more easily if I had before me a set of proofs, or a single proof in the history of man, of the earth having gone through a disorganizing and afterwards a rejuvenating phase as you have inferred. *Of course you can furnish me with no such proofs*, hence I am at liberty to withdraw from this mental battle with side-arms and furled colors at least."

"Stop; stop, right there, dear sir; not quite so fast!" we exclaimed: "we shall not let you go before you have yielded an *unconditional* surrender; because there was just a little too much ironical cynicism in your assertion."

"Why, what do you mean?" was asked, with an anxious brow: "Can you give me a proof within the history of man, of the globe's having gone out of light and afterward been again reset in the universe of worlds?"

"We CAN!" we exclaimed; "we have been over all the ground occupied by you, and know just where both of us stand. Still keep your seat and presence of mind, because we have you now surrounded on all sides."

"Egad, my dear sir; you both startle and surprise me," he said, as he looked into our face to see if we had become mentally deranged. "I am all attention."

"Please take up the Bible and open at the seventh chapter of Genesis, where we shall instantly get a glimpse of the kind of proof you demand, — not from science, — not from the philosophy of modern times — but

Many of the original views expressed in this effort occurred to us from five to twenty years ago, only to be recorded privately, because seemingly chimerical at the time, but are now proved by others in science and philosophy to have been sterling in value; hence we use them to advantage for a common good to-day.

from the Word of God itself. There we see occur, *within the knowledge of man, and recorded by man*, the collapse or suspension of natural law and life upon the globe, learning that if such a thing happened in *human history*, other collapses of a similar or more terrible effect may have occurred in eternity before human history began, with an exceptional item to be allowed; viz.: that on the occasion under review, a type of every kind of responsible and irresponsible life was saved; whereas, at other times, all life perished. We maintain that the Noachian deluge was a purging catastrophe not unlike others that had preceded it during at least 1,000,000,000 human years of existence in eternity. It produced a miniature chaos grand enough to overwhelm human nature, though not intended to continue long enough to destroy the natural contour or form of the whole earth. Theosophy, taking precedence of theology, will correctly reiterate this.

“There was a continual rise and fall of water *forty human days and forty nights* BEFORE Noah entered the ark (see the eleventh and twelfth verses of the seventh chapter of Genesis). ‘And the *rain was* upon the earth *forty days and forty nights*. And in the self-same day entered Noah.’ Thus you see the good man did not enter the ark of refuge before it had actually rained, and the fountains of the deep been breaking up for nine hundred and sixty consecutive hours—one volume of destruction falling from the clouds, and the other rising from the deeps of the globe itself. In the seventeenth verse you will observe that the work of demolition continued forty days more; and in the twenty-fourth verse, that it continued to prevail for another *one hundred and fifty days*. In this event, for the period of ten months, the surface of the earth was unseen by man, bird, or beast, during which time the light of the globe must have been extinguished to companion worlds in space.

“Here we feel disposed to make a correction for the benefit of students while we are demonstrating facts to yourself. We see in the evidence before us;—1. That it rained *forty days and nights before* Noah entered the ark, the same forcing the animals, fowls, etc., to seek a refuge with him. 2. That the ark did not rest on Ararat until seven months after the commencement of the flood. 3. That even then it so rested for three months more before the mountain or hill-tops were seen. 4. That the windows of the ship-like house were not opened till the fortieth day *after* the *tenth* month. 5. That fourteen days more were occupied in tests and examinations. 6. In adding up all the days we get ten months and fifty-four days, as the given mean time the Bible claims from the beginning to the close of the deluge, which really occupied almost twelve human months, instead of the commonly claimed forty days and forty nights only.

“Thus, you perceive, the globe has been, within the knowledge of man, to all appearance hurled back into the chaos from which it sprang, and for *seven* or more months at least, seemingly swept from the sight of universal worlds and orbs; and that as such an occurrence took place within such a limited field of experimental observation, so also similar events may have taken place beyond the boundary lines of such limitation in the economy of the universe, not once or twice only, but on various occasions, according to the will of the Supreme Presiding Mind, to whom the extension of such occurrences was as easy to cover thousands of years before Adam was made, as to involve only a few months in obliterating the antediluvians.

"In the abatement of the waters, and the setting of the bow of promise in the heavens, coupled with the words of a covenanting God, we see the earth rising up again in a resurrected condition, both man and nature combining to pay proper homage to the Dispenser of mercy, life, and light. Look at it; read it well; the scene is grand to the mental vision which can picture the spirit of the sublime tableaux — it was indeed another birthday — another renewal of grace and splendor to a fallen world."

"Hold, my friend; hold on to the light you see!" exclaimed the anxious listener; "I see, I see it now! I make unconditional surrender to such an eloquent appeal to my sense of reason and judgment. I am no longer stoical upon the subject. I am with you heart and brain. Till now, I had always been in the habit of only looking forward, you know; few men look *backward* more than they can help."

"Yet, to look at the life-work of the lowly Jesus we have to look *backward*, or how shall we understand the efficacy of such superhuman love — a love that enabled one to cheerfully die a shameful, degraded human death for all?" we remarked.

"Ah, yes; there you have me again," he replied, adding, "oh, why do we not all come earlier in life to such a way of thinking! Yes, yes, this matter should engage general attention, for it might be of universal, vital importance to us to become cognizant of the eternal workings of God. Why, truly some of us, if not all, may just as well have existed before chaos, as the earth may have done. God help us all to humbly approach the glimmering light. Why, how it humbles a man in his own estimation; how much grander an idea of the Jehovah it yields to the spirit. Spontaneously it teaches me that, like HIM, I am to be eternal, too; hence, like HIM, I may have always been eternal as well; and so, have existed somewhere else before, and in other forms or elements of being, peculiar to the universe alone. If that is so, I may have fallen from a former celestial or elementary condition to come to life and light again, bound to pass through a physical probation here before ascending through the gateway of death into the universe again to former scenes of splendor and sublime beauty; or, to fall once more *forever lost*, without another chance or hope to regain what thus I shall surely miss. Why, even the death of Christ, as a redemption for souls, wears quite another aspect — more far-reaching than to save merely human beings — more stupendous than to be confined in simple effect to man alone. It was too grand to be merely meant to meet an isolated world and its people alone; it must have affected the future of fallen angels as well as of fallen man, or why the deep-rooted antagonism of the arch-fiend himself? It was as much a universal as a terrestrial sacrifice. Why do not our Biblical scholars discover and teach such truisms from their pulpits?"

"You are now mentally moving along the boundary line of a new realm of what we may term theosophical thought;" we intimated. "As for the Bible teachers and expounders of the day, thousands of them are slowly but surely approaching that same line with conservative care, quietly acknowledging that when theology fails theosophy will succeed in pushing men forward from earth to heaven by way of closer self-government, and a continued contemplation of the universe of which each is an atom, for its own eternal good or evanescent evil. Then will the agnostic's tongue be stopped, the atheist's blasphemy be condemned as unlawful, and the tirade of an infidel be treated with the derision and contempt it deserves."

"Ah, yes; but that would call for time, self-sacrifice, and the expenditure of energies few are prepared to meet;" interjected the listener.

"Well, what of that? we must begin the work at some time, not as opposed to the progressive Christianity already taught — though it be the very negation of that spiritual feudalism inaugurated by ancient Romanism — but in a manner compatible with those terrestrial and celestial truths daily becoming familiar to human intelligence, forcibly linking to what is already known and knowable in the universe, all that is knowable in time, space, and immensity, in a way that shall increase the reverence and love of finite creatures for the Infinite One above, ever developing the beauties of celestial being, passing on its way from a higher order to lower standards of life in the universe at large, giving to theosophy that share and place in the work it must aspire to with each succeeding generation."

"Exactly!" ejaculated the listener, "and in its courses it would have to rend aside the veil of theology, that the human race might see its true position in the universe at large, as well as aspire to cosmic affinities in space, until the earth and its people became actually psychologically connected with other worlds and beings in the great beyond."

"Certainly," we assented, "for there is every evidence that attraction exists to operate in more ways than one. As an orb attracts a planet, so the beings of one inhabited world must eventually be attracted to those of another. But we have said sufficient to convince you of the anteriority of the globe; of its having a history, a part of which can only be read in the constellations of the stellar heavens." Here the listener begged leave to retire.

We think we have ventured far enough to convince all men of the correctness of the ground occupied by us. The globe *has* a history unknown to man; and man — who is he? A being of the universe with an esoteric history of his own, unknown to himself, though possibly knowable in time. "Man know thyself!"

My little one dropped a marble he was playing with, and it rolled into a dark corner of the room. I took the lamp from the table to aid him in finding it: he said; "Please papa, that great light dazzles me so I can not see anything." Then placing that lamp, a smaller one, a candle, and a taper, all lighted, on the table, I called him to me, and asked him which would light him best to find the marble.

Without an instant's hesitation he chose the taper. Had I chosen the taper when commencing to hunt for eternal truth, instead of the largest lamp within reach, I should not have been so badly dazzled, and much valuable time would have been saved.

F. W. SALMON.

A house with love in it — and by love I mean love *expressed* in words, and deeds, and looks; for I have not one spark of faith in love that never *croops out* — is to a house without love as a person to a machine; one is *life*, the other, mechanism — *death*.
(Anon.)

LITTLE minds not seen in the light may shine brighter in the darkness. A candle is conspicuous in the night, but the sun obscures it; "among the blind he with one eye is king."
M. L. S.

Moses having finished his education in Egypt, had an inspiration that he must be the king and deliverer of Israel: but on the first manifestation of this decision his confidence was betrayed by his own people, and he was compelled to flee from the wrath of Pharaoh, and spent several years as a shepherd in the borders of Midian near Palestine. There exiled from men, alone with the flocks of Jethro and nature, he was enabled to understand the true import of all his former education. And there, in connection with his commission to deliver Israel, he received the most marvelous revelation recorded which was known to be the centre and source of power superior to that of his former teachers, viz., the name of God. These are his own statements, and he makes record of the revelations which he received, and nowhere tells us of any revelation contradicting the Egyptian teachers. We must, therefore, conclude that that which he received from the Egyptian masters, and which was approved by his own intelligence, and also by the revelations made to him, was the characteristic portion of all his writings, and the sum of all his doctrines.

The next twelve books are histories of events in the national affairs of the twelve tribes of Israel, and by whom written no one knows. The claim of some is substantiated by the book of Esdras (Apocryphy) viz., that the original manuscripts were all burned by the Babylonians when they captured and carried away Israel, and that while there the prophet and "Reader of the Law," Esdras, through anxiety, prayer and fasting, had it all revealed to his memory, and re-wrote it all *verbatim* (see II Esdras of the Apocrypha) but let that be as it may. If we prefer to accept the Apocryphal account of Esdras, then let us accept what he claims for it and add nothing, viz., that his "memory was strengthened" so as to enable him to repeat to his chosen scribes *verbatim* that which he so many times previously read.

Of the author of the book of Job nothing is known and it is supposed by the best authority to be an allegory intended to teach a high moral and spiritual condition of any man who attains to a full appreciation of the spiritual world, and through that knowledge could not be moved by any earthly consideration.

THE PSALMS.

These were the songs composed by many devout souls; and in David's illustrious reign they were dedicated to him because of his true piety. It is very well authenticated circumstantially that they were revised under his direct supervision, and many of them composed and sung by him. They are the expression of the soul's highest inspiration of that day, and many of them certainly surpass anything of our day, while even the most devout Jew of to-day does not claim infallibility for them.

PROVERBS.

These are only claimed as the proverbial sayings of the wise of their day attributed to Solomon, and may have originated with him.

ECCLESIASTIES.

These writings are the soul's musings of one who was seeking the highest good, not alone for self, but who loved the people, and had sought out the knowledge that he deemed of the highest good to all; supposed to be Solomon, the son of David and king of Israel.

THE SONGS OF SOLOMON.

These were imagery of a deep occult lore belonging to the ancient order of Masons, or Ascensions, for they were virtually, if not absolutely, the same society. It presents a prophetic vision of the perfected body of humanity when all will have come into the perfected state of one body, each having his and her own place, and all parts of the same body; this is illumined by the spirit of life or God, the ideal perfection of womanly form constituting the only fit symbol, it being the most beautiful form on earth. All the prophets use it as the symbol of perfected humanity, as obedient to the divine will, as were the ideal women to their husbands.

THE PROPHETS.

There are seventeen books of different prophets commonly called "the five major and the twelve minor prophets." These all lived and prophesied at different places or periods, from 762 to 397 years B. C.

The order of the dates, according to Usher's Chronology, is as follows. First, Isaiah, from 760 to 698 B. C., making sixty-two years.

Jeremiah wrote his from about the year 629 and until 588 B. C. making forty-one years.

Ezekiel began his about 595 and continued his public effort until about 574 B. C., a period of twenty-one years.

Daniel began about 607 B. C. and closed about 534 B. C., a period of about seventy-three years.

Hosea began his about 785 B. C., and gave his last message to Israel about 725 B. C., a period of sixty years.

Joel gave his first and only message about 800 B. C.

Amos gave his only message about 787 B. C.

Obadiah gave his short message about 587 B. C.

Jonah was written or inacted about 862 B. C. This is supposed by many not to be a prophetic book, but to be a product much more ancient than the history of Israel or the date indicates, and we think there is circumstantial evidence of its being either of Egyptian or Chaldean origin, and taken from astrological lore, being preserved for its prophetic value to the Israelites who, according to the lore, belonged to the sign ♋ (Pisces, the fishes), and found among the old manuscripts when they were collected for completion.

Micah prophesied about 710 until about 750 being a space of 40 years.

Nahum gave his cry of vengeance on the corruption of the people about 713 B. C.

The PRAYER OF HABAKKUK was supposed to be uttered about 626 B. C.

Zephaniah gave his message about 630 B. C.

Haggai about 520 B. C.

Zechariah prophesied from 520 to 487 B. C., a period of thirty-three years.

Malachi delivered his only message about 397 B. C.

THE PROPHETS; WHO AND WHAT WERE THEY?

They were men who had taken the "vow of the Nazarite" (this thought comes properly under Bible explanations, and will be treated hereafter,) to live in harmony with divine law, devoted to one constant desire to know the mind of God, and be the perfect doers of His will. It was well understood by all at that time that there had been a "Golden Age" in which

man was pure and good, and enjoyed thereby the perpetual consciousness of a heaven within, and also the heaven of perfect souls who were not limited to the physical body. They were taught how to return to that divine state, and live in the consciousness of both worlds at the same time. Their constant desire was for the re-establishment of that divine order among men; but, knowing as they did that it was not theirs then, they ever prayed and desired to know when and how these conditions would again obtain on earth; therefore all their prophecies related to that time, as Peter, in his first letter, first chapter, tenth and eleventh verses, said: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you:

Searching what, or what manner of time the spirit of *Christ which was in them* did signify." In that condition of mind they were enabled to foresee the events just preceding these times more clearly than those nearer to them.

THE NEW TESTAMENT

The first four "Gospels" or books, were written by those whose names, they bore, who were largely personal witnesses to what they saw and heard, but they were not written at the time. MATTHEW is supposed to have written down the treasures of his memory concerning these events about five years after they occurred. MARK was supposed to have been written about twenty-six years after. Luke's Gospel was among the last, as is tacitly admitted in his preface of the first chapter; that it was many years after is evident from the words: "As many have taken in hand to set forth in order a declaration of those things which are most *surely believed* among us;" thus virtually saying that they had been a matter of memory, and he further intimates by these words: "That you may surely know," that there had already doubtful statements been made, and there was some uncertainty even in the writings of some of the writers which had even then preceded him. Luke was a learned physician, and if my memory serves me, wrote in Hebrew, — the only book so written: and the fact that all these books were written originally in the Greek language is an indication that they were not written until after the entire overthrow of Jerusalem, which occurred about the year A. D. 70; but of course during the time that the Romans were governing Jerusalem, it would necessitate their learning the Greek language; but it would not be reasonable to suppose that these men would have chosen that in preference to their native tongue, unless Hebrew had already ceased to be a national language.

"THE GOSPEL ACCORDING TO ST. JOHN"

We have no authentic chronology of the time of its writing, but there are many reasons to believe it was still later than the others. John was "the beloved disciple," and probably the most thoroughly educated in all the master's doctrines of any person living, therefore he should be regarded as the most reliable. If not tampered with by the Roman Catholic priests, who had exclusive control of all the manuscripts of the New Testament up to the time of the Protestant Reformation in about the year 1529. For many years previous to this, said church being the only Christian church, had become lovers of wealth and power, and had adopted that most pernicious maxim, "The end justifies the means." This gave license to do anything that would strengthen the claims of the church, even to altering or inter-

polating points of doctrines where they failed to support their beliefs ; for even then the idea of infallibility of the Church, and especially of the pope was active. Therefore, we deem it unwise to rely wholly on the one witness in matters of important doctrine, for we are told that Jesus said, " In the mouth of two or three witnesses every word may be established." Matthew XVIII, 16. The other witness may be found in the Hebrew prophecies, for they have, during all their religious upheavels, remained the same, and have held the Old Testament pure and safe from this Roman power to alter or adulterate, thus fulfilling their mission as prophesied of them by Moses, Genesis XLIX, 10. " 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." And if Peter was correct in regard to the prophets in the first chapter, eleventh verse, that " The spirit of Christ was in them," then we can rely on them as much, if not more, than on the New Testament. And if Judah was to be the " lawgiver " until Shiloh (*i. e.*, the one sent, or the branch), and the gathering of the people is to be accomplished by him, which never has been done, it therefore must be in the future.

THE ACTS OF THE APOSTLES

Were said to be recorded by Dr. Luke, the same as the gospel according to Luke.

The books called Romans, Corinthians I and II, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy I and II, Titus, Philemon, and Hebrews were all letters written by Paul to the persons whose names they bore. Next is one of James's letters, then we have two letters of Peter's, the Apostle that denied that he knew Jesus, but afterwards repented.

Next we have three letters written by that faithful, loving disciple, John, the writer of the fourth gospel so-called. Then we have that short and certainly questionable letter from the unknown author called Jude or Judah.

Last, but greatest of all, we have that marvelous revelation to John, the same faithful, loving soul whose gospel and letters are such an expression of loving faithfulness wherein is set forth in symbols the entire sum of all the prophecies, and a prophetic calendar covering a period of about 1200 years, reaching at least one thousand years beyond our time, for we have no doubt that we are now well into the beginning of its fulfillment. This will be fully treated in the course of these papers later on.

H. E. BUTLER.

[To be continued.]

BE A THINKER, NOT A DREAMER.

(W. W. PRIMER IN "THE JURY.")

THERE are dreamers in the school-room,
 In the pulpit, in the pew ;
 Oh ! the world is full of dreamers,
 While the thinkers are but few.
 Yes, in every walk and station,
 There a dreamer may be found ;
 One whose name will be forgotten
 When his form is under ground.

Only thinkers wear the laurels,
 On the mountain top of fame,
 While the dreamers linger ever
 At the foot without a name ;
 And the shadow of the mountain
 Makes oblivion darker still ;
 Oh ! the dreamers all have wishes,
 But the thinkers have the will.

'Tis the thinker who with patience
 Takes the metal in the ore,
 And unfolds a strength and beauty
 That were never known before ;
 While the dreamer builds his castle
 In the sunny land of Spain ;
 In the visionary future
 That he longs for, all in vain.

ART CULTURE AND ITS EFFECT UPON THE CONDUCT OF LIFE.

BY MELVIN L. SEVERY.

(*Number Fourteen.*)

As each one of the art articles published in *THE ESOTERIC* must repeat, in a very limited space, the substance of four extemporaneous lectures, it is expected that the Reader will pardon the absence of that elegance of diction, as well as the lack of that continual expression of strong, logical coherence, which could only be obtained through the employment of more space than we can command, and accept in their stead the somewhat cursory and detached statement here presented.

IN dealing with the methods and means for obtaining those attributes which have been alluded to as necessary to the ideal voice, we have thus far taken up only the subject of Support. The object of this article is to similarly treat Range, Volume, Flexibility, Sympathy, Uniformity, Evenness, Purity and Smoothness.

Volume. This term is not infrequently misconstrued to mean loudness. It should be stated here that volume and loudness are two entirely distinct things. For example ; a piano string vibrating with a given amplitude has a certain loudness ; double the amplitude and you increase the loudness, but not necessarily the volume. Take, on the other hand, a string vibrating at a given amplitude, that is with a certain loudness, and it has a certain volume ; now place beside it another string tuned to the same pitch and having the same loudness, and you will find that the loudness remains as before when the two strings are struck simultaneously, but that the volume is doubled. An illustration of this is found in many pianos, particularly uprights, where the deficient volume of the upper strings is partially counteracted by the stretching of two or three strings similarly tuned, for each note. These two or three strings do not alter the loudness of the tones, but do modify the volume.

To obtain volume of tone practise rotund passages, paying particular attention to the free use of the organs. See that the lips are freely opened, the tongue kept as low in the mouth as the sounds will permit, and the large cavities formed far forward in the mouth. Practise in the same way on

tones of medium pitch, and of low pitch, both with voice and in a loud, full whisper. *Caution.* Be extremely careful that you do not, in your attempt to get full tones, give them a sepulchral quality by allowing the tongue to prevent their coming forward. Keep the tongue well down in the mouth, — as much so as the nature of each sound will permit. Use a mirror in these practices and carefully note the action of each organ.

Flexibility. This excellence is perhaps best attained by the practise of finely graduated passages, and long vocal slides, — of anything in fact, which continually causes the voice to bend itself from its usual rigid course. The pupil should strive especially for those subtle vocal shadings expressive of finish. Every vowel sound, as given in the front of a dictionary, should be practised throughout the pupil's entire range, care being taken to place upon it every possible inflection of which the voice is capable, and these slides and inflections should extend over as great a range as possible.

It is a fitting place here to remark that these suggestions, as they are given here, are intended for practise upon the physical plane only. The reason for this will be obvious. To tell what mental cultivation one should undergo in order to get vocal flexibility would be to take more space than would be considered allowable. Of course a voice will never become thoroughly flexible so long as the mind is *rigidly dogmatic* and *inflexible* on any point, nor, indeed, should this be desired, since its attainment, were such a thing possible, would only make the voice give the lie to the personality. The same applies equally to all the attributes; — viz.; there is a mental and moral cultivation which is necessary to their perfect attainment, and this very æsthetic truth explains how it is that some will have more flexibility *without a day's practice*, than others can *acquire by years of labor*. It is the *mind that shapes the personality*, and the voice can never reach a higher plane than the mental and moral level of the personality. It may not, and seldom does reach so high, — it can never go *higher*. The most that can be done here is to urge each pupil to diligently practise those exercises which will bring his voice up to the level of his character, and also, meanwhile, to sedulously cultivate that *breadth of mind*, that *precision of knowledge*, and that *hearty good-fellowship and earnest charity*, and *love of truth* which shall improve the personality, and give the voice a new field of possibilities. Remember, if you are chaotic in your thought, you will stammer and halt in its utterance. Many a pupil fancies that his stammering in extemporaneous speaking is the result of some *vocal* defect, when the fault lies back of that in his *mental* incoherence and general lack of systematization. Why, there is not an orator on the planet who can coherently deliver an incoherent thought, and, on the other hand, there is scarcely a pupil of oratory who cannot understandingly express himself, provided he know just what he desires to say. It is here that the fault lies in ninety-nine cases out of a hundred. We are incoherent, and cannot say what we mean, simply because we are not quite sure *ourselves* just what we mean. Such errors lie deeper than mere physical technique, and should be sought out and annihilated by other methods. There is an eternal analogy in the trinity of humankind, and a defect in the mental plane is sure to find its moral analogue. Mental incoherence not only expresses itself on the physical plane, but, alas! it has a more disastrous moral analogue, to which I forbear to refer in this connection. Enough has been said here to give the pupil to understand that his attention is not here confined to the mere matter of phys-

ical technique through any misapprehension on my part to the effect that this is the *only side* of the question.

Sympathy. The effect of sympathy is largely conveyed through vocal tenderness or modulation. It is that which gives the voice that ready capability of attuning itself to the emotions. Technically, vocal sympathy is the result of the combination of several of the other attributes necessary to the ideal voice, and will be attained by their faithful pursuit. The surest way to *express* sympathy is to *feel* it.

Uniformity. Let us for the sake of making this clearer, look for a moment at the cause of inconsistent voices. The Reader has been told that timbre is *not* a fixed thing, as has been asserted by some teachers, but a vocal attribute which often varies with every tone. Let the pupil take a hand-glass and sound broad A (ah), at about the medium note of his compass; let him assure himself that the tone is broad A, and nothing else, and then let him note the exact position of the vocal organs. Now let him run up the scale to the top of his compass, still striving to keep the broad A pure, and, unless he have reached a considerable degree of vocal cultivation, naturally or through labor, he will find that the position of the vocal organs has changed, and is not the same for the broad A on the high pitch as it was for the broad A on the medium pitch. A greater change of position will, in most cases, be noticeable between the highest and lowest pitch. Now then, what is the result of this change of position? Whenever the resonant cavities are altered, in the slightest degree, the *timbre* of the tone is also altered, and its uniformity destroyed in just so much. I do not wish it understood that I take the position that it is possible for all tones, sounds, and pitches of the human voice to be made absolutely of one timbre. Such may be the case, but I am by no means convinced of it. I do feel assured, however, that the degree of approach to this excellence may, to a great extent, be governed. One thing is certain; any given vowel, whether sounded on a high or a low pitch, should always have the same position of the vocal organs; (not of course including vocal chords). Let the pupil, therefore, who is in pursuit of vocal uniformity, practise diligently with a mirror, watching with the utmost care two things: viz., that the positions of the organs do not change as the pitch changes, and that the vowel or consonant being sounded remains absolutely the same. Of course, unless the position change the vowel or consonant will not change, but it is well to watch both these things simultaneously, inasmuch as the ear may detect what escapes the eye, and *vice versa*.

Evenness. This excellence may best be acquired by carefully avoiding all fluctuations of any kind whatsoever, which are not intended for emphasis. It often helps the pupil to vocal evenness to hold the hand extended in front of him during the delivery of a passage which he is practising, moving it along on a level plane as he reads, and raising and lowering the hand in the direction of each inflection. In this way he will readily see whether or not he is making his reading "choppy" and uneven. It is better, where practicable, to have a friend make the movements for the pupil, as he will more readily detect vocal unevenness than the student. It is often a good plan to correct excessive vocal fluctuation by persistent practise of passages in monotone. *Caution.* Avoid anything which may be called a sing-song execution.

Smoothness. Practise passages in a soft (though pure) and mellow voice. This attribute of smoothness is largely dependent upon the free use of the organs. The word "free" is used here in the sense of unstrained, or not tense or rigid. Rigidity of the organs, especially of the *fauces* or sides of the throat, imparts a hard and rasping, if not positively rough quality to the voice.

Purity. The chief cause of impurity of voice is the escape of breath unvocalized. To overcome this it is often necessary to go to the extent of practising another vocal evil, namely hardness. To persons with voices highly aspirated the best recommendation is to practise a metallic quality of voice, paying the utmost attention to the firm, sharp cutting of the articulating organs. Assume an exaggerated and incisive articulation, at the same time that particular attention is paid to keeping the voice well forward. This practice faithfully performed will cure aspiration.

As a ready means of telling to just what extent the air is escaping unvocalized, practise the entire vowel and consonant scale with a lighted candle close to the mouth. The extent to which the flame flickers will mark the degree of escape of unvocalized air. It will at first be found very difficult to keep from extinguishing the light on certain sounds, even to those who feel assured that their voices are pure. An absolutely pure voice on all sounds, and on all pitches, is by no means as often encountered as many think.

In closing this article I wish to state that the pupil, whether of oratory or of singing, and especially of the latter, should shun the piano as an instrument sure to encourage false vocal intervals, and incapable of uniform *timbre*. It has often been remarked how much more music is found in a male quartet than in a choir drilled by a piano. In the quartet the intervals are often natural; in the choir they are not, and each singer has learned to follow an instrument every note of which has a different tone-quality. Let every student who wishes to attain vocal excellence, either as a speaker or a singer, shun the piano as an instrument for vocal practice. It is a mistake to mix up the tone of *any* instrument with the human voice, when you wish to hear its defects or excellencies. It is as absurd as it would be to shovel an ash-heap over an object which you wished to find. It necessitates a division of attention, and a sifting process entirely injurious and unnecessary. For vocal drill listen to the voice, and to nothing else, and remember that *quality* is immensely more important than pitch, from the stand-point of the orator.

This article ends the first series upon "Art Culture and Its Effect Upon the Conduct of Life." The author regrets that other matters oblige him to indefinitely postpone the commencement of the second series.

"THE TRUE FREEMAN. — That man only who rises above the small yet mighty predilection, who sets the self of his own consciousness behind his back, and cherishes only the self of the Father's thought, the angel that beholds the eternal face, that man only is a free and noble being, he only breathes the air of the Infinite. Another may well deny the existence of any such Father, any such Infinite, for he knows nothing of the nature of either, and his testimony for it would be as worthless as that is which he gives against it."

(*The Problem of Life.*)

VOYAGE OF THE ARGONAUTS.

[Burrett's Celestial Atlas.]

"The stars of heaven and the constellations thereof shall not give their light." (Isa. XIII, 10.)

Man's celestial journey is plainly defined by the *Milky-Way*, that star-strewn path through the heavens, bordered by, and intersected with constellations.

The *ship Argo* makes her passage through this starry sea, and symbolizes the story of man's redemption. Ancient Egypt and Chaldea interpreted the constellations, and so does our Bible, when rightly read.

We claim that every star included in the constellations has its significance both from position and size; for the law of correspondences alone, supplies us the key by which we read this divine allegory.

We will briefly mention the principal stars in *Argo*. *Canopus*, named for one of the pilots, is of the first magnitude and situated at the mast head.

Naos, of the second magnitude, is in the rowlock of the ship. Another star, of the first magnitude, is in the oars of the ship.

Swedenborg tells us, that all things seen in the heavens are correspondences. "*Ship* denotes doctrine from the *word*; its planks, oars and masts the various things of which doctrine consists. They who teach, lead, and rule are understood by the pilots, the rowers and mariners.

"*Mariners*, denote those who are sea-farers, and who look to the Lord to guide them.

"*Ships* also denote what is good and true from the word serving for use of life. They have this signification because they traverse the sea, and bring such necessaries as are of use to the natural man. The knowledge of truth is just as necessary to the spiritual man." (Dict. Cor.)

We are told in the fable of this constellation, (where is veiled profound truth) that Jason, and fifty-four of his companions, started on the *Argo* for their voyage to Colchis, where they resolved upon the expedition to recover the golden fleece.

Jason here can only signify reason or intelligence in man which sends him out in quest of knowledge or truth. *Gold* denotes wisdom concerning things celestial, and *Fleece* means the ultimate of good.

The *Argo* had fifty-five passengers. Fifty denotes what is full. *Five* a remnant, much or many.

The head of the *Hydra* appears over the prow of the ship as if menacing our party of travelers. "*Hydra* means he who conquers, or who is conquered" (Mazzaroth); the natural or bestial principle in man. If man does not overcome the lower nature he is overcome by it, and loses Paradise to-day no less than did our first parents.

"*Serpent* signifies man when he is corporeally sensual, when he turns from the Lord to himself, and from heaven to the world. The Serpent's head is *self love*." (Dict. Cor.)

The travelers on the *Argo*, at first starting out, have followed St. Paul's injunction to beware of dogs, for they have begun their voyage by throwing overboard *Canis Major*, or the greater dog.

"*Dogs* signify those who babble and prate much about the things of the church and understand but little. Dog, in general, indicates those who

are in all kinds of concupiscences and indulge them; especially in the pleasure of eating and drinking. (Dict. Cor.)

"The leading characteristic of a dog's nature is that he *must* have a master, and just in proportion as he is free from human control does he become less dog-like and more the wolf." (Worcester's Animals of the Bible.)

Man's animal nature no less than the dog must have a master or they both lapse into the wolf. What is significant in this connection, is that the wolf was anciently represented in this constellation. (Mazzaroth.)

It is also suggestive that *Sirius*, the bright star in the *mouth* of the dog, should be the most prominent one in our firmament. Its position, too, is a fitting one since babbling, and the sin of gluttony are herewith typified.

Very naturally did the ancient Egyptians, who were in the knowledge of correspondences, consecrate this star to *Isis*, Nature.

Canis Major has Thirty-one visible stars. *Thirty* signifies somewhat of combat, also what is full of remains. Man cannot be regenerated, that is admitted into spiritual combats whereby regeneration is effected, until he has received remains to the full. *Remains* are the goods and truths which a man has learned from his infancy out of the Lord's Word. (Dict. Cor.)

In starting out on his celestial journey man has, like our travelers on the Argo to divest himself of the major part of those merely animal desires, which are a clog to his spiritual progress.

Columba, or Noah's Dove, is approaching the travelers, bearing in its mouth the olive branch. There are ten stars in this constellation, and we are sure they are not without their significance, were we able to interpret them.

"*Ten*, signifies what was written on the tables of the decalogue by Jehovah, called the ten commandments, and which signify all truths because they include them." (Dict. Cor.)

"*Dove*, signifies those who are about to be regenerated. The *Olive* denotes love and charity. (Dict. Cor.)

The next constellation on our traveler's way is *Lepus*, the *Hare*. This contains nineteen stars, the four largest ones forming an irregular square or trapezium.

Man is four square, when symmetrical. The Hare moves swiftly by leaps and is remarkable for its fecundity (Web. Dict.) As a rodent it represents the sordidly avaricious principle in man.

It is fitting that the Hare's place on the celestial map should be under the feet of *Orion*.

We next meet *Monoceros*, the Unicorn, springing directly across the Argo's starry course. This constellation is claimed to be modern, and we can well believe it so from what it typifies.

The Unicorn has a single horn in the centre of the forehead, and the horns of the Unicorn are frequently alluded to in the Scriptures. They signify the force of intellect, or understanding in man by which he overcomes, or puts away all obstacles in his path, and through which he recovers from the shocks, or misfortunes of life.

"*Horn* signifies power in speaking, teaching and writing, consequently in reasoning and arguing. (Dict. Cor.)

The Unicorn was said to be so swift that no horse could overtake it.

When pursued by hunters it precipitates itself from the tops of the highest rocks, and pitches upon its horn, which sustains the whole force of its fall, so that it receives no damage thereby.

This animal was thought fit for sacrifice to the Lord, as we are told in Deut. and Isa.

The old rhyme of the Lion and the Unicorn, that were fighting for the crown, we believe to have had a much more ancient origin, and a profounder significance than the world has ever dreamed.

Wood's "Animals of the Bible," gives many instructive points, to the thoughtful reader, regarding the mysterious relations which the brute creation bear to man.

"But ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee." (Job XII, 7.)

We must here remind our readers that the Unicorn is represented as bearing away, upon its back, *Canis Minor*, or the lesser dog. Not without the menace of the hydra, however, who in the retreat of the lesser dog, knows its power over man is gone. The subjection of the grosser nature is complete. It has yielded to the informed and disciplined mind. The *Unicorn*, or Understanding has indeed borne off the lesser dog.

Orion's uplifted right arm now occupies the starry path. This constellation, the most splendid in the heavens, is symbolical of man at this stage of his celestial journey. He has completely thrown off the Lion's skin, or animal nature, and bears it aloft as a trophy of his victory. Now has he the courage, and the might to take the Bull by the horns, and keep the monster from the shining way, which he is making a mad effort to reach.

This is man's first assault upon physical generation, that which is born of the flesh, rather than of the spirit.

"For that which is of the flesh is flesh, and that which is of the spirit is spirit."

"*Hand*, signifies power; *arms* still greater power, and *shoulder* all power." (Dict. Cor.)

It is not without significance that the brilliant star *Betelgeuse*, the largest and most prominent in this constellation, should be placed in the shoulder of Orion; or that this star should have a green light, the only one in which this color is seen.

"The natural sphere round about the Lord, appears green like the emerald." (Dict. Cor.)

Nor do we believe it without profound meaning that the *Cross* and the *Lamb*, both emblems of sacrifice, are to be seen in the person of Orion.

This constellation is visible to the whole habitable world. The entire number of stars is 78. *Rigel* of the first magnitude is in the left foot, the foot that is raised to bruise the serpent's head. Another brilliant star in the knee is suggestive to us from its position.

"The number *Seven* is holy. *Seventy* has a like significance." (Dict. Cor.)

"Canst thou loose the bands of Orion?" (Job, xxxviii-31.) Did Job see the divine correspondence here? If, as astronomers tell us, this constellation is indeed slipping out of its band, it is then significant that man will yet attain the freedom for which he is to struggle, the liberty of the sons of God. But this can only be through the putting away the bonds and fetters of the natural man.

The rising of this constellation in the heavens in *midwinter* is to us a prophecy and a promise of what man is yet to attain.

"For the earnest expectation of the creature, waiteth for the manifestation of the sons of God." (Rom. VIII-19.)

Gemini, the constellation of the *Twins* next lines the way. This has great significance. We can at best give but a slight hint of what may here be read. It typifies man's entrance to the Path. Now do his feet fairly press the heavenly road, figuratively and literally, for both the material and spiritual nature are in harmony; twin in spirit and nature.

"*Twins* signify that good and truth were conceived together." (Dict. Cor.)

This constellation is represented by *Two* children. "*Two* signifies conjunction, marriage. When the marriage is celestial it is a holy number.

Children correspond to the regenerate, who have the understanding of goodness and truth.

Gemini contains 85 stars, the two principal ones being in the heads of the twins.

"*Head* signifies intelligence and wisdom, and in a universal sense, the understanding of truth." (Dict. Cor.)

A row of stars of the third and fourth magnitude distinguish the feet of the twins. Another bright star is in the centre of Pollux's body.

"*Body*, signifies man (homo.) Other large stars are in the knees of both figures, *here as* in Orion we see a prophecy of the following sign.

In the fable of Castor and Pollux they are said to have embarked with Jason in the celebrated contest for the golden fleece, which with us goes without saying. The fable also tells us that when Pollux rose, Castor set and so on, alternately.

"By turns they visit this ethereal sky,
And live alternate, and alternate die."

(Homer.)

When the spiritual nature of man is in the ascendant, the natural is ever in abeyance, and *vice versa*.

Castor is represented with the bow, arrow and harp. "Harps and all stringed instruments, have respect to spiritual affections. *Bow*, signifies doctrinals; arrow, denotes spiritual truths." (Dict. Cor.)

Pollux is armed with the club (or pestle). He it is who is to bruise the serpent's head. The natural man is to become conqueror, aided by his twin principle, the spiritual.

We prefer to use the term "pestle," for this weapon of warfare, since the ancients so named this symbol.

The Egyptians represented their conquering gods as crowned with the mortar and pestle, which plainly tells us they were the bruisers of the serpent, or the lower natural principle.

In the Dendera planisphere, the constellation of *Gemini* is represented by an ibis-headed figure, who is pointing to the two stars, Castor and Pollux, as his. The ibis-head declares him the enemy of the serpent. (Mazaroth).

What is very suggestive to us, in this connection is, that immediately following this figure is the form of a serpent, elevated upon a pedestal, (no longer crawling upon the ground, but raising itself in folds), and, as we are told, not having the poisonous head of the species, but instead, five horns.

When we remember the significance of horns, we see the effort of the

ancients to send down to posterity, in pictorial language, the great truths of the earliest revelation.

In this same planisphere, almost above the serpent, and raised upon a still higher pedestal, is the figure of a hawk, crowned with the mortar and pestle, or symbol of bruising. "*Hawk*, signifies the natural man." (Dict. Cor.)

The next Argonautic symbol, is found in the constellation of *Auriga*, the wagoner or charioteer; this is also called the "goat herd."

This constellation is represented by the figure of a man in a reclining posture; which position signifies conjunction or *consociation*, union, fellowship, alliance.

Auriga is united with Orion in holding back the Zodiacal Bull, who with a mad plunge is making for the milky way, and whose Northern horn is under the foot of *Auriga*.

Flesh and sense, though ever striving to enter the Path, is withheld. This is only for the *re-generated*. "Marvel not that I say unto you ye must be born again," were the words of him who spake as never man spake.

Auriga has a Goat, and her kids, and also a bridle. The goat is lying over his shoulder. The goat is an emblem of sacrifice, and typifies the natural man as to the lower principle. (We should do well to study the characteristics of the goat.) "*Kids*, denote innocence and charity; the genuine truth of the church. Kid of the goats, signifies the innocence of the external natural man." (Dict. Cor.)

The number of visible stars in *Auriga* is sixty-six. "Sixty signifies a full time and state, as to the implantation of truth."

Auriga is on the same meridian as *Orion*, and culminates at the same hour of the night. This very fact alone proves the consociation of sacrifice and regeneration.

Capella, in the goat, is the principal star in this constellation, and is one of the most brilliant in the heavens.

"The Hebrew term, *Auriga*, means shepherd, *Alioth* is the goat, or *ewe*." (Mazzaroth.)

In the fable of this constellation, *Auriga* is said to have invented *Chariots*, and to have excelled in the management of horses. "Chariots, signify to be grounded in spiritual truths. Wheels of chariots signify the faculty of reasoning, or combating, which is of the intellectual principle. *Horses*, denote knowledges, or understanding from the word." (Dict. Cor.)

"See next the Goatherd, with his kids; he shines
With seventy stars, deducting only four,
Of which *Capella* never sets to us."

Capella will wane in brightness as man comes into higher spiritual relations with life.

"It may be remarked, as a curious coincidence, that the two stars in the shoulders of *Auriga*, are of the same magnitude and just as far apart, as those in *Orion*, and opposite to them. Again, the two stars in the shoulders of *Auriga*, with the two in the shoulders of *Orion*, mark the extremities of a long narrow parallelogram, whose length is just five times its breadth. Also the two stars in *Auriga*, and the two in *Orion*, make two slender, similar triangles, both meeting in a common point at *El Nath*, the star in the horn of the Bull." (Geog. The Heavens.) This has a deep

significance which the length of our article will allow us but to touch upon.

This parallelogram is another affirmation of the consociation typified in the constellations of *Orion* and *Auriga* the guardians of the heavenly way. Like Egypt's priest of old we read "the march of the deathless Gods in the mounting constellations."

"The Gods are true; by cosmic law they guide the wheeling stars,
And through long centuries no break the heavenly concert mars."

[To be Continued.]

LEO.

* THE DAWNING OF A PERFECT DAY. (*Continued.*)

PART TWO: THE FOOT-PATH.

CHAPTER I.

Gleaning.

RUTH II, 19; "Where hast thou gleaned to-day? and where wroughtest thou?"

Dear reader where hast thou sown to-day, and in what soil? Let us hope it may be in good soil, that the seed may spring up and bear fruit abundantly.

Where hast thou gleaned to-day? Amid the sheaves which thou hast sown that fell upon good ground?

If we have sown in faith, we have reaped an abundance of God's good gifts, therefore fear not to speak of His promises. "All shall be given to those who ask in my name." "All is for those who come unto me in faith," he says. Therefore speak the good, and deny the evil wherever found, and your harvest *shall be abundant*.

All things are possible with God, the Father. His promises were not made to be broken, and if we make our hearts pure, through His promises we are enabled to heal the sick, lift up the sorrowing, and make the desert places of humanity "blossom as the rose."

Wherever such a spirit of truth is manifest good is the spontaneous and inevitable outcome. Then we implore you to take as your standard and rule: "Be ye perfect, even as your Father in heaven is perfect;" or, "Keep yourselves unspotted from the world." Keeping one's self "unspotted from the world," is simply doing good to *all*, loving thy neighbor as thyself, and keeping God's laws faithfully. If we attain to this height we need fear *nothing*, for the armor of God's love will render us inviolable to the shafts of evil, and we will then have a foundation upon which to erect our works, as lasting and as safe as the Rock of Ages.

Who can fathom the good proceeding from a being who is placed upon this plane?

Who can say, "stay there, go no further?"

One step toward this goal is *right asking*. We have only to ask aright, and light comes with that "still small voice" saying, "all is good, be it as you ask."

Then speak for the Lord, and fear not. If He is with you, none can harm you. When you speak, remember that your works of mind follow you into a future state, just as light follows those stars which shoot across

* "Stepping-Stones," published in April Esoteric, is Part First of this series.

the heavens ; all tells of the glory and wisdom of the Divine in planning mortals for immortality.

CHAPTER II.

Cleaning the Kernel.

MARK XIII, 35, 36, 37.

Watch the house lest your spirit leave it when you are not ready. Look well to your temple ; take the truth and fear not to use it where it is needed. When you use it, say within your innermost being, " come unto me ; I am the way, the truth, and the light ; in me is light and life everlasting."

Fear not ; but go boldly forth to the good work which is laid out for you to do. Trust in the all-good, and good *must* come. In no instance do we find record of the works of the faithful passing by unheeded. The divine law, which is brought into action by the use of trusting faith, brings a sure reward. As the strings of the perfectly tuned harp vibrate in response to the touch of the musician in well-rounded and complete chords, so under the stress of the thought influence of the faithful one, as it touches *its* harp — Infinite Mind — this law vibrates and works out the inevitable result of the contact, and the echoing strains of the result — the work through the law — convey to the soul of the worker, the sweet reward of a faith that has not faltered.

Even Jesus was rewarded for faithful service on earth, by receiving the gift of the Holy Ghost which had been promised him by the Father. Those who trust, are never forsaken ; therefore, " watch and pray lest ye enter into the temptation of growing weary of well doing, growing lax in the work of the Father."

Live for good ; do good *always* ; trust fully in the Good, and in yourself as being a part of the Good.

Meek, gentle, confiding faith in the All-Good, is the *only* type which enables the gleaner to clean the kernel ready for the grinding.

CHAPTER III.

Grinding.

To those who have no thought on the plane of the good, we feel to say ; O pity, what a failure ! You make nothing for earth or beyond ; your existence here and there is one ceaseless treading of the mill for others to grind. *The thoughtless are ever treading for the thoughtful to grind*, who find the pure metal like thought among the chaff, and appropriate it to their own use.

In Numbers, chapters 3rd and 9th, the Levites are spoken of as being given by the Lord unto Aaron and his sons. The Levites were to do the grinding, while Aaron and his people would gather to themselves the germ from the chaff. These people brought about this state of bondage through their transgressions. If the working of this law had been fully understood at the time, the Bible could not have been translated as it was. They brought themselves into sin and captivity by their persistent disobedience of the laws of nature. When these laws are treated with contempt, the penalty must follow. Nature's laws are God's laws, and if obeyed, a reward is the inevitable result, but if broken punishment follows as surely as darkness follows day. *

* See note at end of article,

The thoughtless do not see life in the water, or healing in the leaves, and the bread of heaven in its purity cometh not to them; thus they are blinded by unbelief, and disobedience follows. Through the ignorance growing out of this blindness, they do not know how to reach out and take of the free offerings of the Father, others must subdue their ignorance and pride, consequently they are given into the hands of those who are capable of teaching them the way, and though it be in sorrow, they grind on and on, thus "working out their own salvation." When the day dawns to them, the light shining from beyond the horizon will help them but a very little to reach for the good; and as though aroused from a deep sleep, when opening their eyes to the light of truth, the day is far spent and their work must be carried into the night, where they will be enabled to see but dimly, there to grope in the shadow until a thought is gained, feeble as a spark from a candle, perhaps to be extinguished in a moment.

It is impossible for the human mind to realize or estimate the duration of this bondage, before the soul of the bondman is able to send out even a small light. As light is tardy in coming from such help, the condition of those who grope in the shadows created by thoughtlessness, is truly pitiable. With the dense clouds of superstition hanging over the world, which have threatened, at times, to settle down and completely envelope the minds of men, a great work has been accomplished in bringing the Truth out upon a plane where it is enabled to shine as brightly as it does to-day.

Who asks "where are our Shakespeares, Schillers, and Websters?" We affirm that the world has greater minds at work to-day on this question than any that have yet lived. The need of the world to-day, is not better minds *but braver hearts to speak the Truth*; men and women who are fearless of criticism, and who are willing, if need be, to be counted as following strange doctrines.

We believe that Milton's "Paradise Lost" was, for him, the extinguishing of this light of Truth. When he wrote the book he was fully imbued with the feeling that paradise *was lost*.

Now this paradise must have been the light of progressive thought, the rays of which are just beginning to again pencil the horizon of mentality, heralding the dawn of a glorious day.

CHAPTER IV.

All is Good.

EPHESIANS II, 10.

God so ordained that all men should do good works, and all mankind must do His will. Though the germ for good be but a mere spark, it must *live and grow*, until it does His will unto good works. Not a *few*, but *all* must come into this knowledge, sooner or later. The All-Good will not permit any of His plans to fail, although, at times it would seem that a mistake had been made, or things had gone in a reverse way, the plan is unchanging and unchangeable, the error is of earth, and not of heaven. The great Gardener planted the good, and good will prevail in time. None can fathom the wisdom of the divine Ruler, He is ever planning, and His plans *must be consummated*.

We sometimes see seed sown which bears imperfect fruit. By cultivating the tree, at the second coming of fruit we may get perfect seed.

Progression toward the good is certain. It will come just as surely as the work is well done. This is predestination. At last all will be perfect as God intended. Progression is not a matter of time with God, it is a matter of perfection. Our Saviour said, "Be ye perfect even as your Father in heaven is perfect;" this is *our* work, and *we* have it to do, each and every one, or what cometh of creating? Man is made to serve the divine will in the perfecting of His plans for good.

Perfection is attained through faith and good works, by the pure in heart. "Blessed are the pure in heart, for they shall see God."

The better part of every human being, is doing good for the nation, not all for the same end; but the spark lives in all souls to do good, or think good for something. Some love human beings like themselves, others love animals, others nature, others gold, and so on to the end. In every mind there is a good thought for something or some one. The love for human beings, although often carried to excess, does good by making happy the beloved. The love for animals shields the brute creation from harm, and tends to develop the merciful spark in the soul of the one who loves. This spark fans itself into a glowing blaze, the bright rays of which are caught up and reflected by the hearts of others.

Even the miser's love for his gold, shows that the germ for love, lives within us all, and had it not been for accident or mistake, that good thought in the miser might have been turned to greater deeds, and much love for the Good. His love was not rightly directed; it had of necessity to concentrate upon some particular trait which was most prominent in his nature.

Thus it is that all of the human family give to the world some degree of good, which, like intelligence, is not all in the same sphere, or high degree of intellect. We all send out a *something*, which like the leaves, differs, but they are leaves still. This same thing will make a balm for the healing of the nation. All rays that beam forth from the soul go to make the mind of the future, all has its healing property, one for sorrow, one for sin, and others for the sick and suffering of God's people. Like one family, each member works independently, yet for the other, and in this way, all souls find their congenial spirits.

While we affirm that all is good, that the good or God-germ dwells in all hearts, yet we see that evil is scattered in all minds.

"As my judgments are just, I have scattered sickness, (or evil) and it no more shall have power over my people." When they will they may say "depart hence, I know you not." This power is given to the people for a sign that God *is*, and is good. His word *is*, and His word is good. This thought leads us into the light where we are enabled to see in what measure the good is meted out to each of us, we see also that there is mercy even in God's judgments. He leaves our souls to live on, destroys the body, which has sinned, the part of us that is capable of being possessed with evil, (sickness.)

Evil comes from man himself brought on himself, by self; and through God can be healed by self. The Saviour has taught us how to attain this power from the Father through the Son.

When we were created God pronounced us *good*; then should we fear to go back to the good and make ourselves like the Father, through the Saviour?

In Genesis we read that we were made *good* and in the image of God,

which means we were strong, full of health, and according to the wish of the Father-Mother God.

When the first pair were given where to dwell, if they had obeyed the law of God, which is the law of nature made by God, no evil would have come to us.* Their disobedience brought the inevitable result through the working of unchangeable law, but we feel that this was one of God's plans for immortality.

The Son was sent to heal the sorrows of the people, and to show them the Father's loving mercy, and a power through the Christ, in whose resurrection we see that the world is rescued from the dark shadows that brooded over it, and we are also taught how to shake off evil. "Come unto me and I will give you rest;" rest from sin, rest from sickness. This rest is restoration to our first estate, proving that all is good, and in time all will be perfect, even as the Father is perfect.

DU BOICE.

[To be continued.]

FAITH IN A GRAIN OF MUSTARD SEED.

BY BELLA FRENCH SWISHER. †

Read before the Austin, Texas Esoteric Society.

WHAT does that mean? I was taught that this smallest of seeds was chosen by Christ to illustrate the possession of the smallest amount of faith of which the understanding of man can possibly conceive. But, the other day, the words kept coming into my mind, and I repeated them many times, always asking, "what do they mean?" At length I was conscious of a soul-awakening, and the thoughts which I am about to give you, flashed upon my benighted mind.

This phrase simply means the faith that a grain of mustard seed possesses. The mustard is a very hardy plant. It thrives in places where other plants would die for lack of nourishment. The cold of the far north does not dishearten it, nor the heat of the tropics parch it. From British America to the Gulf of Mexico I have myself seen it growing with equal luxuriousness. Drop a mustard seed upon apparently barren soil, it will wait in patience for the flood-gates of heaven to open, when it will at once send up its little leaves into the air and sunshine, and its

* A disobedience of the laws of nature brings its punishment whether or not we are conversant with those laws and their operation. Our "rewards" and our "punishments" are of our own creation and not the result of a personal god's inexorable anger or justice.

† Mrs. Swisher, it is hoped, will become, henceforth, a regular contributor to this magazine. Arrangements have been made whereby a serial story from her pen will open the July ESOTERIC. This story is of deep occult significance and we hope will prove of value and use to our readers.

Mrs. Swisher is a writer of more than local fame having been connected with the *Daily La Crosse Democrat*, *The Western Progress*, *Pioneer Press*, the *St. Paul Chronotype*, etc.

Among her published works are the "History of Brown County, Wisconsin," (several volumes), "Struggling up to the Lights," "Homeless Thought at Home," "Floridita," a beautiful story in verse, (see book reviews, Feb. ESOTERIC), "Cassie," "Rocks and Shoals," etc.

The *Magazine of Poetry*, Buffalo, N. Y., contains a well-executed portrait of Mrs. Swisher, together with an interesting sketch of her life and extracts from poems, etc.

A glimpse at the real nature of this versatile lady, may be obtained from the following, taken from the above-mentioned sketch:

"She has studied painting under some of the best American artists, and paints landscapes and portraits that command admiration. A sort of universal genius, she cooks a dinner, makes a dress, nails up a broken fence, harnesses her horses for a drive, edits a paper, writes a story, and then entertains with her verses in the afternoon. She was at one time a prominent lecturer."

Both herself and husband, Col. John M. Swisher, are workers in our Society at Austin.

We are sincerely pleased to have the support of such worthy people.

(Ed.)

roots will go searching out for nourishment. When once it has a fair start, it clings to life with a persistency that defies sun and tempest. Place a rock upon the little seed. Does it become discouraged and die? Not a bit of it. The slender shoot, with full faith in its own power, and an innate knowledge of the bright sunshine, and balmy air awaiting it outside, goes creeping along in the darkness, until the impediment is passed, or a crevice in the rock allows it to ascend, when it puts on a green robe, like those of its companion plants, and reaches up its head in the warmth of the God-love that has been surrounding it all the while.

It is an annual, giving its life to its seed and then dying. But horticulturists, who wish to use the leaves instead of the seed for the table, and whose grounds are too small to admit of giving much space to any one thing, have found that the life of the plant may be indefinitely prolonged by plucking the seed cups before the buds are matured. And what happens then? Why the life-principle is held within the stalk, and for every cluster of buds plucked, a half dozen or so new branches will appear. Pluck the seed cups from these, and still others will spring forth; and so on until the tall, spindling plant takes the appearance of a shrub. Try the experiment. I have done so in order to supply my table with tender greens, and I never yet knew a plant to die until often, tiring of the greens, I have let it run to seed.

There are many lessons to be learned from a grain of mustard seed. Its hardness; its perseverance amid the direct difficulties; its faith in its own power to spread its leaves in the sunshine, no matter what impediments may present themselves, and in spite of its insignificance in regard to size, caused it to be chosen by Christ to teach us what elevation *we* may obtain, if we possess like faith, perseverance and courage.

Yes, like faith in us, would remove the dark mountains of doubt and passion that stand between us and our Father, and enable us to grow in the glad light of His love and knowledge.

ESOTERIC BRANCHES.

FROM the numerous answers to the questions of the Nucleus Work and Culture, we have determined that the majority of applicants belong to one definite pupil-group, and, as was expected, the members of that group possess great similarity of aspiration and ability. The preliminary circular was not one of instruction in the Nucleus Work and Culture, but in a method of getting the data for classification. Now that we know the needs and desires of the majority, we have decided to present a modified and special course, tending to render the Branch Workers more united in aim, and less divergent in the subject matter of their study and training. Although the Branch Workers are under the direct superintendence of C. H. Mackay, they are not therefore taken out from under the supervision and management of the founder of the Esoteric Movement, for he is and has been, engaged in organizing and teaching Branches, and will personally assist in introducing the Special Work. The Nucleus Work and Culture under the superintendence of Melvin L. Severy has been withdrawn, and he has resigned with our love and best wishes, to take charge

of a different line of work in Art and Æsthetics, which he has long anticipated, and for which his eminent abilities particularly fit him.

This change simplifies and renders more elementary the immediate work of the Branches, and leads more directly to the ultimate in view by the faithful members of the College Movement. Those who misunderstood some recent statements, which statements themselves were based upon a misunderstanding, will be pleased to know that Hiram Erastus Butler is directly connected with the Branch Movement — that the Branches are *Esoteric Branches*, and that when the Work and Culture is presented, it will be with the full approval and assistance of Mr. Butler — no different course has ever been contemplated. In all the objects and purposes of the Branch Work there is no disagreement between the Nucleus Teacher and H. E. Butler. The Work and Culture will be given to members selected from the Branches, and the special subjects taught will be under charge of special teachers.

The executive relations of the representative of Vidya-Nyaika to the Esoteric Movement ceases with the transference of the remaining industries to the leader of the Esoteric Movement, and the Branch Work and Movement will be then, as it is now, under Prof. Butler's immediate control; and if the people desire the Work and Culture and the No. 1 Department, it will be presented with the full approval of those most concerned.

The change modifies some of the questions, the 11th particularly, which need not include the *temperature of the breath*. All other questions must be answered just as before, and the Seven Step tests made. Our Brother Mackay, in whose sterling fidelity and ability we have all trusted, will superintend the presentation of the Special Work and Culture to the Branches, as outlined and arranged by the Teacher of the Nuclei, and we assure our pupils that the Special Course has the full sanction and assistance of those who have a right to accept or reject, or it would not be presented at all; and in said course H. E. Butler will be the leader of one of the most important departments.

As soon as the numerous letters can be examined, and as soon as the management of the Movement can attend to certain business matters, the final announcement will be made, and with the guidance and help of the Infinite All, we hope to meet with no delays in our endeavors to permanently help humanity.

Lovingly Your Brother,
TEACHER OF THE NUCLEI.

N. B. The Teacher of the Nuclei desires to correct a statement in the Preliminary Circular about the *tatwa*, to which his attention was kindly directed by Dr. Brievogelle of New York — it should read *anterior nares* instead of *posterior nares*, and instead of the septum curling against the walls of the nostril, the nostril wall presses against the septum. This mistake will be corrected in the circular. The fibres in the walls of the nostril above the *ala nasi* curl, and the tissues depress against the septum. The doctor has our thanks for not allowing the mistake to pass unnoticed — for a wrong concept is a veritable evil.

Will Branch Members please correct their circulars as above.

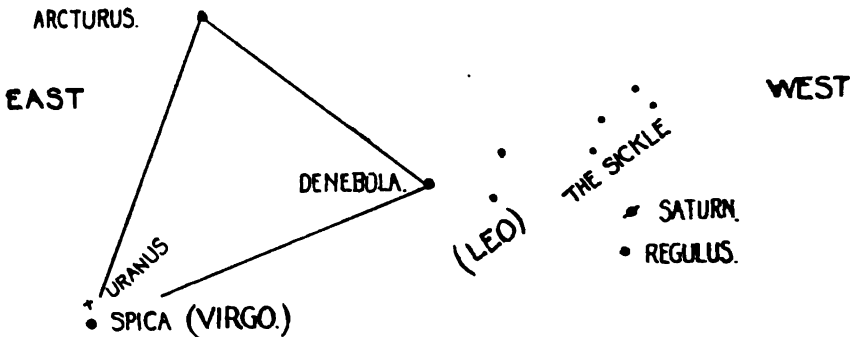
A typographical error in Prof. Butler's article in the April *ESOTERIC* (page 421, third paragraph) somewhat changes his intended meaning, — "illustrations" should be read "elucidations." Also in "Stepping Stones" (page 411, second paragraph) the sentence; "The spirit of man is the abiding place of the soul," should be read; "The soul of man is the abiding place of the spirit."

THE ZODIACAL CONSTELLATIONS.

FOR the benefit of Solar Biology students and others, we present herewith the first of a series of twelve articles on the above subject.

We shall not confine ourselves strictly to those stars included in the zodiac, but shall point out the positions of many others, more or less closely connected with these constellations. In studying the constellations, the reader must bear in mind that the *signs* of the zodiac are *changeless*, while the constellations are slowly moving around the heavens at the rate of one sign (30 degrees) in about 2000 years. This change is so gradual that no variation in the places of the "fixed" stars would be noticed during a life-time of close observation. The diagrams which accompany these articles are made by the author, and verified by *actual observation*. Only those stars are shown which he has seen with the unassisted eye, except as otherwise designated. By systematic observation the reader will surprise himself by the progress he will make in developing his powers of seeing stars where previously all was blank.

NORTH



SOUTH.

That group of stars known as Leo, is now in fine position for observation. It will be easily found (during May) by facing the south western heavens, and looking at a section a little more than midway from the horizon to the zenith. The principle star is Regulus in the lion's neck. Above Regulus will be seen a curved line of smaller stars, these are known as the "Sickle." Denebola is in the tail of the lion.

To facilitate fixing these stars more firmly in the observer's mind, we have shown the positions of the stars Arcturus* (of the constellation Bootes) and Spica (of Virgo.) These two stars with Denebola form a triangle, whose sides are nearly 45 degrees in length. This is a point which the student should remember, for these lines form a most convenient standard of measurement in reckoning distances between other celestial bodies.

Do not confound the planet Saturn † with the star Regulus. There is little similarity between these two bodies, for Regulus is almost white, while Saturn is a dull red. Another important point is this: Saturn shines with a dull, steady light, while Regulus twinkles or flashes. Saturn's light is *reflected*. The light of Regulus is *his own*, like that of our sun.

The place of the planet Uranus † is indicated, but only the most practiced eye can find it. It is now in splendid position for observation, and we would be pleased to hear from those who are able to see it without the assistance of a glass. C. H. M.

* During the early hours of evening in May, this star is directly overhead.

† We give planetary positions as they appear viewed from the earth (geocentric position). Solar Biology gives their positions as they would be seen from the sun.

EDITORIAL.

A MEETING of the directors of The Esoteric Publishing Company was held April 7th to consider the resignation of Melvin L. Severy, as Director, Treasurer, and Managing Editor. Mr. Severy's resignation was accepted, and Chas. H. Mackay chosen to fill the vacancy in the office of Treasurer and Editor, and Hiram E. Butler was elected Director. Mr. Mackay submitted his resignation as President, and the office was given to Mr. Hiram E. Butler. Following is the board of officers as now existing.

Hiram E. Butler

Wilbur H. Manning

Chas. H. Mackay

} Directors.

Hiram E. Butler, President and Contributing Editor; Wilbur H. Manning, Vice President; Chas. H. Mackay, Treasurer and Managing Editor.

Mr. Severy's withdrawal from the Editorial department of THE ESOTERIC, and his disconnection from the company is elsewhere referred to in this number of THE ESOTERIC. See the article entitled "Esoteric Branches," also the paragraph over Mr. Severy's name.

THE present editor, in his new position, feels himself a child upon the borders of a boundless and unexplored ocean of great possibilities. The editorial chair has come unsought, and while we feel impressed with the importance of a position which places us more directly before our people in the capacity of teacher and adviser, yet we were quite satisfied with former connections.

Our readers may rest assured that under the new regimen every opportunity will be improved to further the interests of this magazine and the work in general. We, in our methods as a people, are yet far from that satisfactory state of order and development, which the successful issue of the movement demands. The perfect point cannot be reached *at once*, however. The improvement must come gradually, and with patience, faithful and united labor, we shall attain to that which we seek.

THERE seems a likelihood that our circular, or a portion of it, in April ESOTERIC was not as clear as it might have been. We said therein, referring to Mr. Butler: "He seeks only to benefit humanity, and while the means employed may not be unassailable from a scientific stand-point, *yet he always does his best.*" It has been suggested that this might be interpreted to imply: "He *means* well but is ignorant!" Allow us to say that Prof. Butler's teachings have been proven *absolutely true* and beneficial in our own experience as far forth as we have tested them. He has studied and experimented upon Nature's laws; is an inventor and mechanic of large capability, and while laying no claim to scientific attainments, he is sufficiently familiar with this branch of knowledge to be always able and competent to *demonstrate his principles of teaching.*

IN leaving the editorial department of THE ESOTERIC to take charge of other matters, the undersigned regrets to inform his readers that press of other matters will necessitate the discontinuance of his two serials "A Prayer for Knowledge" and "Art Culture and its Effect Upon the Conduct of Life." To those who have followed the Art Articles thus far, and are desirous of mastering their theme, I would say that if they will communicate with me at 534 Tremont St., this city, outlining their present attainments, I will be pleased to suggest to them such literature as will enable them to follow the subject from the point where this number leaves it. I make this offer inasmuch as circumstances will not permit me to finish the subject as I had originally planned, and because I dislike to leave those who may have become interested in it thus far, without suggesting books which will give them further information.

M. L. SEVERY.

"WHAT can I do; I am alone and there is no opportunity for me to be of service in this attempt to uplift and benefit my fellows?" We receive so many letters

containing queries of this import. To all such we simply say: Act upon suggestion and organize yourself into a branch of *one*. Promise that you will neglect no opportunity to do good; that you will do *your best* to live each day in such a manner that at night you can review the acts of the hours just past and receive the blessing, "well done" from an approving and awakened conscience. Your *example* of pure living will attract those of like quality to yourself, and you will not *always* be alone.

Is there a more satisfactory or surer road to the successful ultimatum of a movement like ours, than through *organization*?

Organize, if for no other purpose than for social interchange of ideas, and the creation of centres from which may radiate the purest and noblest thought. We hope that every reader of this magazine will grasp the importance of this idea, and cause their names to be enrolled at once, as *members of record* in the great work at hand.

PROF. BUTLER'S "Bible Reviews" began in the April ESOTERIC under the title of "To the Readers of THE ESOTERIC." The former title will, hereinafter, be applied to this series however.

We predict that great interest will be taken in these "reviews," for they will be given in an original and comprehensive style. Henceforth, each issue of THE ESOTERIC will contain subjects from the pen of Mr. Butler, for he is now comparatively at leisure from his arduous duties in connection with other departments of the work. We are sure that the reader will be gratified to learn of this, for Mr. Butler's writings have ever been most acceptable to the columns of this magazine.

WE acknowledge receipt of the following books which will be noticed more at length in our next number: — "Food and Work" by M. L. Holbrook, price, \$1.00. "Truth's Fairy Tales" by Julia Winchester, price, \$1.10. "Rocks and Shoals" by Mrs. Bella F. Swisher, paper covers, 25 cents. Also the pamphlet, "Rights of Man" by J. F. D'Arcy.

WE have made arrangements with the manufacturers, whereby we are now enabled to furnish the Deyton Radial Spirometer direct from this office. This is a most valuable aid in the development of lung power, and there are few who cannot derive great benefit from its daily use. (See Ad.)

QUITE a stock of pamphlets and magazines have been sent us through exchanges and otherwise. They are of little use to us, and we desire that our readers may get the benefit of their contents. We propose to offer them at *25 cents per pound*, and will send a good assortment with each order.

LETTERS pertaining to Branch business should be so designated upon the outside of the envelope in closing them. This envelope must be inclosed in another addressed, *Esoteric Publishing Company*.

"LOOKING BACKWARD" has attained a most remarkable popularity. Nearly 325,000 copies have been sold. We can furnish it in paper covers at 50 cents per copy, post-paid. (See Ad.)

REMEMBER that sample copies of THE ESOTERIC are freely sent to all who feel sufficiently interested to make the application. Mention this fact to your friends.

WE have a "World" Type Writer which has been used but slightly, and which can be bought for \$8.00.

A "METAPHYSICAL TEXT-BOOK" by Mrs. H. C. Clark, ably expounds the subject indicated by its title. Price, 15 cents.

"PRELIMINARY INSTRUCTIONS" may now be obtained at 10 cents per copy in any quantity desired.

THE serial "In the Astral" will probably be completed in the June issue of his magazine.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. III.]

{ II }
MAY 20 TO JUNE 21.

[No. 12.]

BIBLE REVIEWS

BY HIRAM E. BUTLER.

SUBJECT MATTER.

WE will now turn our attention to the subject matter, with a regret however, that our many other duties have so placed us that we have not the access to books of reference required in a work of this kind. Genesis, chapter I., begins thus: "In the beginning God created the heavens and the earth."

"In the beginning!" When was this "beginning?" Search the "Book of books" from Genesis to Revelations, and no answer is ventured, nor any effort made to answer it. It is stated in the margin of our Bibles that this date was "before Christ 4004." James Ussher, * an Irish prelate of the Roman Catholic Church, is the only authority for these figures, and is so accepted by the learned. This being accepted, we can neither censure Moses, in view of modern science, nor grant him credit, in view of theological beliefs for giving us an account of the date of creative beginning, for he simply, though vaguely says, "In the beginning," and leaves the reader to ponder as to the exact or appropriate period.

The word "God" translated in Hebrew is, "Elohim" which is plural, and expresses the idea of creative power, and therefore does not necessitate the idea of an individualized, intelligent entity. It is the same word used in connection with "Jacob's wrestling," which will be explained farther on.

Verse 2nd: "And the earth was without form, and void." If it were without form, it must have been in the state known to astronomers as "nebula" and that of course would be void of occupancy.

"And darkness was upon the face of the deep." There was no mentality to recognize the light.

"And the spirit of God moved upon the face of the waters." The word rendered here (spirit) is "Ruah" and is translated in other places "blind," "air," "breath," "spirit of life," which latter is probably nearest correct, for the first principle in creation is "force," which is first magnetic and concentrative, for force cannot exist unless some active

* Born 1580, died 1656.

principle be bound and confined until it pushes forth from its limitations, and as all the space of the limitless expanse is filled with active, quivering life, force gathers and concentrates in spheres, binds and limits its activity, which is the beginning of the formation of physical substance. From this substance nebula is evolved, then water, and through the active agency of the spirit of life, animate organisms are formed and die, their ashes forming solids.

Verse 3rd: "And God said let there be light: and there was light."

Verse 4th: "And God saw the light, that it was good:" God seeing the light is given as its first manifestation. The life of God was the substance gathered and concentrated by force, and when it obtained structural form and function in animate life, it saw the light and recognized it, (as all life does) as "good" and the revolving of the earth on its axis divides the light from the darkness.

Verse 5th: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." That is, these conditions mark the first period, for it is plain that two kinds of "days" are referred to; first, the period of "light," secondly, the period of light and darkness. It is evident here that the rule of expression in the Hebrew language is identical with the English. Webster's Dictionary says of the word Day, (paragraph 3): "A specific time or period: time coinciding with reference to the existence or prominence of a person or thing, for example: "He was useful in his *day*," "The fashion has had its *day*," and then the quotation from Genesis II., 17; "In the *day* thou eatest thereof thou shalt surely die." Thus it is evident from the customary use of this word that it is an *indefinite* period.

Verse 6th; "And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Verse 7th: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

Verse 8th: "And God called the firmament Heaven. And the evening and the morning were the second day."

The word firmament means fixed, established rule or law, therefore, this simply expresses the idea that there was made a fixed law to separate the waters. The atmosphere is a kind of water, though not as dense, from the physical stand-point. When we examine the relatedness between our condition and that of the animals in the deep seas, we find a striking resemblance. Miles beneath the surface of the sea, there are trees and varied forms of vegetation, animals multifarious, in kinds and methods of living, upon whose bodies there is a constant and enormous pressure. If any of these are elevated toward the surface of the waters they will fall to pieces. We are living under an atmospheric pressure of 14.7 pounds per square inch, and if we were bouyed up a few miles we also would fall to pieces, for the air is an element and another state of water.

Verse 9th: "And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Was not this a time when the ashes of the dead had by compression generated fire, and volcanic upheavals brought dry land above the surface? We are only told here that it was so by the word of God, the law of Divine mind operative in creation.

Verses 10, 11, 12, and 13, show that during this third period, vegeta-

tion of all kinds sprang forth, and this was the work of the third period.

Verse 14th: "And God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." This does not say that these lights were made at this time, it simply says, that they were created by the word of God, and the inevitable inference is that they were set to an orderly system, which furnished a base for counting of times, such as days, months, years and "signs." Webster says of this word, "A remarkable event, considered by the ancients as indicating the will of some Deity; a prodigy; an omen." This would favor the Egyptian belief that the creative Deity expressed his thoughts toward the earth and all its inhabitants both as nations and individuals, in respect to predicting of events through the movement of all the planets and stars, therefore, Astrology was esteemed a Divine science, a science through which they knew the workings of the Creator's mind. We are satisfied that if we had the proper reference books to enable us to get the more emphatic rendering of this verse, that it would more fully bear out this statement. We know that the majority of persons would be shocked at the statement that the Bible teaches that astrological chronology is as much of divine origin, as the creation of the world. But we think this view of the matter is unavoidable in view of Moses' teaching, for it must be remembered that all the Egyptian and Chaldean magic was based on astrology, and that there is not one word against it in any of the writings of Moses, and nothing is said against it in the Bible, until late in the history of Israel's sojourn in the land of promise — Palestine. Even then the censure was against the degraded condition in which it was found, and the manner in which it was used by the base tribes occupying a portion of Palestine, rather than against the science itself.

We realize that this chapter does not in any way profess to be a chronological narrative. We understand it to be an epitomized statement extracted from many volumes of Egyptian history which was in its nature wholly inspirational, and from the present method of the world's thought, would be called "speculative history," because it was made from the occult evidences and musings of the Egyptian sages. This statement is said to have originated in the fourth period.

You who have read the "Seven Creative Principles" know that the fourth point of the seven-pointed star represents "order." The ancients here undoubtedly dealing with these creative principles, and when the period arrived for order to be considered, these things were cited as the source and evidence of that divine principle originating from the word of God.

Verse 20th: "And God said, let the waters bring forth abundantly the moving creature that hath life, (marginal reading 'that hath soul') and fowl that may fly above the earth in the open firmament of heaven." Here, as well as in the 24th verse, it will be observed that the term "soul" and "living soul" is applied to all "moving creatures" as much as it is at any time to man, therefore we must accept this teaching as meaning that wherever there is life, there is also a soul, for the Hebrew word, "Nefishcaha" occurs many times in other places, besides the two verses above mentioned, and is translated in different ways, as "life," "living" "living soul," and is applied to beasts as often as to men.

The continuous repetition from the 21st to the 25th verses of each

multiplying "after their kind," simply sets forth the idea of the separation of the specie in the work of generation, which is not in accord with the idea of evolutionary development of the specie to a point where one specie merges into another. While we see exceptions to that rule, (for we know the caterpillar becomes a butterfly and that there are many other like instances in natural development,) yet, this is the law, and evolution is more by re-incarnation, than by change of specie, but both are necessary to the law of evolution, which none can deny, without closing their eyes to the work of mother nature everywhere exemplifying this principle. If this were *not* a law in nature, then there would be no such thing as the power of self-development from lower to higher capacities.

Again, if evolution is not true, then there would be no truth in the law of "heredity," and none but the wilfully blind can deny that the intensely active brain of a man and woman will produce in the child conceived by such persons, qualities superior to the parents. It would also be denied that there has been increased mental capacity in this, our age, and would assert that there has been no progress during the last six generations. If we admit that there has been marked development within this short period, upon what grounds can we assert that the upward trend has not been continuous from the time when the waters first began to bring forth "living creatures?" Is it not evident therefore from the arrangement of this chapter, that such was the case?

It begins with God calling the world out of chaos; the lower forms of life in the waters; then the higher order of animals; then (in the 26th verse) we have these words: "And God said, 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 all the earth, and over every creeping thing that creepeth upon the earth."

Verse 27th: "So God created man" etc. "And so," (that is, in this way, in this order, and by the power in the word) nature obeyed the laws derived from the thought-forming power of Deity.

If God created by a thought-form, endowed with the creative power of the Supreme will, then all law is but the method of that will in carrying out the thought in which that will was embodied. If this be so, then *will* is the only motor, and *thought* the only form in all created things.

John, beloved disciple of Jesus, began his gospel with this idea when he said: "In the beginning was the word, or "logos," the affectional utterance. "And the word was made flesh and dwelt among us, and we saw his glory *as* the glory of the only begotten of the Father, full of grace, (*i. e. favor*) and truth." Truth is the knowledge of the facts of things that *are*. Here John uses a simile.

In those days, much more than now, the only son obtained every favor of the father, was educated in every way possible, and was the pride and joy of the father. This was fully manifested in the person of Jesus. But he was more; he was the expressed thought in manly form of God. "In the beginning," the thought embodied in the words of this 26th verse, and it was his effort and object that men should accept this doctrine; namely, that all were created by a thought-form of Deity, and the perfected or most highly-developed man, would be in the "image of God," that is, he should have the thought-forming power, and will-power. "And after our likeness;" that he should be like God in love of all creatures, endowed with power to control and command the force of nature. Herein

is the underlying principle of the whole Bible. This was the foundation for the knowledge of all the Egyptian sages, and the source of all their masterly powers, for it becomes obvious to any mind, that if all nature is the product of mind and will-power, that man also possesses these attributes, and if they are cultivated and developed sufficiently, that they will be able to do all that God has done; there being a difference in degree only.

Therefore, Jesus said: "The son can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the son likewise;" John v, 19. This was the tenor of all his teaching, as will be seen by the words in John x, 25: "Jesus answered them I have told you, and ye believed not: the works that I do in my father's name they bear witness of me." Lest any should claim that those powers belonged alone to him, he said; "Verily, verily I say unto you, he that believeth in me, the works that I do shall he do also; and greater than these shall he do;" John xiv, 12. "He that believeth on me," that is to say: I am the expression of this divine purpose, and a belief of this doctrine will lead to these ultimates, for *belief is the cause of action*, and without it there can be no action.

If we were made to believe without a doubt, that we could not move, then all movement would be impossible to us, and *vice versa*. To believe anything without a doubt, is to have the ability to do it. "Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall SAY unto this mountain, Be thou removed and be thou cast into the sea; it shall be done." Matthew xxi, 21. That is, if you speak the word from the thought and send it out with the will, as did God in the creation of the world, then all created nature will obey that word.

This is *divine magic*. The methods of applying those divine powers were taught and exemplified in the life and teachings of Jesus, and to a less perfect extent in the Hebrew prophets before him, and that it was the same spirit or truth known and embodied in the life and character of the prophets is plainly expressed by Peter i, 11; "Searching what, or what manner of time the Spirit of Christ which was in them (*i. e.* the prophets) did signify" etc. It therefore appears obvious that the central thought running through the Old and New Testament, might be epitomized thus: From a thought-form of Deity endowed with Deific will, all things were created, and when man developes capacity to understand all the laws (which are the methods of the original mind) and embody them in his life, and express them in his character, then will he be in the "likeness and image of God" possessing power in himself to do whatever he sees the Father do. All this is seen in the methods of mind and matter. This being evidently the central idea taught in all the Scriptures, it follows that the study of mind, its influence and control of laws, etc., is truly the proper study of the "Christian."

Verse 28: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And God blessed them:" The word "blessed" in this connection means "to make happy." To make one happy is to allow them to carry out their natural desires; therefore it follows that God either created the desire in them at this time, or it must have been there already.

“Multiply and replenish the earth:” Here is clearly taught that the earth had previously been inhabited, and, in succeeding ages *depopulated*, otherwise the command to “replenish” would not have been given. Therefore, if we give due credence to word meanings, we must conclude that the earth had been filled with inhabitants. This was evidently well understood at that time, for it was not thought necessary by Moses, the writer of this account, to further mention it.

The idea is further expressed in Gen. iv, 16; “And Cain went out from the presence of the Lord and dwelt in the land of Nod, on the East of Eden.”

Verse 17: “And Cain knew his wife” etc. Now up to this time there is no account of Adam’s having other children than Cain, hence the question is often asked, “Where did Cain get his wife?” This we think is answered by the words in Gen. vi, 2, “that the *sons of God* saw the daughters of *men* that they were fair; and they took them wives of all which they chose.”

Verse 4th says, “There were giants in the earth in those days;” Whence came these “giants”? The answer is circumstantial. Verse 2, above quoted reads; “The *sons of God* saw the daughters of *men*.” Now Adam’s posterity was called the “sons of God;” Why should they, more than other men, be called sons of God? We think Jesus answers this query (John x, 35.) “If he called them God’s to whom the word of God came, etc.” Again, Exodus, iv, 22, “And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son,” etc. Now if we recognize the fact that God and His laws are unchangeable, then the fact that the word (creative utterance) of God came to some one person, there must be something in the person to cause it, and it should not be attributed to *favor*, for it is plainly stated that “God is no respecter of persons” then we must conclude that he was the highest development of the earth’s inhabitants at that time (see Ezekiel, xvii) which made it necessary, from the law of nature, that he should inspire (draw in) and become conscious of the will, and purpose of God in creating man and constituting him a son of God in a more perfect sense than those who had no consciousness of God, and but simply animal perception.

From the above we think it clear that Moses took it as a matter of course that Adam was not the first man, but the first to whom the word of God came, and the first to express the attributes of manly capacities in accordance with His purpose.

Verse 29: “And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree, yielding seed; to you it shall be for meat.”

Verse 30th declares the same of “every beast” and of every “fowl of the air.” This would imply that neither man, beast, nor bird were carnivorous; that all was peace among them; no one killing and eating another, which accords with the ancient Egyptian teachings, and now believed by many of the Hindoos, and embodied in many of the Buddhist legends.

To-day it is believed by many, that if man had not commenced to kill animals and eat their flesh, that none of the animals would be antagonistic to man; that in the “Golden Age” man had dominion over all things, that is, that his thoughts, feelings, and desires, were responded to by the animal kingdom, but when he began to kill and eat them, they, in self-

protection, and in response to the higher human mind, began to do the same. There is no doubt that there is much truth in this idea, especially in so far as it relates to the antagonism between man and beast. They instinctively feel man to be an enemy, and will resist him as such.

We are convinced from experience that man can make a covenant of peace with all living things, and after he has kept that covenant long enough to free the body from all desire for flesh food, can, with impunity, meet all the most ferocious beasts, and they will recognize that covenant and also keep it with him.

The higher always controls the lower, and if man exalts mind above muscle, and stops all struggle in that direction, the beast will be subject to him, but as long as the muscle is the governing power of man, he will find many enemies in the animal kingdom.

It is quite well authenticated that the oriental recluse lives among the lions, tigers, and the most vicious of snakes, such as the hooded cobra, in perfect peace; they lie down together and they are harmless to them. Isaiah prophesied a time to come when this condition of things will be universal; "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the child shall play on the hole of the asp; and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the KNOWLEDGE of God, as the waters cover the sea." Isaiah says here it shall be because of the fulness of the knowledge of, or concerning God. Through continued obédience to this law, we know it to be true.

Verse 31: "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning was the sixth day."

Please bear in mind that this is the work under the sixth period or stage of the earth's development, for we shall soon have occasion to revert to it again.

VISTÆ VITÆ. (*Continued.*)

BY M. T. MARTIN, M. D.

Government makes law and court-house, where Injustice stands supreme;
 Makes the vain and vicious lawyer with his dark satanic scheme;
 Makes the judge of solemn visage with revenge upon his brow;
 Makes the fawning, coward jury bend to what the courts allow;
 Bend to bigot judge's charges, bend to precedents unjust.
 And, cajoled by judge and vengeance, grind their brother in the dust.

Government makes law tyrannic, lays its cornerstone in cash;
 Frees the wealthy for his lucre, chastens poor men with the lash;
 Takes the drunken nabob homeward in an easy cushioned coach;
 Hurries drunken poor to prison with the shackle and reproach;
 Gives the moneyed convict parlors, raiment soft and dainty fare;
 Gives the poor a clammy dungeon, filthy food and sackcloth wear.

And the wily Christian banker, teacher of the Sunday school,
 All the assets may embezzle and the creditors befool;
 But he settles with them quickly for the half of what he stole,
 And he lives in ease and comfort at the head of fashion's roll.

On the poor man's hard-earned wages, given to the bank in trust ;
While the workman goes in tatters ; and they say the law is just.

But the destitute and needy, when a ragged coat he steals,
To protect from frosts of winter and the piercing wind he feels ;
When for starving wife and children he purloins a loaf of bread,
To appease the pangs of hunger, ere the spark of life has fled ;
When his babe lies low in anguish, to procure the needed aid,
He despoils the pious banker who his fortune foully made :

Then they seize the base transgressor ; thrust him in an iron cell,
And the door upon its hinges, creaks his little baby's knell ;
For he has no cash to forfeit, and no friends to furnish bail.
So the little babe is buried while the father lies in jail ;
Then the courts exult in boasting of our statutes without flaw,
And their method of preserving the high majesty of law.

Thus the rich man pays a license to indulge his wretched vice,
And he holds respect and honor for the law has had its price.
But the poor, for such a trespass, goes to prison in disgrace,
For he has no golden ducats, his corruption to erase.
Then the first is called a genius, and in congress sent to dwell,
While the last is called a jail-bird, and they send him down to hell.

When a man brings legal action, and the holy judge accosts,
Law demands a cash deposit, or a surety bond for costs ;
And should purse be thin or empty, then the court machine will pause ;
Justice folds her arms in silence when a poor man pleads his cause.
And the fabled hoodwinked goddess always dollars can behold,
And her false, unequal balance quickly feels the touch of gold.

All the lawyers work for money, never caring for the right ;
Striving only for the verdict, though the innocent they smite.
So the rich man buys the jurist, giving brain and shrewd advice,
While the poor man gets a shyster, having but a shyster's price.
Right or wrong, the deepest pocket gains the day by golden dust,
And the poor, with fond devotion, still contend the law is just.

When they drag to law's tribunal working men accused of crime ;
Waiting not for proof nor reason, giving not a moment's time ;
But with fetters force to prison, and a felon's gloomy cell ;
Telling neither friends nor kindred, waiting not for love's farewell.
And, if innocent or guilty of the charge of this dark deed,
Wheels of justice turn for dollars, it takes money to be freed.

Then for some one's sure conviction, there are oft'times great rewards ;
When, to wreak a fearful vengeance misers will divide their hoards.
And the fiendish, foul detective, satan in a human frame,
Will, to reap the golden harvest, stoop to any crime or shame.
Bribe the judge and pack the jury ; spirit witnesses away ;
Even murder prisoner's counsel just to aid him win the day.

Such the courts and such the juries, rogues have schemed and wealth
installed,
And, before such bar of justice, honest courage stands appalled ;

So the poor man with his shyster, fails the jury to persuade,
 For the state has royal talent, who most royally is paid.
 And the brilliant states attorney heralds forth his blatant boast,
 That supplying jail and gallows holds his fat official post.

Yet, in view of all these evils which the world has borne so long,
 People will not strike for freedom, choosing still to suffer wrong.
 And they ask in fear and trembling, as their eyes stare wild with awe,
 How the people could get justice, were it not for courts of law.
 Seeing not the truth that justice is administered by knaves,
 That the law makes rich men masters, and the poor their willing slaves.

Blinded to the truth most glaring, law is only just in name ;
 That it crushes pure and noble, while the vile it leads to fame ;
 That its methods all are heartless, and the good it oft' betrays ;
 That it never strikes the wicked, but the righteous too it slays ;
 That 'twere better many millions of the guilty should go free,
 Ere one innocent should suffer by an infamous decree.

Government makes heavy taxes to enrich a favored few.
 And the weight of all this burden falls upon the square and true ;
 Falls upon the tired workman as the sweat rolls off his brow ;
 Falls upon the honest farmer as he guides the cumbrous plow ;
 Falls upon each wealth producer, on each toiler in the land,
 On each artisan and worker, on each faithful blistered hand.

But it touches not the banker with his sureties and his notes,
 And the more they tax his papers, still the more he sits and gloats ;
 For he adds to his percentage, and the workman pays the bill.
 For the banker earns no money, but the poor his coffers fill.
 And the thoughtless people sanction, as the money he collects,
 As the mortgage he forecloses, and the family ejects.

[To be continued]

MAN'S POTENTIALITIES.

BY THEODORE WRIGHT.

NOTHING has ever been done by any one in human flesh which does not throw its own strong and certain light upon this subject. Man is like everything besides in the Universe — potential alike for the abuse as the use of all that he controls. What he will do at any period of his history is determined by the knowledge he has experimentally acquired. As a rule, to put him as fully to the test as may be, those courses which are bound to be most severe and afflictive to him, if he choose them, are superficially made to appear so captivating to his inexperienced nature, that they are almost bound to be the ways of his full experience therein, convinces him that he has gone far astray. The first part of his nature to be caught by his surroundings, while inexperienced then, is pretty sure to be his external, flesh nature. That, we know, is, in its very constitution, adverse to everything pure and spiritual, so as certainly as it is placed under no manner of restraint, but has perfect freedom of choice to exercise, man is almost certain to fall into gross and grievous mistakes, wherein

he must suffer and stand fully corrected, before he will endeavor to retrace his steps. Whatever the fall of man in itself may be, it is pretty clearly shadowed forth from the beginning, as a potentiality of his nature, provided all the conditions for it surround him to put him thus severely to the test.

It appears that P. B. Randolph denies to some extent that man is an animal. Various thinkers on the astral and spiritual planes, declare that there is a higher phase of generation open to man, than the physical with which he is now so enamored, that is when once the whole truth floods his nature, and he is fully able to receive it. Before the Fall, man was a dual being, had control of the entire animal kingdom, subsisted solely by eating fruits and grains, and had no affinity with animals, his affinity being, so far as we can gather, more with the angels. What appears to suggest itself in the allegorical presentation of man's early history in the first chapters of Genesis, is that when man had so much to do with the animals, desires crept into his inexperienced mind to experience some of their sensual pleasures, and he then conceived the wish or desire to be sexed — that is for a counterpart to be by his side as a companion, instead of *within him* as she was then. As a matter of course he had but to desire, and the thing was promptly done.

Eve was at once separated from Adam, and then desire found further scope, and carnal generation precipitated man into the vortex of animality with all its consequences. Man was qualified by his construction, and by his inexperience to fall into this snare; but provided he did, he was not to fulfil his high destiny by remaining therein, his uplift therefrom was predestined, and was to be brought about by a fully regenerative process, as fast as he was brought to realize its advisability, and could be prompted or in any way caused to condition himself to receive it. Hence of this very thing the Great Master himself says: — "He that is able to receive it, let him receive it."

That man is animal, that his carnal nature actually dominates him now, that it effectually prevents him, while thus dominant, from attaining to his high destiny; that such a potentiality of degradation can only hold him in bitter bondage to corruption, disease, distress of all kinds and death, are the inevitable manifestations of the present truth. That he is destined to remain thus an animal; that he is not interiorly constituted to be dominated by something essentially distinct from his carnal nature; that his spiritual nature alone, which is not in affinity with the animal world at all, is not ample to qualify him to fulfill his high destiny, and that he may not soar thereby into a state of wondrous life, freedom and power separating him henceforward from everything to which his animal nature now binds him, cannot by anyone be shown. Involved in man's being somewhere are such potentialities that when once he fully awakens to them, and shakes himself determinedly clear of his animality, all — and even more than all, than he was constituted to be originally, — must and will become his eternal portion.

No doubt among the hidden potentialities of his wondrous, and now wondrously misconstrued being, are powers of generation to which this item of physical or sexual generation is only correspondentially related. Man can as freely increase and multiply, and so replenish the earth, as an animal on the lowest physical plane; or as a higher being in the mental or intermediate plane; or, yet further as an angel on the highest spirit

plane. The reality showing on the lower plane is in exact correspondence in all essential particulars with the reality it merely points to on the higher planes. Nothing hinders man's uplift to the purely angelic or spiritual plane, for which he possesses affinity in a hidden potentiality, but the bonds he refuses himself to sever which enslave him to everything that is animal.

When the Great Master said: "Men love darkness rather than light, because their deeds are evil," he gave utterance to a truth happily filling up all we are contending for without a hiatus. While men are sexual and carnal — as the carnal nature cannot be subject to the will of God at all — their deeds and thoughts also can only be evil; and while evil deeds are matters of course, darkness rather than light must and will be loved; and although all manner of supposed piety and religion be made to do duty on this animal plane — as it must and will — it can only be the "mystery of iniquity," it can only be the exhibition of the "man of sin," it will only be an illustration of the point of these words: — "if the light that is in thee be darkness, how great is that darkness." While man remains contentedly linked in with the animals, while he flatters himself constantly and comfortably that his carnal nature is something that is his by Divine right, while he shuts his eyes to the clouded truth that he is called upon to "crucify" — or put to death the animal nature — the "flesh, with all its loves and desires," he can no more realize the uplift, or the regeneration that is proffered him, than he can — as an animal — cleave the air like a bird without wings.

Man is destined to become an angel, and as such to be separated entirely from the sensuality of the animal plane; and when he realizes that and rises to it, the consequences of his helpless fall will be at an end, he will become a child of the resurrection, or the standing up again from the dead, and he will truly become in deed, and in fact — not merely by ignorant assumption — a child of God, who is spirit. Now he only possesses all that is thus foreshadowed as an involved latent potentiality, or as a standing prophecy. When he becomes sufficiently alive and awake to all that is thus involved in his wondrous personality, and by first of bending his carnalized will to the pure will of the "one spirit," becomes fully enamored of Divine things, and coverts all things, but during that he may have to put a final test, in order that his high destiny may be fully attained and realized, he will then see a glorious vista opening up before him that from his animal stand-point can never be in the faintest degree sighted; he will see a destiny resplendent with glory, and honor, and immortality, that can only be seen and enjoyed from the pure heights of angelhood; he will then come into the possession and free use of such spiritual powers that must remain to him incredible while the animal plane holds him. Truly we comprehend not the things over which man may have dominion; but eyes are opening to his wondrous spiritual potentialities. He that is able to receive it, let him receive it, for he will enter upon an experience of joy, peace and blissful repose not otherwise to be enjoyed.

"Mind! the complex phenomena of affection and thought which we call mind, is infinite substance uncreated and uncreatable, having no subjection to the laws of time or space. It always existed, and every living form in the universe is connected with it and has access to it."

IN THE ASTRAL.

BY MAURICE ST. CLAIRE.

CHAPTER XVII.

My Fickle Friend.

EIGHTEEN months since the sad event last recorded.

The little party at Woodlawn had separated, and returned to their respective homes immediately after Mr. Sayles's death, and I had caught but occasional glimpses of Fantine since that memorable day.

Captain Faunce was dead. The records and papers substantiating the report were sent to Fantine, shortly after her return to the city from Woodlawn.

According to these records the captain left his earthly tabernacle, Dec. 20, 18 —, two days before I saw his astral form in the grounds at Woodlawn.

A letter in the Captain's own hand accompanied the papers, and all were put in Fantine's possession by Captain Faunce's lawyer.

My dear old friend's worldly possessions were few; but he had caused his lawyer to purchase "Woodlawn" and the deed, now in my office safe, was often contemplated with great satisfaction, for it meant future peace and contentment, not alone for me but for her who had grown into my very life.

Sometimes I became impatient at the long delay attending the ultimatum of my hopes, but I was ever bidden to *wait* and conquer *impatience* before I *legally* bound Fantine's beautiful soul to mine.

Now, after more than two years of waiting, I was ready and willing to say "*Thy* will be done;" and now for the first time I knew my reward was forthcoming, in a comparatively short time.

Captain Faunce's presence with me had become of so common an occurrence, that I had long since ceased to wonder at it. Frequently he came to me, and although seldom *visible*, yet I knew it was he and always felt the nobler and better for his wise suggestions and fatherly advice.

A few days previous to the time of the opening of this chapter, I had received a letter from my friend Hodge, to the effect that he expected to arrive in Boston very soon, and that one of his objective points would be my office.

I had scarcely heard from him since the leave-taking at Woodlawn, although I had written him several times during the first six months of our separation. My eyes mechanically sought the note lying there on the desk before me.

"*Another* change has come to me Frank. Be prepared to exercise all your powers of self-control, and pray do not scold me. When I have told you all, and you have fully considered it, you will agree that 'tis best thus."

I was just wondering in a dreamy sort of manner, what the "change" could be, when the author of the letter presented himself before me. Slightly changed in external appearance, with the same genial smile, the same "Hello Frank," as of old. I was sincerely glad to grasp him heartily by the hand and for several hours we conversed upon matters of interest, wholly unconscious of the flight of time.

At last, looking at his watch, Hodge exclaimed, "Why 'tis seven o'clock and I wrote Mrs. Milveux that I would be at her house before six. They

are doubtless waiting dinner for me. We have spent all our time in gossip, Frank, and I have not told you about the affair hinted at in my letter; but another time will do as well.

"Come out and see us this evening sure, won't you?"

Then noticing my hesitation he added: "Or do you not call there now?"

"Oh yes," I hastily replied, "I'll come. I seldom call at Mrs. Milveux's, but *your* presence there will be sufficient excuse. Expect me at nine."

Then with another hand pressure and a hurried "good-bye" he was gone.

Hodge's every mood was so well known to me that I was not long in coming to a decision regarding the mysterious sentence in his letter. The events which followed, fully sustained my conclusion.

Promptly at 8.30, a carriage was sent to convey me to Mrs. Milveux's. This was an unexpected honor, and one never shown me before. I would doubtless find an explanation of the act when I saw her.

The solution came even more promptly than I had anticipated. Hodge met me at the door and conducted me at once to a private parlor where he surprised me by saying: "How have you managed so cleverly to keep Capt. Faunce's death so completely hidden from the madam? Was it intentional?"

"Why!" I exclaimed, as much astonished as himself, "I supposed she knew it, if not from the legal notice which should have come, along with the one to Fantine, then from Fantine herself."

"Well," said Hodge, "she knew nothing of it, and when I told her, or rather when I incidentally referred to it, she appeared overwhelmed with surprise, and immediately asked an explanation of Fantine. This remarkable young lady very coolly replied that she didn't suppose that she,—Mrs. M,—had any interest in the matter; that the grief was too sacred to parade before the world, together with several other statements which evidently did not heighten Madam M's satisfaction in hearing of her husband's decease.

"But here is another interesting point. As soon as Fantine left the room, Mrs. Milveux with great emotion, proceeded to tell me of her unbounded love for you. She averred that nothing under heaven could be of use to her except your presence and your constant association. She told me how she had once so far humiliated herself as to practically make a confession of her love, but that she did it as a last hope, for without love her life would go on as it had thus far been, useless and wicked.

"She implored me to plead her cause, saying that she believed that your heart had never really been reached by any one, as yet, notwithstanding your fleeting attachment for Fantine, which she seemed to fully understand. She closed in a most pathetic manner by saying: 'My manner and my sentiments of two years ago struck him with horror *then*, but now, *now*; Oh! I am free and he cannot longer object from fears of doing injustice to another, nor because of violating legal form or custom.'"

My friend paused to see the effect which his words had thus far had upon me, but as I made no comment nor sign, he proceeded: "I hope you will not misunderstand me Frank, when I say that it seems to me that you have now before you the greatest opportunity of your life. It would doubtless be a great sacrifice for you to be associated with Mrs. Milveux, but think of the benefit which you could bring to *her*. She is not so far

below you intellectually or socially, and as to her *moral's*, why! such a strong character as I know you to be, would soon have a perfect woman from the now rough diamond."

He stopped; not because he had finished his argument, but from looks and gesture on my part.

"Hodge," I said, more severely than I had ever spoken to him before, "must I again go over that disagreeable affair with you? You know where my heart lies, and that I am not the man to go contrary to its dictation. Why do you not marry Mrs. Sayles, or at least make Mrs. Milveux so fully understand your intention that she will no longer be in doubt in the matter. Even now I presume that she has a lingering hope that you'll marry Fantine."

"Oh that little affair is settled; didn't I tell you? No, I recollect, I didn't find time with all our other gossip this afternoon. Well, Mrs. Sayles and I have nothing in common. We found that we had both been temporarily infatuated, that's all.

"Fantine is the only woman to whom I could possibly be faithful, and the only one who could hold my affection for any length of time."

He said this with effort, and I well knew that he felt with great force the injustice which he was seeking to do me.

I made no reply, but determined to leave the matter for time to disentangle, fearing not that all would come right at last.

He seemed inclined to say nothing further just then, and we soon repaired to the drawing room where we found the ladies.

"Exceedingly rude of you, Mr. Hodge, to keep our guest to yourself so long," said Mrs. Milveux in a tone which she doubtless meant would suggest playfulness. "You have not called upon us as often as you *might* have, Mr. Lang, considering your proximity."

I excused this apparent lack of gallantry upon the ground of additional business responsibilities.

An hour was passed in the discussion of divers subjects of little interest to any of us. Mrs. Milveux seemed very ill at ease, and I knew she was intently thinking of the matters which Hodge and myself had just been discussing. I was about to take my leave, thinking that perhaps my absence would lift the depression which seemed to have settled down upon the group.

"Before you go please take me around the park, Mr. Lang," said Mrs. Milveux, "I am so weary of staying indoors so closely; will it be troubling you too much?"

"I shall be delighted," I said, with mental horror at the readiness with which the falsehood escaped me.

"Fantine and Mr. Hodge can pass the time in music. You have sung very little of late my dear, and doubtless Mr. Hodge would enjoy a few songs. Good bye children."

And thus we left them. I saw so plainly the disappointed expression upon Fantine's face as she *looked* good-night; but *only* for a moment; then her face lighted up with another expression; that of resignation and hope which I fully understood, although the others were blind to it.

Ah! it seemed so hard, so unjust, to be constantly saying "good bye:" ever separating from the dearest thing in life to me. Constantly surrendering my rights to another, and sacrificing all happiness for — what?

I was somewhat at a loss to know the answer to the query, and wondered why I should not have Fantine at once.

Then came my friend's strange manner and his remarks concerning his love (?) for Fantine. Could he seriously entertain the idea of marrying Fantine; of trying to hold her to a promise which she had been *forced* to make?

"They are very strange young people Mr. Lang, are they not?" remarked my companion, just as we had reached the fountain at the centre of the park. "Yes," I replied, "I do not understand why my friend still pretends to recognize an engagement which was virtually at an end two years since."

"That's one of the strangest phases of the case," she replied. "Most young people would have quarrelled and parted forever had an affair existed like that in which your friend and Mrs. Sayles were concerned. Fantine, however, seemed to be disturbed but slightly, if at all, and now I think she cares more for Mr. Hodge than formerly."

"I was not aware that she *ever* cared for him," I said quickly.

"Oh, yes, in her own peculiar way she loves him as much as her nature will allow of her loving *anyone*. She can love *no* one fully and unselfishly as *other* women are capable of loving." This was accompanied with a look which I *felt*, but would not recognize by even a turn of my eyes to hers. I was so righteously indignant that for a moment I would not trust myself to reply.

At last I said, and I think my voice betrayed the emotion which was almost uncontrollable; "Your conception of Miss Darcet's love nature is entirely wrong. Your understanding of her whole nature is wrong. I wonder that you can be so blind. She cares nothing for Hodge except as one friend may care for another. It seems to me that Miss Darcet has been very unfortunate in her social connections. Not one of her friends are able to appreciate or understand her pure, sensitive character. You know, Mrs. Milveux, that this engagement has never been agreeable to Fantine, and that she has been a silent and even disinterested participant. She has not resisted because she felt that fate would release her, in the marriage of Hodge and Mrs. Sayles. Another potent reason for her silence is seen in the fact that you seemed determined to bring about her alliance with my friend. She will not openly oppose you, but let me assure you that her decision was long since made and she will *never* marry *Hodge*. All the powers of darkness cannot make her waver, and while you suppose that she is so completely in your hands, she is not held to your influence by the weakest thread imaginable. She is too pure and steadfast to be associated with such a vacillating person as Hodge has proven himself to be, and I am continually astonished that you can sanction the union of *your daughter* with this man." I paused, feeling the deep emotion which made itself manifest in Mrs. Milveux's entire being. Her arm trembled perceptibly, and she did not trust herself to speak for several moments. We turned our steps toward the house. Not a word was uttered until we arrived at the door, then she said: "You seem at a loss to understand me in regard to my conduct with Fantine. She is not so inexplicable as you seem to think. She has the faculty of making each one of her friends suppose that only *themselves* understand her. Mr. Hodge has this idea and now you also have it. I beg to differ with all of you, for I have been closely associated with her since she was a babe and know

her every peculiarity. As to Mr. Hodge, it makes little difference whether or not he comprehends her, but *you*, you are too much of a man, you are too noble and too strong a character to be longer deceived by such a weak, though slightly mysterious woman, as Fantine has shown herself to be. You have misunderstood *me* Mr. Lang, in your zeal to defend Fantine. I have sought to save you from the misery of a life with a woman as far beneath you —”

“Stop,” I exclaimed with great force, “you have said enough. I believe I understand *your* motives, and as for Miss Darcet, nothing but her own acts, or her own confession can cause me to waver in my belief that she is the noblest and purest, as well as the most thoroughly misunderstood of women. She is an angel among devils.”

I checked myself upon the borders of well-defined anger. I commenced to descend the steps with the intention of leaving Mrs. Milveux, before I was tried beyond my powers of self-control, but she was not done with me. She caught my arm and almost hissed in my ear: “*Your model of purity, your queen among women, your angel among devils, is a married woman and a mother; good night, Mr. Lang. I wouldn't have told you, but you drove me to it.*”

The door closed in my face and I stood there for a long time immovable as a man of marble.

I recovered myself and returned to the park, where, in a quiet spot, I sat like one in a dream. People moved hither and thither before me. Lovers strolled slowly through the walks and around the fountain. Everyone but me seemed happy, and at peace with all the world.

Although externally calm, yet my heart was being torn and crushed in a manner which caused all past experiences to sink into insignificance. I recalled a remark which Captain Faunce made, the first time we met. “You may yet experience a grief so deep that your present trouble will be forgotten.”

Oh, how childish and weak it seemed to me now, the display of all previous grievances. And yet I wondered somewhat that I could feel so miserable, when, after all, there might be some terrible mistake. I could scarcely think that Mrs. Milveux would be guilty of a falsehood, and yet, how could such things have been kept from me so long. Then I recalled Fantine's words and manner during our early acquaintance. I remembered that she had once referred to a particularly sad chapter in her life.

But why had she not told me? Why had not the captain told me?

A few chords from a piano came floating upon the air and seemed to seek a refuge at the very centre of my being. I felt them in my soul, without feeling the slightest effect upon the ear.

Then a melody was interwoven, a plaintive little thing which sounded strangely like something connected with other days and other scenes. I listened with attentiveness. It was the prelude to a song. Now I could distinguish the voice and the words:

“I love thee, dear, with love that stays,
With love that knows no bound;
I love thee, dear, with heart that prays
Thy life a peaceful round.
Nor joy, nor grief, nor deep, nor high,
Can measure all my love;
I love thee, *love thee*, and deny
Its peer below, — above!”

Fantine's voice, but so full of sadness and emotion that it was barely recognizable.

Then a great change came over me. Every doubt of my darling's faithfulness to promises was removed, and every question as to her past was solved then and there.

Almost in the same instant the Captain spoke to me. "The last struggle is over, the last lesson learned. Henceforth your faith in her you love will never even be tried. You have passed the crisis with the same strength of purpose which you have ever shown in other affairs of life. I have not warned you of this, for it was necessary that the test come to you as it did.

"Fantine will tell you all soon. The Madam's statement is correct as far as it goes, but Fantine is guiltless of deceit and fully intended to tell you all at the first opportunity. It is well that you have heard of it from Mrs. Milveux, for it has given you a test of your love for Fantine which you could not otherwise have received.

"Mrs. Milveux knows of the great good which your influence may bring into her own life, but she is using illegitimate methods to possess your love, and she fails to realize that you could never, by any combination of circumstances, care for such as she. But enough of this. The solution to all is near at hand. Mrs. Anderson is awaiting your arrival at Woodlawn, and I advise you to repair to that spot at once, for there the final scenes of this drama will be enacted.

"Be prepared for strange and contradictory deportment on the part of Madam Milveux, and do not for a moment be deceived thereby.

"Now someone comes to whom I always give way. Heaven bless you both and guide you aright."

The sweet, calm influence of his presence was no longer felt, but another, of different quality and one which filled me with indescribable peace and satisfaction.

Fantine stood before me. For a moment I wondered that she could have left the house without the knowledge of Mrs. Milveux and Hodge. Then I forgot everything, except that my heart's idol was present. Even my recent anguish faded from view in her bright atmosphere.

"Speak dearest, tell me what has brought you here," I whispered as she came forward and sat beside me.

"Frank, can anything change your love for me?" she asked in low, tremulous tones.

"My own," I said, "the question is needless; you already know my answer. Although my love for you has been put to the most severe test, yet it has never diminished. It has *grown* steadily through every trial, and *some* day you'll have a constant proof of my loyalty to you, my sweet angel. I do not even ask an explanation of the unjust things which have been said. They do not in any way detract from my affection and trust in you."

"I realize fully the depth of your faith," she said, "and I have never for a moment doubted your love; and yet it is much better that I tell you all. It should have been told you before, but it was so hard to bring myself to do it. Now I feel that I can hesitate no longer, for it seems to me that a crisis is near at hand.

"You have been here a long time, Frank; much longer than you suppose. It is now past midnight, and I scarcely hoped to find you, but I

could not sleep, and the idea that I must find you and tell you all, kept haunting me till I could endure it no longer.

"A long time ago I told you about my short stage career. Several important facts connected therewith I kept from you, because I did not think that it was time to divulge them."

"Do not go on, I beseech you," I said as Fantine hesitated and averted her face, "It is immaterial to me. I have perfect faith in you dear, and care not what you *have* been, for I know that you would voluntarily do nothing wrong."

"No, I have never done a wrong act of my own free will, but have been *forced* to do a great many. Until I was sixteen years of age Mrs. Milveux had me completely under her power, and at her suggestion I did all sorts of things against which my soul revolted with the deepest horror. Her knowledge of occult matters enabled her to simply command, and my sensitive brain was only too quick to obey.

"Wholly as a result of her great psychological powers, I married a man who was detestable to me. In her hands I was simply a mesmeric tool and obeyed her commands and even her *thoughts*, while all the time my soul protested.

"Fate soon released me from married life for my husband died within a few weeks after our marriage and my maiden name was resumed. The secret has never been told to any of our friends, as indeed we have few in America.

"My child was born while I myself should have been under a mother's tender care and guidance. With this event came a development and a power which henceforth freed me completely from Mrs. Milveux's evil influences. She was powerless to affect me after that day, and, although I have given tacit admission to marry your friend, yet I know and have known from the first, that nothing could come of it, for I am yours Frank, *yours forever.*"

"But what could Mrs. Milveux's object possibly be in bringing about this marriage of which you speak?" I asked.

"It was for social position, but in this, too, she was foiled, for my husband was a poor man, and without even good family connections."

"And the child?" I queried.

"All my dearest hopes for peace were centered in her," said Fantine with drooping eyelids. "I worshipped the tiny angel. I prayed, oh, so earnestly that she might be spared me; but from the first I saw that it could not be. She died when only two months old."

Ah! how my heart went out to this woman whose life had been so barren of peace or happiness.

"Fantine, my own!" I exclaimed, "at last you are through with your sufferings. At last you have found a haven of rest. While I live you shall never want for that appreciation and love which has thus far been withheld you. Good night my love. The East shows the approach of day. *Our* day too is near at hand, and let us hope that henceforth our sky may be free from storms."

I watched her as she ascended the steps and shut herself from my view; then I sought my hotel but sleep was not yet for me.

CHAPTER XVIII.

Living in the Past.

ALTHOUGH weary, physically and mentally, I could not sleep, but lay on my bed and thought of the strange and varied incidents which had come to me at different periods of my experience. I questioned the necessity of the trials by disappointment and death; by false friends and blasted hopes. In imagination I went back to the time when I was called upon to part with all I held most dear. How far away the wife of my younger days had drifted from me! And yet, I had loved her so faithfully, and had cared for naught except the light of her smiles and the pleasure and peace of her presence.

Such a pleasant home was ours! A veritable paradise. Ah! I had been *too* happy, and too well suited to my lot. Fate willed that I should be awakened from my dream of bliss, and do something for the world. Now with a five year's record of close application to a line of literary work and study in which my best endeavors had been centered, I felt that I was at last entitled to the companionship of her who furnished the inspiration for every noble deed; whose ever-present influence for good, prompted me to push on to the goal, where rest and contentment would at last be ours.

Yes, my every ambition to aid the world or myself, was intermingled with feelings of joy that Fantine would also share the honor and inherit the fruit of my efforts. At this point of my meditations I saw how necessary it was that I had passed through such a varied experience. My appreciation of Fantine would be so much more perfect than it could have possibly been, had I met her in years past, before suffering and sorrow had tempered me and made me a fit associate for her pure soul.

I remembered, now, a remark which the Captain made, at a time when I came to him for guidance to the realms of the "Unseen and Unknown:" "What you seek will be yours, but you must relinquish your former methods of procedure, and give yourself completely into my guidance for twelve months. * * * When this is accomplished, you will then be in position to commence the journey at the end of which you will again know your loved one."

"What did he mean?" I questioned myself. "Did he foresee that I was to grow beyond and above my former loves and be given the power to feel this wealth of affection which had been centered in Fantine? Or could he have thought that my wife's qualities together with many others were to be presented to me in the character of Fantine?" Ah! the matter was too abstruse for me to unravel, and I dismissed it with the thought that all seemed well and that soon my new life would begin.

Then a thought came which caused my heart to feel like lead in my bosom. I seemed to hear a voice which awoke most vividly the memories of other days. "Frank you have not thought of your *promise*, in your plans for the future. Will you disrespect your solemn word of honor to your wife?" Yes, I had forgotten, but nature, long cheated of her rights, asserted her sway and my tired brain refused to consider the question.

I fell asleep.

CHAPTER XIX.

The Madam's Repentance. (?)

A most humble and conciliatory note was delivered me at noon next day. So adroitly worded that few would have seen the serpent's fang present in every line. It came from Mrs. Milveux and was full of apparently sincere apologies for her words of last evening.

"Although I told you only that which is strictly true, yet I feel that the information should have come to you through other sources, for while I have your welfare so thoroughly at heart and cannot see you bound to a nature so completely foreign to your own, yet I now see that I made an error in telling you of an incident of her disagreeable past. Your generous heart will surely pardon this act of mine, when you fully awake to the fact that I did it for the purest, most unselfish motives. Can you not comprehend me to that extent that at least you are able to see the honesty of my purpose?"

"I make no claims to goodness or purity in a moral sense of view. At heart I am pure. I want to be as impervious to evil as I believe you to be, but oh! it is so hard, when I have always been associated with those who had no higher thoughts than worldly gain and selfish prestige. I realize how quickly the void in my life may be filled; how surely I would obtain the peace which I see but cannot reach without you. Heaven above knows what it costs me to write thus, but I have absolutely no hope if you are left out of my life. I am at your mercy. *It is for you to give me a happy future or send me to my hades of suffering and uselessness.*"

Pity, alone, moved me as I read the closing lines. My occult training through sad, sad experience had taught me that redemption from discontent, anxiety, anger, and the thousand and one evils which *must* be conquered in the flesh, could come only through personal and individual effort, and while agreeable and harmonious environments would make the struggles less severe, yet at last the battles must be fought *alone*, and the victory proclaimed through the voice speaking only in the silence.

"He tread the wine press alone, and of the people there were none with him." True of Christ, true in my own experience, and true *always*.

There comes a time when we are ALONE. We can look for assistance from no *earthly* source. We are compelled to look within and recognize that which God implanted there and which thus far we have hidden under selfishness and useless worldly pleasures.

Mrs. Milveux had reached this point, and now it remained to be seen whether she would emerge from the darkness purified, or fling aside the golden opportunity which comes *once* to every life.

I determined to give her the benefit of my own experience by advising her to follow that path which had brought me in safety, to a plane where anxiety and unrest were no longer known.

Acknowledging the receipt of her missive, I promised to reply in a personal interview in the near future.

The next morning I repaired to Woodlawn, from which place I wrote my friends in Boston to the effect that their company was highly desirable to the end of making "Woodlawn" appear as of old, and that I hoped to have the pleasure of receiving them at a very early day.

CHAPTER XX.

By the Sea.

"TELL me, sea, the use of life;
Tell me, pray, why grief and strife
Forever stalk with hideous mien;
Forever haunt us morn and e'en;
Ever dark'ning brightest scene,
Oh tell me *what* is life?"

"Grand ocean with thy calm, clear face;
Deep sea, 'neath thy veil of lace,
Tho' now unmoved by storm or wind;
Tho' mists fly forth and never find
Abiding place in thy great mind;
Can naught disturb this grace?"

"Can powers of heaven and earth unite
Thy sweet, fresh sleep, thy boundless might
To ruffle or provoke this calm;
To haste, retard or cause alarm,
Or e'en withal thy soul disarm,
Of its deep peace and light?"

"Oh calm, sweet sea, oh broad, deep sea,
In all the tho'ts you wake in me
There's none of joy; but full of gloom
I gaze upon thee here at noon,
For well I know that all too soon
The storm must come to thee.

"In every life the grief and storm,
In every soul, at e'en or morn,
Misfortune sure will find a way;
'Twill wait until our brightest day,
'Twill then our dearest hopes waylay
And darkness bring from dawn.

"'Tis thus with thee, old ocean fair;
So calm, serene, thou seemst to dare
The force around thee; even fate
Thou fearest not; but soon or late
The now unseen will fully sate
Its wrath, and bring thy heart despair.

"Oh sea, thy beauty rare I love;
My life with thee seems drawn above,
And as I think of how thy life
Must soon be broke by scenes of strife;
Of how the foe, with lashings rife
Will cause thy being's depths to move,

"I pity thee; my heart cries out
With grief and pain, with prayer devout;
I fain would shield thee from thy fate,
For well I know the sorrow great
Thy life must see — but 'tis too late,
For soon the storm's about.

"And yet, I know that when 'tis o'er,
When peace again is on thy shore,
Sweet indeed thy lot will seem,
And great and good thou life will deem,
For *all* is right and justice e'en
Tho' it ne'er appeared before.

* * * * *

"Storms will come and storms will go,
And peace into our lives will flow,
But while the endless change goes on
In joy and love, in grief forlorn,
Let us learn that *worlds* are born
From chaos, and *thro'* chaos grow."

DURING the week following my arrival at Woodlawn I was given ample opportunity for thought upon the events which had recently taken place.

A brief letter from Hodge announced that himself, Mrs. M —, and Fantine would be pleased to accept my invitation, but that several days would elapse before they could leave their city residence.

Thus in solitude I passed the time roaming over the spacious house, or about the broad acres of my new possession. My satisfaction increased as I became more thoroughly acquainted with Woodlawn. Never before had I visited a spot, where everything connected therewith seemed agreeable to me.

The sea with its unceasing music among the rocks in front of the house, was an ever welcome and quieting influence, and I was never weary of sitting at the cliff's edge and watching the ever advancing, ever receding waters.

Here, all sounds but the voice of the Infinite seemed shut out. When I sat thus with nothing but the ceaseless motion of the waves in my ears, I truly communed with God. Lost to all my immediate surroundings; with His language rippling through my soul at every motion of the waves, for the first time in my life I realized my littleness and my place in the boundless sea of His creations.

Only a drop of water! Endowed with just a faint spark of my Maker's knowledge. Now reposing for a short moment in a calm, between two rocks, anon tossed in foam high above the cliff, then sinking to rest in the shelter of a basin which the water's own action has fashioned from

the solid rock. Then the rays of the sun descends and purges the coarser elements, and the infinitesimal portion of the great sea, takes its way toward that centre where there is no more storm; where day endeth not.

I forgot that evil longer existed in the busy world which I had just left. It seemed impossible that the threats and designs of Mrs. Milveux were realities of the past, or that I had judged aright in my interpretation of her recent letter.

Then reason would warn me that the serpent was always ready and anxious to strike if turned from his chosen path. I was again warned to beware of my enemy, for such she would continue to be, with tenfold intensity when she found out my unchangeable purpose and that Fantine was destined to be mine.

CHAPTER XXI.

Voice of the Silence.

THE days had flown rapidly past and I was expecting my guests at any hour.

It was a calm, beautiful morning and I had sought my favorite seat at the water's edge, with the thought uppermost, that soon I would have Fantine at my side to share the great peace with which my soul alone had thus far been favored at this spot.

My meditations had been indulged but a short time when I felt the Captain's presence. I was unable to *see* him, but felt no doubt that it was really he, even before he made the object of his visit apparent.

"My dear boy, no more favorable conditions could exist for this interview, than those under which we now find ourselves." The words in their meaning were *felt* rather than heard. He proceeded:

"You can now fully realize the significance of the oft-heard saying relative to the 'Voice that speaks in the silence.' This voice has at last made itself heard in your soul. In the past week it has *constantly* spoken to you, and you have obtained benefits, in development, the value of which you do not yet comprehend.

"The *silence*, the refraining from the hearing of even an audible human sound; the bringing of yourself *en rapport* with the seas' divine harmonies has aided you inestimably. But 'tis not this matter upon which I wish to dwell.

"Some time since I told you that before your marriage with Fantine should take place, I would proffer a few suggestions, which, if followed, would secure a satisfactory and highly useful future. There can be no better time than the present in which I can fulfil my promise.

"Words are usually so meaningless that if I were to depend wholly upon them, I should despair of making my subject clear to you; but I am aided by your spiritual development, and realize fully your powers to hear and understand.

"I have nothing new to give you. It is simply the clothing of old truths with new garments of *correct understanding*. 'Tis a revival of the Garden of Eden event, and the presentation of that period in a light, the effulgence of which may guide you to eternal peace.

"The Garden of Eden pair were in a position identical with that in which you and Fantine will find yourselves placed, except that they were blind to the great possibilities of future usefulness and happiness. They had been instructed to live on the spiritual plane, but the higher guidance

was ignored, and the God-given qualities buried; furnishing the foundation upon which were builded the succeeding ages of man's animal lust and slavery to his lower nature.

"You already get my meaning. *Your eyes are open and if you abuse this, the highest truth of which your soul can conceive, — the sequel is only too well understood. 'He that hath ears to hear, let him hear.'* But few can know the grandeur or even grasp the slightest meaning of the regenerative theory of Christ. *He could not make the people comprehend, and even now the world accepts his sayings in a meaningless, exoteric sense, and there is only now and then a developed soul ready to receive.*

"He spoke in parables and had he uttered his thoughts in language plainly understood to his hearers, the scene on Calvary would have taken place long before it did. He was God among men and His wisdom was above their comprehension, although he sought to be simple in His speech.

"The means of perfecting your soul on earth; the means of escaping another compulsory incarnation; the means of attaining your *heaven*, are now at hand in your marriage with Fantine. She is the last enemy against which you will be called upon to contend. In her is concentrated the essence of all previous struggle. Conquer in this final test and you both shall live in divine love and peace which *passeth understanding*. Sickness, death, and accidents will no longer have dominion over you, and you will live in an atmosphere of pure love and trust, unknown, and never dreamed of by man on the animal plane.

"Remember your first meeting with Fantine at the castle in southern France. There you were shown her true character, as well as her external appearance when all upon the animal plane shall have become *servants*. Seek, with unceasing diligence, to develop her spiritual nature and at the same time *your own* will be perfected.

"The 'castle' *restored*, and all its glorious environments, are Fantine's inheritance; and they will all be laid at your feet when by mutual effort your full redemption from the animal, the sensational, has taken place, and you have come to perfect consciousness of the *new life*; but no more of this. Now you *know*, and may the All Wise and Ever Just, continually shed His peace upon you."

For several moments his mind ceased to impress me, but I knew that he was still present, and that he yet had more to say. I was about to ask his advice in events which would probably transpire in the near future, when he anticipated me thus:

"Mrs. Milveux has never been thwarted in a design which she had fully determined to carry out. She will make a most desperate effort to carry her point in the matter concerning which you are fully conversant. Possibly she may go so far as to call upon invisible powers to assist her. This they will do, but she well knows that it means a giving up of all occult attainments henceforth.

"Be guarded, and whatever occurs all will be well. The suffering and the punishment will befall the unjust and the unfaithful. *Do not forget her threat*. She has little power over Fantine, but she is still competent to use Hodge *in the culmination of a most wicked plot.*"

CHAPTER XXII.

Destroyed by Her own Art.

My guests have arrived. Fantine's whole manner went through a wonderful change for the better as soon as Woodlawn was reached. Mrs. Milveux was apparently cheerful. Hodge was silent and gloomy.

At the first opportunity I sought my friend and asked the cause of his peculiar mood.

"Frank, old boy, I am again disappointed," he said, and his features were hard and drawn. "*Fantine has been a wife and a mother.* I have but just been told this by her own lips. This ends all between us for I cannot marry a woman that has such a questionable past."

"Questionable past," I echoed, "what do you mean, Hodge?"

"She was married secretly; she hasn't even a record of the event; she shows no repentance and I am forced to distrust even the *implied statement that her child was legitimate.*"

"Hodge," I cried with warmth, "you are crazy. A purer, more self-sacrificing woman never lived than Fantine Darcet. You will regret talking thus of the most spotless soul capable of existing in human form." My friend seemed astonished at my earnestness, and even appeased for a moment; then the old expression resumed control and he said:

"But she took no pains to defend her position and in justice to myself and my family, whose standard of honor I cannot lower, I shall break the engagement."

The reader can imagine my satisfaction at this unlooked for adjustment of a tangled affair.

Surely Fate was kind to me and I had but to wait for full consummation of every hope.

At the first opportunity I sought Fantine, and together we arranged for our wedding to take place the next day. Then I interviewed Mrs. Milveux. I prefaced my desire for her sanction of the event, with a few well-chosen remarks concerning her recent note, and the impossibility of such a thing occurring.

Can my amazement be imagined when, after I had submitted my plea in wavering tones, the Madam took my hand and, without speaking until we had joined Fantine, she said without looking at either of us:

"Children you have my blessing. Mr. Hodge and myself will doubtless be called upon to assist at the ceremonies;" then she moved slowly and silently away.

My heart went out in pity for the strange woman and I could scarcely hold back the tears which filled my eyes, as I contemplated the bitter experience through which she was passing.

I turned to Fantine; her face was white and her eyes wide open and staring.

"My God! Frank," she murmured, "something fearful is about to happen. Let us go away quietly and be married without *their* presence or assistance. *I saw that fiendish, horrible "F" upon the Madam's arm!*"

So strong was the influence at work within her that she would have fainted had I not quickly placed her in an easy chair. I reassured her and spoke as lightly of the matter as possible, ignoring her request to have our marriage elsewhere.

During the preparations which followed, I saw Fantine but very little,

and then only for fleeting moments. Her silent, prophetic face was constantly before me in fancy, and I felt far from satisfied at the turn which affairs had taken. As the day wore on and the night passed, still no new developments, I grew light-hearted in the thought that only a few hours separated me from my darling.

* * * * *

The simple wedding service was to take place in the library, from the windows of which could be seen the broad, placid surface of the sea. Such a bright, peaceful scene as lay there before the little party gathered to witness the solemnization of our quiet wedding. A fitting commencement surely, to what I felt must be a long, blissful experience.

"Can you not smile, dear?" I whispered to Fantine, whose set features struck my heart with great depression. I received no reply, but followed the direction of her eyes, which rested upon Mrs. Milveux's face.

The Madam was standing close to my friend upon the opposite side of the room, and both occupied a small alcove opening upon the veranda.

Mrs. Milveux's countenance seemed actually transformed by some terrible emotion with which she was filled. Her eyes were fixed and staring directly at Hodge, who stood there apparently unconscious of her presence. His right hand was resting upon his bosom, and he was looking dreamingly at Fantine. These particulars will always remain indelibly stamped upon my memory. At this point Mrs. Milveux raised her arm, and the movement drew my eyes in its direction. The white surface exhibited to my startled vision the same hideous, scarlet "F" which twice before had been shown me.

I then noticed that Hodge's arm gave a convulsive movement; Fantine's hand tightened upon my arm, she uttered a piercing shriek, and I saw a revolver emerge from Hodge's breast. In the same instant a report rent the air. My darling's seemingly lifeless form fell back in my arms, and from that moment I, too, was unconscious.

* * * * *

Only for a brief interval. Then I awoke to reason. Fantine was unharmed. The plot which the tempter had planned had proven the means for her own punishment.

Fantine's scream of terror had unnerved Hodge's trembling hand, over which Mrs. Milveux had sought to exercise her power in the murder of her daughter. The messenger of lead had turned aside from the path chosen for it to pursue. Its lodgment had been taken up in Mrs. Milveux's heart.

THE END.

NOTE — "In the Astral" commenced in the June '89 issue of this magazine. We will send all back numbers containing the story for \$ 1.25, post-paid.

Hopes what are they? Beads of morning
Strung on slender blades of grass;
Or a spider's web adorning
In a strait and treacherous pass.

Wordsworth.

TRUST.

(Written in West Cemetery, Amherst, N. H., upon the evening of July 24, 1888, and published in the CABINET.)

WITH Nature here in evening's peace I sit
 And think on life.
 The end of day has come;
 There's naught of worldly hum,
 As past me, swift and soft the moments flit,
 And banish strife.

I'm filled with love and happy trust to-night;
 A strange deep calm.
 Here God His beauties shows
 To me as twilight glows,
 And while I think on Him and find this Light
 I fear no harm.

My heart and mind forever know the mood
 That now they feel.
 My past I've thrown away,
 And things which cannot stay
 I've crucified, that I may have that food
 of Highest Weal.

There's harmony in all I see, and love
 More than I knew.
 My life within is peace,
 And may it never cease
 Its trusting course to Love and Light above,
 Though drawn below. C. H. Mackay.

VOYAGE OF THE ARGONAUTS.

[Burritt's Celestial Atlas.]

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Psa. xix: 1-2.)

It is little wonder that from our material stand-point we have regarded as myths the legends connected with the constellations, because they are the clothing of truths too profound and mystical for ordinary language. Meritorious deeds, we are told, placed the ancient heroes among the stars, a statement so at variance with our literalism that we relegate it to the realm of myth and conjecture. We learn from Swedenborg, however, that "the *spiritual* are those who in the word are compared to stars, inasmuch as stars enlighten the night." So will the constellations illumine the night of man's understanding when he turns to them for their light.

"The old astronomer and philosopher who gave to us the picture we find in the common almanac, the figure of a man with the twelve zodiacal signs around him, had a reason for it." The ancients described the whole world as if it were in a human form. In a very old work on Cosmography the earth is represented as a woman in a recumbent position, with her arms raised toward heaven, and her feet pointing in the direction of the Great Bear; its geographical divisions being typified by the different members of the human body; Egypt represented the Heart. St. Paul touches upon the fact that all mankind are members of one great body, one Grand Man. Through the divine law of correspondence we are enabled to so far lift the veil of Nature as to gain a glimpse into the inner temple of Truth. Swedenborg tells us that correspondence is the appearance of the internal in the external, and that no distinct idea can be had of this science without a previous knowledge of the Grand Man. "Correspondence is like anyone speaking a foreign language, and another instantly understanding the sense of the words. The science of correspondence has been concealed since the time of Job, but is now made known. It was not revealed to the early Christians because in the primitive church there were persons of great simplicity, and had this law been discovered, it would have proved useless and unintelligible."

The constellation Auriga, perhaps, in greater measure than any other, contains the mystical teaching that is to-day struggling for utterance, but which is veiled in its interior sense to those who are yet unawakened. Capella signifies the kid of the goat, and is the most prominent star in

this constellation. We accept the theory of evolution so far as to believe that man in his higher unfolding does evolve out of the animal, or his own lower nature, but only in the measure that he sacrifices the goat. This is the beast of the cloven hoof figuratively as well as literally. We find in Auriga the significance of the stars in the knees of the two preceding signs, for this constellation portrays the sacrifice of Capricorn, which signifies the horn of the goat and comes in the knees of the Grand Body. The goat-herd, we are told, holds in his hand the band of the goat, a suggestive statement, but an empty phrase to moderns so far as its real meaning is concerned.

Perseus the next constellation on the Argo's path is represented by the figure of a man, armed with a sword, and having beside him the head of a Gorgon. He is crowned as a victor, and his feet and hands are winged. "Sword, in the hand signifies combat and power. Wings denote preservation or defences." "The Milky Way around Perseus is very vivid, presenting the most wonderful and sublime phenomenon of the Creator's power and greatness." We believe this statement prefigures the radiance of the way when man shall reach this stage of experience. Perseus holding the serpent is indicative of power now attained. The fable of the freeing of Andromeda by Perseus is rich in suggestion; the victor in this struggle with the enemy is here espoused to the divine maid, that intuitive principle originally belonging to man, but which is to-day in chains. "The posterity of the ancient church had a *proprium* granted them vivified by the Lord; this in the word is called woman. *Proprium* signifies an inherent principle, what is common or proper to a person or thing;" the receptive or intuitional faculty of the soul. "When man is regenerated, the Lord gives to him a *proprium* from Himself in which He abides."

The celestial traveller, man, has here arrived at that point in his unfolding where he is receptive of the higher knowledge by which he clearly discerns the way. The star Almach in the foot of Andromeda we believe is identical in idea with the word almanac, for the latter is Arabic in origin, and means time, measure, fate. Here the ecliptic is reached and full ascension attained; for the starry way and the Christ's path now intersect. The travellers for the first time see their course in its entirety, past, present and future are one to them; for here they are able to read the heavenly chart where from creation's morn this celestial voyage has been clearly defined. The opposite or Southerly node was reached in Orion where the Argonauts though they knew it not, commenced their right ascension of that path which is delineated by the Milky Way. The terms ascension and declination applied to man contain a wisdom with which the ancients were not unacquainted, as the Dendera planisphere proves. Here is pictured man's progress through the great precessional period; for this is the horoscope of the cycle, not that of Egypt's kings, as has been stated. The point of man's ascending node, or spiritual ecliptic is, on this chart, represented by a headless human figure, with horns rising out of the body; for the arms, and even shoulders are wanting. "Head signifies things celestial,—truths. Hands, arms and shoulders denote different degrees of power. Horns represent ability in speaking, teaching and writing, and consequently in reasoning and arguing." Man may have great power in this direction, and still be destitute of the higher principle or medium through which he can come into direct communication with

the Divine life or Wisdom, for this is the end to which he is created. In the planisphere referred to, the ancients plainly tell us that man at the point of his ascending node is lacking the crowning evidence of manhood which the *head* symbolizes, a knowledge of the Truth, and consequently is destitute of the real power which those missing members typify.

The next constellation on the Argo's course is Cassiopeia, which is pictorially represented by the figure of a woman in regal state, on a throne or chair, and holding in her left hand the branch of a palm tree. We say this is so given pictorially, for astronomers tell us that this chair is inverted. To us this but symbolizes the fact that it is *empty*. Cassiopeia, or the divine proprium, woman, originally given to man is yet chained to the rock, not occupying her position of honor. "Throne denotes all things of heaven and the church. Palm Branch signifies a holy festivity." There are many other points which are suggestive in their correspondencies with the spiritual truths they declare, one of which is the importance of the star Caph, in the garland of the chair, to the mariner and surveyor. The meaning of the names given to the stars in this constellation are significant. "Cassiopeia, the enthroned, the beautiful. Shedar the freed. Ruchba, the seated or enthroned. Caph, the branch in the hand." There are fifty-five stars in this constellation, the whole number of passengers on the Argo.

The next constellation, and the last with which we have to do in the voyage of the Argonauts is Cepheus, or Man as a king with his royal spouse. Cepheus, we are told was king of Ethiopia, and Cassiopeia was his queen. "Ethiopia signifies those who are in possession of celestial things, such as love, charity, and works of charity. Queen denotes the church as a wife." Cepheus is represented on the celestial map as a king in his royal robe, with a sceptre in his left hand, and a crown of seven stars upon his head. He stands in a commanding posture with his left foot over the pole, and his sceptre extended toward Cassiopeia, as if for favor and defence of the queen." A square is described by stars in the upper part of the body of Cepheus including the heart and face. Here is signified the fact that the race has squared the circle, having reached the heart of the Grand Body. Not only do the stars assert this, but the great pyramid of Gizeh is declaring the same truth. The ancients demonstrated this mathematical problem of squaring the circle in Egypt, the heart or centre of the habitable world, leaving to coming generations the material correspondence of the sublime wisdom that the stars are giving namely, that man completes the circle in Leo or the Lion. This is the riddle of the great sphinx, which, failing to answer man has paid the forfeit with his life. "Cepheus means the branch. Crown signifies an ensign of warfare and victory. Seven stars, the knowledge of all things. Sceptre, denotes divine truth as to government. Heart corresponds to the celestial kingdom of the Lord. Face, represents spiritual and celestial things existing interiorly with man." "Al Deramin and Al Derab, two of the principal stars, denote coming quickly, as in a circle." Here the great summer solstice of the race is reached: the Sun, or Christ makes a stand in his course. The head of Cepheus divides the Milky Way; this fact has its spiritual correspondence, but having reached the end of our Argonautic voyage we will as briefly as possible sum up the deductions to be drawn from this celestial journey.

Our travellers started out in the sign Cancer, that division of the zodiac called the crab; for this was the first sign in the present great precessional period. We would here note the fact that the twelve divisions of the zodiac have always been called signs. "That twelve signifies all things of faith, has been heretofore unknown to the world, nevertheless this is the constant signification of twelve wherever that number occurs.

Sign is mentioned in the word in reference to things to come; it refers to divine truth." (Dict. Cor.)

In affirming that our great cycle commenced in the sign Cancer, we are of course talking about the Grand Zodiac, or the path of the solar orb; and we conclude our readers know that the sun is over two thousand years in passing through one sign, or division of the zodiac; consequently more than twenty-five thousand years, or the whole precessional period in making the complete circuit of the twelve signs. The law of correspondence settles what must otherwise be a matter of conjecture as to when our great cycle commenced; but that it began in Cancer is proved by this heavenly wisdom, for it was here that the ancient church, or race of man began its decline. "A cancer corresponds to the consummation of the church in the manner of its progress and fatal termination." It is not without significance that the small cluster in Cancer was formerly called the manger, which means to eat. The breast of the human body is the most common point of a cancer's attack to-day. The sign Cancer comes in the breast of the Grand Body, as the ancient runstuffs, and our modern almanacs affirm. The Crab and the Scarabeus both symbols of this sign denote holding the possession. The Scarabeus is peculiarly the emblem of the ancient church, hence considered sacred by the Egyptians, who were in the knowledge of correspondences, and therefore understood the significance of this symbol. They have told us in the Dendera planisphere that the church of Cancer passed out and that the sign was not to be counted in our cycle; for on that chart this emblem, the Crab, is drawn *out* of the circle of the Zodiac, and *in* toward the pole, a fact that has puzzled science in trying to find in this an astronomical projection.

The church of this cycle in which we live is symbolized by the Crab, and also has the possession as the word denotes. Here is typified the fact that there remained a seed or remnant of the ancient church. Those who possessed the interior illumination, the divine *proprium* which is God's highest gift to man, and which in the word is called woman. The Crab does not readily relax its hold where it has once gained possession, and its characteristic of reaching out and drawing to itself well typifies the fact of the natural growth of truth by accretion; also the great variety of the Crab species suggests another analogy into which we need not enter.

It was not without the divine purpose that the crab was chosen as the symbol of this sign, for it not only typifies the solar orb which here commences its backward movement, but the fact that humanity in order to go forward seems to retrograde; hence ascension and declination.

Belonging to the sign Cancer are three Decans, Dek meaning a part or piece, and these are Ursa Minor, Ursa Major, the Lesser and the Greater Bear, and the Argo called the Ship. The order in which the ancients have sent these Decans down to us is the natural one of correspondence. We have only to remember the characteristics of the Bear to see the significance. This animal with its huge paws tears down, puts under foot;

in other words depresses. The cant, stock term "Bulls and Bears" contains a greater truth than the usually accepted one. "Bears signify the natural sense of the word separated from the spiritual. Lesser and greater denote comparative degrees of truth." The order of these terms is significant. "Argo means the company of travellers;" those who start out on the celestial voyage. We see many correspondences in the sign Cancer where we find the Polar Bear, for this word has a new significance when the fact of the Grand Man of the cosmos is understood. Between the feet of the Bear and the Horn of the Bull man does indeed pay the difference, in lacking spiritual illumination on the one hand, and on the other hand, in his *material* understanding of divine things. But the Dipper points ever to the Pole, that centre which we profanely call imaginary. "The sphere of divine good is in the midst like an axis." "Even unto this day a veil remaineth in the reading of the Old Testament, which veil is only removed in Christ."

The Argo is the constellation belonging to Cancer, and this, as we have shown, appears at the entrance of the Milky Way.

The next sign in the zodiac, or great wheel of life, is the second in the sun's course, for the solar luminary, which typifies the Christ, moves in a direction opposite to that of the earth, as the law of correspondence testifies; consequently it is with Gemini, or the Twins that we now have to deal. This sign comes in the hands, arms and shoulders of the Grand Man, proving that the people of Gemini were the thrice great of mythical history; the Heroes, Manes and Mortals of antiquity. Gemini was the childhood of the race, a period of great purity, for this was only the second stage of declination, or the Fall. This people brought down the heavenly science of the stars which was later degraded, and then lost in man's farther lapse from the spiritual.

This was that traditionary time when the animals are said to have talked to man, as indeed they did, and will again when the divine science of correspondence is understood.

The constellation belonging to this sign is the first on the Argo's path, Columba, the dove: which is emblematic of innocence, and also of love and charity which is symbolized by the olive branch that the dove is bearing. "The ten stars visible in Columba designate the whole law"—in other words the decalogue.

The third sign in the sun's course, or the next stage in man's journey, was through the sign Taurus; this came in the cerebellum and neck of the Grand Man, and was ancient Egypt's place in the great microcosm. "Man was called by the ancients the microcosm from his resembling the universe in the whole complex. This they derived from the science of correspondence. In the cerebellum, which is in the hinder part of the head dwells the will." (Dict. Cor.) Was it this that gave Egypt her greatness? It was no weak, or impotent race that left such testimonials of prowess behind it.

The constellation belonging to this sign is the second on the Argo's path, Canis Major, the Greater Dog. Its most prominent star Sirius, or Sothis in its periodical variations, marked Egypt's great Sothaic period. We are told that Dog in general signifies the animal instinct in man, but this constellation is the Hound, the highest type of the species; and the great star Sirius is in the mouth. "Mouth in a spiritual sense signifies

preaching, discourse, doctrine, speech, also the *word*." When we remember that the Dog star belongs peculiarly to August, that month represented by the Lion, and called by the Egyptians Thoth, we see that it was not without reason that the hound so keen on the scent is here pictured. Sirius disappears from our sky about the last of May, but it tracks the earth round to its ripening time in the sign of the Lion. *Dies Canicularis* it is indeed. Astronomers now affirm that Sirius is receding from us. We take this as a happy augury of man's progress, for the hound does not fail to reach cover in advance of the hunter.

Baron Bunsen puts the following words into the mouth of one of Egypt's priests.

"Four times ten years I've watched the sky for Sirius' heavenly birth,
Then when the first of Thoth returned to the warm fruit-bearing earth,
And now what lacked hath been fulfilled, the mystic year complete,
When Sothis with his morning strength the rising sun shall greet,
Now doth the great world-year begin, new centuries are told;
What long my heart believed, make not my fleshly eye behold,
He said; and in the East he saw the morning's long gray lines,
Day's harbinger; and in the sky the mounting Sirius shines."

[To be continued.]

LEO.

LABOR LOVE.

When sinewy force doth stay my arm
To labor's prowess oft,
The spirit holds communion calm,
And memory murmurs soft, —
I think of thee.

When toil's grim sweat, to golden rain
Transmutes within my purse,
I hoard the coin, for thee and I,
And reck not of reverse, —
I toil for thee.

When evening's veil with modest fringe
Extends athwart the sky,
The witching sighs of perfumed meads
Our love doth amplify, —
I worship thee

When life's great cross bestrides my back;
When fretting care links arms,
Thy love will fend the burden sore,
And sorrows' faith hath charms, —
I'll care for thee.

J. C. J. W.

If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.

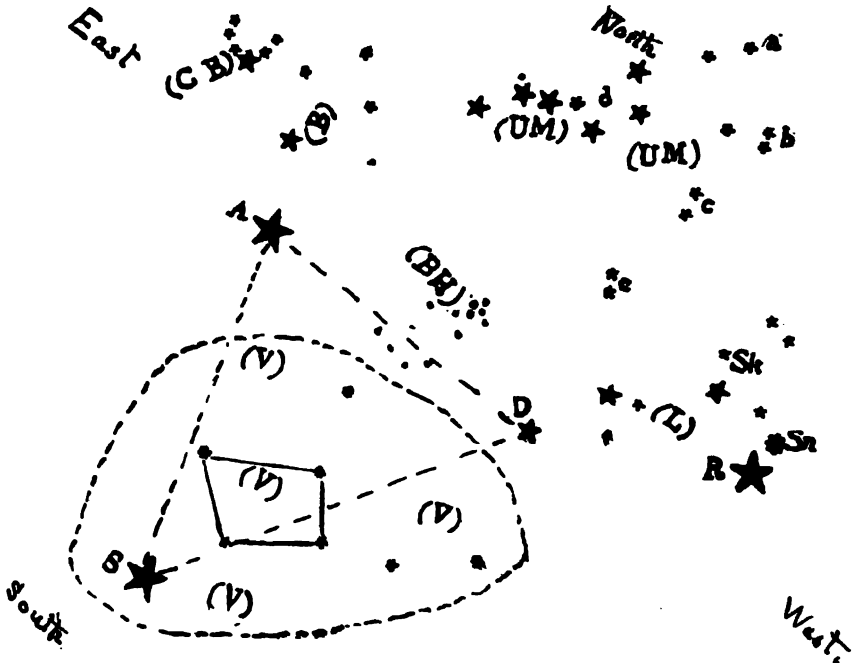
Shelley.

THE ZODIACAL CONSTELLATIONS.

Virgo. (ν)

It has been suggested that we describe and point out the place of Gemini in this paper and in the following numbers give the constellations which are associated with the signs of each month. A moment's thought will convince the reader of the impracticability of this method. The Sun is now in Gemini, (May 20th to June 20th,) and as his light is rather detrimental to star gazing, we must consider those sections of the heavens devoid of sunlight.

Last month we gave the place of Leo, but as the diagram was far from satisfactory we have prepared another, and have added other stars whose places may be quickly found if due attention is given to the directions.



KEY TO DIAGRAM.

Magnitude of Stars: 1st ★ 2nd ★ 3rd ★ 4th ★

Fifth magnitude and less are represented by points, thus: .

(C B) Corona or the Northern Crown.

(B) Bootes, the Herdsman.

(U M) Ursa Major, the Great Bear.

(V) Virgo. (L) Leo. (B H) Berenices Hair.

A Arcturus. S Spica. D Denebola. R Regulus.

Sn Saturn, the planet. Sk The Sickle, in Leo.

a The bear's head; b the fore feet; c, the hind feet; d the dipper.

Those letters enclosed with parentheses indicate constellations.

Arcturus, Spica and Denebola will be quickly recognized by facing the South in the early evening hours of May and June. These stars are the most prominent ones now in view, and their positions once fixed will enable the observer to more readily locate the others.

Virgo may be identified by aid of the four stars from 5 to 10 degrees apart in form of a square and occupying a central position in this constellation. It may also be known from Spica, the brilliant first magnitude star.

By holding the map above the head and looking up to it, the positions will be more easily understood.

Those of our readers who are practicing Psychitic sight may test their powers by numbering the stars which the unassisted eye can locate within the "square" of Virgo.

It may be interesting to know that Arcturus is moving earthward at the rate of 55 miles per second. This fact is determined by aid of that great adjunct to Astronomical study, the spectroscope.

We trust that the knowledge of these facts will not alarm our readers, as to the safety of our planet. True, were Arcturus to collide with the earth the result would be most grave, for the brilliant star is many times larger than our Sun and carries with it a powerful retinue of worlds far surpassing our own Solar System.

But there isn't the slightest cause for fear from this quarter. Were Arcturus to travel with the velocity of light; (186,000 miles per second) for the next 100 years, he would still be too far away to harm us.

This star will not *always* move towards us, however. He is governed by the same law that swings the earth around the Sun every 365 days, and the time will come when Arcturus will have completed his journey earthward and responding to the power at the centre of his orbit will swerve from his path leading toward our system and will commence his return cycle.

C. H. M.

BRANCH AND NUCLEUS WORK.

To Branch Presidents:—

It is apparent, from the many letters received from branch members, that subjects of a spiritual or psychical nature will be most generally acceptable for your study and investigation.

We therefore urge that at each weekly session you name a subject for discussion at the following meeting and require *every* member to advance an idea or give an extract upon the selected theme.

The society at Boston has taken up the subject of Re-incarnation as the first question which its members will consider.

At its regular meeting, Friday evening, May 9th, this subject was discussed by nearly every member present, and a more satisfactory, interesting session has not been holden for months.

The same theme will be resumed at the next meeting. While we would advise that *every* branch take Re-incarnation as its subject for the next four meetings, yet, if preferable, you may select something else.

Any one of the following questions open up a vast field of research, and would prove of great interest if properly studied, namely:—

Theosophy, Magic, Mental Healing, Psychology, Mesmerism, Thought-Transference, etc.

The benefit to be derived from a faithful consideration of these matters will be simply inestimable. Each member delegated to speak upon a subject should be as thoroughly prepared as possible, and the President should require in some degree, the observance of parliamentary rules.

Our branches throughout the land may soon become a power which will be felt and respected if this plan is embraced, and a proper amount of attention given it.

Those who wish to continue the Nucleus-Work as set forth in the circular may do so, but for the present no instructions can be given from this office. The editor of THE ESOTERIC is already overburdened and cannot attend to correspondence.

All letters and reports to Teacher of the Nuclei, are filed and will be entered in a correct manner upon the Nucleus Record Book for future reference and classification. But in the meantime our branches must not remain idle. Hold regular weekly meetings and increase your membership just as rapidly as possible.

Make your sessions of so great an interest that your members will be proud to invite friends and acquaintances to come and listen. You will soon be holding public meetings and will have developed able speakers upon subjects which heretofore have been sealed books to all the world.

Keep a careful record of all phenomena which may occur, and cause your secretary to be faithful in his minutes of each meeting.

Now to work! The field is open — it is almost *unoccupied*.

Our branches may soon wield a power for good of which you little dream. *Individual* effort is all that is needed to make our movement the most productive of good which this age has seen.

Remember that this course is useful and *necessary* and will afford the stepping-stone to greater truths and higher attainments.

We shall require no more monthly dues until additional private instructions are issued.

Branches which have not paid up to May 1st will please do so at their earliest convenience.

TWELVE MANNER OF GENII.

THE GENIUS OF ♋ (CANCER).

NOTE. — This article was sent us for publication nearly a year ago. It was mislaid, and although search has been made for it upon several occasions, we have never been able to find it until recently.

Many of our "Cancer" friends were deeply disappointed at its non-appearance. We are very glad to present it herewith. (*Ed.*)

This includes all persons born between June 21st and July 22nd.

In the prophetic account of the origin of this nature Genesis xxx, 20. "Leah said God hath induced me with a good dowery; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun" *i. e.* Dwelling at home. This indicates the anxious care of the mother nature, which predominates in this genius. It is the motherly nature whether in male or female which cares for home, family, and especially for one's own children. When we take into consideration all that is necessary to the care of a family, then we can see in these natures the endowment in that direction, this applies not only to food and clothing, but it discriminates as to what is the proper food,

clothing, and even the right medicine when ill. On account of the state of maturity of our age many, especially ladies, have outgrown the domestic proclivities, and are inclined to look upon the world as their object of care, and therefore are not inclined to the domestic sphere of usefulness, and not having defined in their own minds what their Genii would have them do, they try public life, such as writers, teachers of some new system in which their minds become interested, and sometimes run to great extremes and idiosyncrasies.

The Genii of Cancer is the head of the great family of humanity, and its office is to care for the physical well-being of the race, such as education in every department relative to the social, famalistic and medical. This Genii is really the fabled "goddess Hygeia."

When persons first begin to be conscious of their admonitions, they are made to know many things of which they can give no account, and as this office and function is nearest the earth-sphere of action, the consciousness of the unknown increases very rapidly without much previous preparation, they at once become conscious or partially so, that they are in some way allied to the head of the human family, (for they really do belong to the head of the trinity of that department) but being ignorant of these laws, quickly accept as a fact, that they *personally* are to be that head, not knowing that there are many thousand who are as much so as they are. This is not to be wondered at, for the Genii of all are one body in the heavens, and their consciousness is of one person, and when the thought reaches the individual, (which in reality are only as one molecule in the body) it is that of I. I am the head, etc., and they feel that they must and will, sooner or later, be recognized as such. Thus the ego gets control of them, and through ignorance of their true position are self deceived, and refuse to take their TRULY humble position in the grand body and stand alone. They expect, through some supernatural power, or through obtaining some superior ability, that the people will recognize them as their head and many times as their savior; but they are usually too discreet to say this, until they are so thoroughly deceived that their minds are really unbalanced.

Thus while they have the ability to be of great service to this incoming age, they always hold themself separate and never accomplish anything of any importance. This however must be remembered as applicable, wholly to those coming into consciousness of the spiritual, for prior to that time they are usually very practical and successful in business — so prevalent is this condition with all persons born in this sign that in our wide sphere of acquaintances we have not found one per cent who are not thus self-deceived, therefore, we have so largely dwelt on this point in the Cancer nature.

In the more perfect ultimate of these natures, their Genii brings them to a consciousness of the "divine sophia" the former and preserver of all, as shown in "The Seven Creative Principles." The Divine Mother gathers the substance of the Divine Father; forms it into an organism; and binds it and holds it for service on earth. So these persons when they have overcome "selfishness" (in the form of egotism) "hate" and "passion" then they will cease to hold merely the individual self, but will accept their position in the body as the mother who willingly gives her substance to her babe to nourish it, so will these draw down the divine substance

of spirit for the illumination of those called to teach the people divine truths. Thus their chief office in the perfected body will be to feed it with divine substance drawn down and freely given for the use of those who are given the wisdom to use discreetly and to act as the goddess Hygeia.

Respectfully submitted by your Fellow Servant,

H. E. BUTLER.

CONSCIENCE.

THE brief contribution of "M. L. S." on this topic in the last ESOTERIC is full of truth well worth considering by the student of ethics and the human faculties. That single paragraph points out with clearness of statement and force of illustration that conscience is no trusty guide as to the absolute right or wrong in human action. This is a capital truth to begin with — an excellent statement of what conscience is *not*. But I felt an impulse while reading it to add a few sentences in the position as to what Conscience *is* in its relation to moral truth.

The common error of esteeming Conscience as an infallible guide is unaccountable on first thought, the theory being so obviously out of harmony with the facts. But when we consider that Conscience is very like intuition, and that intuition, being the voice of truth, is the voice of God, the error appears to be quite natural. When we also reflect that the voice of Conscience is supreme in moral authority, and how difficult it is to distinguish between that which is highest within us and that which is truest without us, the mistake appears still more natural.

There is another seeming paradox involved in the laws of Conscience, namely, that a man who obeys the voice of Conscience does right, even when he does wrong. This is explained by the distinction between the *ego* and the *non-ego*. A conscientious action is always right in its relation to the actor, but is often wrong in its relation to abstract moral truth. This distinction between the concrete and the abstract in morals will explain much that seems monstrously absurd in human history, and will be for us a broad and ready veil of charity in our judgments of our fellow men. Let us remember that, at least, in all things not absolutely wicked in themselves, Conscience even *sanctifies* error and makes it acceptable in the sight of God.

But if Conscience is not a guide, what is it? It is a monitor, a prompter, a spur — a blind Samson. It has supreme authority to *command* or *forbid* action as right or wrong, but no power whatever to *judge* or determine *what* is the right or the wrong. It feels, but does not perceive — does not see. It is the steam that runs the engine, but not the track that guides it, nor the hand that manipulates it. It is the spur, but not the rein. It is not an intellection, but a sense — the *moral* sense. Its office is neither legislative nor judicial, but executive. It does not pass sentence, but receives and executes it. It is a clock — a "watch" — a regulator of human conduct; but like all other clocks, it needs "setting," and must be "regulated" from time to time by the "heavenly bodies." What these heavenly bodies are, it is easy to see. Inferiorly they are the "moon and stars" of human reason and experience, but supremely the "sun" itself — *intuition*.

It is not correct to say that Conscience is a "creature of education."

as we often hear. To create is not the educational function — but to develop and refine. While Conscience, like all other human faculties, is highly susceptible of education, it is, like the rest, an original faculty already created before education begins. The lamb may develop the growth and strength of its horns by “butting,” but the *horn seeds* must first be there to begin with.

All the faculties alike are present even in the savage — in their crude and elementary state. The trinkets and paints of the savage are as truly the offspring of the esthetic faculty as are the jewelry and cosmetics of the city belle. So the wild Indian counting the number of his arrows, exercises the faculty of reason as truly as the astronomer who calculates eclipses and star distances. Even so the moral faculty — the sense of “duty” — shows itself as unmistakably in the crude and often cruel discipline to which the young men of savage tribes are subjected to prepare them for the *duties* of savage life, as it does in the most refined methods of our training for the duties of civilized life. Nor must it be supposed that there is any essential difference of nature in the tutored and the untutored Conscience — the difference is but in forms of expression and extent of refinement.

Crude sugar and refined sugar are both in essence sugar, though the refining process has made a great difference between the two. So doubtless these are axioms at the foundation of morals as of mathematics, and the rudest Conscience must recognize the former as the rudest intellect does the latter.

Conscience is recognized moral truth become obligatory; and it will emphasize the exalted character of this faculty to remember that man is, in fact, a moral being only in so far as he brings his life and conduct under the regulations and sway of conscientious habit. W. C. BOWMAN.

EXTRACT FROM THE BUDDHIST'S DIET-BOOK.

THE Buddhist is distinguished from the members of all other sects by his obligation to live a vegetarian, temperate, and peaceable life. He is not to strive after mastership in any of the brute arts. He is to eliminate the stain of animal food from his blood, to look with horror upon a slaughter-house, and with humiliation upon butcher's stall.

The possibilities of a strictly vegetarian diet are not revealed to meat-eaters. With grains and fruits we can build up and sustain our bodies in the highest health. The essential thing to remember in beginning a vegetarian diet, is to rightly combine alimentary substances which differ in their composition. This is the true secret of vegetable cooking, together with its careful and proper preparation. There is no dearth of food or of ways of serving it; and the inspiration to adopt it is increased when all the benefits to be derived from it are realized.

The freedom that follows the elimination of all desire for flesh food, the Buddhist claims, is reward enough for the efforts to unlearn the habits of our ancestors. The impetus to spiritual growth is to be appreciated only by those who have conscientiously striven to overcome the taste for meat. There can be no comprehension of the importance of this subject until it has become the personal experience of men and women reared and educated in the belief that the body is dependent upon animal food for nourishment. Terribly degrading is such teaching, and difficult beyond ordinary conception to eradicate.

THOUGHTS ON RE-INCARNATION, ETC.

THE man who has separated himself from a brutal life by the right use of reason, purified himself as much as possible from excess of passions, and by this become a man from a wild beast, shall become a God from a man, as far as it is possible for a man to become a God.

We can only cure our tendency downwards by the power that leads upwards, by a ready submission to God, by a total conversion to the divine law. The end of the Pythagorean doctrine is to be all wings for the reception of divine good, that when the time of death comes we may leave behind us upon the earth the mortal body, and be ready girt for our heavenly journey. Then we are restored to our primitive state. This is the most beautiful end.

Hierocles.

Sir Paul Rycant gives us an account of several well-disposed Moham-medans that purchase the freedom of any little bird they see confined to a cage, and think they merit as much by it as we should do here by ransoming any of our countrymen from their captivity at Algiers. The reason is because they consider every animal as a brother or sister in disguise, and therefore think themselves obliged to extend their charity to them, though under mean circumstances. They tell you that the soul of a man, when he dies, immediately passes into the body of another man, or some brute which he resembles in his humor, or his fortune, when he was one of us.

Addison.

It must be insisted that the true human ego in no sense migrates from a human body to an animal body, although those principles which lie below the plane of self-consciousness may do so. And in this sense alone is transmigration accepted by Esoteric Science.

Walker's book on Re-incarnation.

Oh the beautiful time will, must come when the beast-loving Brahmin shall dwell in the cold north and make it warm, when man who now honors humanity shall also begin to spare and finally to protect the animated ascending and descending scale of living creatures.

Richter.

The assumption that the age of inspiration is past; that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man, indicate with sufficient clearness the falsehood of our theology. *Ralph Waldo Emerson, in his celebrated Divinity Hall address at Cambridge, July 15, 1838.*

Dissolution is only the cause of reproduction. Nothing perishes which has once existed. Things which appear to be destroyed only change their natures and pass into another form.

Wilkinson.

As many hairs as grow on the beast, so many similar deaths shall the man who slays that beast for his own satisfaction in this world pass through in the next from birth to birth.

Laws of Manu.

I seem often to clearly remember in my soul a presentiment which I have not seen with my present, but with some other eye. *Von Schubert.*

The soul is not born; it does not die; it was not produced from any one; nor was any one produced from it.

Emerson.

BOOK REVIEWS.

"The Rights of Man, or, Every Man his own Statesman," is a treatise on Land Finance, Tariff, and Railroads, by J. F. D'Aray. It is published in Pamphlet form, and may be ordered of the author at 75 Montgomery St., Portland, Oregon. It contains thirty pages. Price, 10 Cents; Twelve copies for \$1.00.

In the introduction, the author says "Every man is able to mind his own business. This is an axiom of a Republican form of government. * * * Let the people attend to the harvest as well as to the seed time, and the result would be a new era of peace and plenty, and the return of the few (the wealthy) to the humble walks of life once again."

Doubtless every man is *able* to attend to his own business, but the majority of them prefer to have a large interest in their neighbors' affairs. Herein is the secret of the misfortunes and bad luck of thousands who are at poverty's mercy to-day. Their *bad luck* is too often mismanagement, or lack of attention to their own legitimate business. Their daily thoughts are given to the end of getting the best of their rival by questionable methods, or by bemoaning the fate which has placed them below (?) a contemporary. Could every man attend strictly to his own line of work; study its minutest detail; take advantage of opportunities in connection therewith; in fine, "mind his own business," the labor problem would be easy of solution. "Rights of Man" presents some interesting reading matter, and its *object* seems to be commendable.

Mr. Geo. T. Angell, so long identified with the Massachusetts Society for prevention of Cruelty to Animals, is distributing at 12 cents each, copies of a book called "Black Beauty," It is an autobiography of a *horse*, and its immense sale of over 90,000 copies in England, is proof of its great value and interest to the reader.

It is called the "Uncle Tom's Cabin" of the horse, and its object is to secure to this noblest of animals, that humane treatment to which he is so eminently entitled.

The author is a woman, Anna Sewell, and the story treats of an English horse, "Black Beauty;" telling of "Kind masters and cruel; of happiness and suffering."

Send for it, all you that love the horse, and there are few who do not. It contains 238 pages, and may be had postpaid, for only 20 cents..

Address Geo. T. Angell 19 Milk St. Boston, Mass.

Mention the Esoteric.

"Truth's Fairy Tales," by Julia Winchester, contains nearly eighty pages of reading matter. It is published by the C. S. Publishing Co. 87 Washington St., Chicago, Ill. Price \$1.10, postpaid.

The Press work and binding is work of most commendable taste, and externally it will be an ornament to any parlor or library. Nor is this done at the expense of the *real* value of the book, for it appears of more than average utility in the field of Christian Science literature.

It is printed in large plain type; embellished with frequent illustrations, and seems more especially designed for children's instruction and entertainment.

The publishers say of it in this connection:

"Not only will the children delight in these Fairy Tales, but all students and lovers of THE GOOD will find in this book those fundamental principles of the Truth which lead all, who acknowledge them, into harmony.

"One peculiar feature of the book, is that its influence over its readers is uplifting and healing. Even when the reader is indifferent to the subject matter, it is a regular Christian Science Treatment to read over the words."

The author personifies Colds, Fevers, Dyspepsia, and other forms of evil and sickness, and on page 27 there is an account of a supposed interview between "Fever" and one of the children. While the incident partakes more or less of the ludicrous, from superficial attention, yet the careful reader will note a serious

vein therein, as well as valuable grains of truth. We give it verbatim :

"One of the Torments would run after a child until he caught him, then he would say: "I am a Fever," "Oh, are you?" replied the frightened child.

"Yes, and I want you to take me. You may have your choice of calling me what you please, Nervous Fever, Billious Fever, Malarial Fever or Hay and Straw Fever, but take me you must."

"And then what shall I do?" said the child, tremblingly.

"We've brought a set of shadows with us called Doctors," answered the Torment. You must send for one of them."

"What will he do?" asked the child, shaking.

"Oh, he'll bring a bag full of pills and powders and plasters, and a great deal of make-you-feel-worse (a preparation made wholly by the Doctors), which he will give you. Oh, what a nice, hot, painful time you'll have! Won't you be nice and miserable?"

Like most of the literature in this line, the author, it seems to us, takes a position *inclined* toward the extreme and fails to give due credit to a really conscientious and valuable class of men and women, who honestly *try* to alleviate pain and suffering.

We have no further criticism to make of this little work, and find much, *very* much between its beautiful covers to admire and endorse.

We are in receipt of a most interesting and useful book by M. L. Holbrook M. D., entitled "Food and Work; or, Eating for Strength.

In the first part of the work the author says: "The object of this volume is to present the most recent facts of science in a way to make them valuable for actual use in daily life. There is no doubt but man may double his capacity for work, and for enjoyment by improving his dietetic habits. * * *

To meet the requirements of that constantly increasing class who have more and more desire to draw their nourishment from the vegetable kingdom, carefully prepared, and elaborate tables have been arranged, showing just how much of each particular food one needs to consume in order to provide the body with the required amount of proteids, carbo-hydrates and fats. * * *

The time is near when a knowledge of the principles of diet will be considered as important a part of our education as a knowledge of the multiplication table. That this little work may help to hasten that time is the sincere desire of the author."

The suggestions to those who would become vegetarians are practicable and right to the point. Here is a paragraph from page 63:

"I am aware that no sudden change in man's dietetic habits will be made, but it could be brought about gradually. Flesh once a day might be taken, or three or four times a week, as in the majority of well-to-do-families in Germany. Fish, eggs, oysters, and milk might be retained, perhaps indefinitely. There is practically little or no cruelty in securing any of these, not that they are absolutely necessary, but people think they are, and so long as they think so, their thoughts must find expression in acts; besides this kind of animal food would answer the requirements of those who cannot or will not, under any circumstances, altogether dispense with it."

The book is full of valuable advice and suggestions; contains several hundred recipes for wholesome foods and drinks, also an able chapter by M. B. Manwaring on the subject of "Food from a Chemist's Stand-point." This section is filled with interesting and useful tables, to which one is always wanting to refer.

Published by M. L. Holbrook & Co., New York. Bound in cloth; 246 pages. Price \$1.00.

"The Power of Thought in the Production and Cure of Disease," is a very interesting little pamphlet, by Dr. Wm. H. Holcomb.

Published by Purdy Publishing Co., McVicker's Theatre Building, Chicago, Illinois. Price, 15 Cents.

EDITORIAL.

WE believe that the first, and one of the most important steps to be taken by those who would make occult advancement or attainment, is the giving up of all connection with flesh-eating and its attendant evils. And yet we have no advice to offer, nor any rule to lay down for that class of men and women who are not yet *ready* for a full adoption of this idea, except that a faithful obedience to their highest guidance will *sometime* result in their coming into possession of (to them) absolute knowledge of what is for their greatest good.

We have never yet been met with one unanswerable argument against vegetarianism or in favor of meat eating, and there is no condition of life and no class of people incapable of receiving benefits, physically, mentally and morally from that mode of living *intended for us by the Creator*.

Read the "Buddhist's Diet Book" or the "Perfect Way in Diet" for a full and comprehensive consideration of this subject. Therein it is shown that a diet of vegetables, not only enhances mental and moral conditions, but also furnishes a sure basis for superior muscular development, lessening liability to disease and prolonging life.

The editor has been a "semi" vegetarian for about two years. Previous to that time we were a victim to headache and dyspepsia, and now we know little of either of these dread complaints in spite of the fact that the sedentary life which we follow would favor both maladies.

Extremists, talking or writing upon this subject, advise complete renunciation of everything partaking of the animal. This idea we are not prepared to adopt for we believe that a sudden change in diet is usually attended with harmful results, unless the *mind* is fully prepared for the new order of things.

We call to mind the reading of a most excellent work by Drummond a few years since, the title of which, — "Natural Law in the Spiritual World" — gives a good idea of its contents. The author mentions several methods of correcting vicious or harmful habits. For some he recommends "suicide" *i. e.*, the cutting off *at once* from all connection or association with those things which even remotely suggests the forbidden paths. For others he proposes "mortification" or the *gradual* death of the habit. Under the latter head we should consider this question of diet and instead of undertaking the herculean task of correcting in a day, the acquired habits of generations, we should seek rather to attain our end by the gradual and *steady step by step* process.

No organizations in the United States have multiplied more rapidly in the past ten years than the sick-benefit, funeral-aid, death-benefit, and other kindred societies.

As they are generally confined to those who are in the humbler walks of life, the good they have done is incalculable, carrying substantial aid to thousands of stricken families and inspiring those who are fortunate enough in being members with a courage which might not exist in their hearts without them.

The members of these organizations will be glad to learn that Hon. Robert P. Porter, Superintendent of the Eleventh Census, will endeavor to secure the statistics of the noble work these associations are doing, and it is safe to say that no other branch of the census will be more interesting.

The business of gathering the data has been placed in charge of Mr. CHARLES A. JENNEY, special agent of the insurance division, 58 William street, New York City, and all associations throughout the United States, whether incorporated or private, should assist by sending to him the address of their principal officers.

THE editor of "Folly" ("a magazine of facts" published at Germantown, Pa.) is still asking his readers to send in one convincing proof that the earth is a globe.

Some of our contemporaries frequently lose their temper in the discussion of this subject. They know that the earth is round and get impatient because "Folly" can't (?) see it!

Now, in our opinion they are very short-sighted themselves in failing to get a

Prof. Carpenter's *real* object. We haven't a doubt that he believes as most people do, but he wishes to incite study and research in a direction which will result in giving an unquestionable group of facts, proving the rotundity of the earth; its axial motion and the truth of the Copernician theory of the Solar System, and of Sidereal Astronomy. If by his unique method, he succeeds in getting a "hundred proofs" that the earth *is* a globe, his efforts will have been amply rewarded, and he will leave to succeeding generations a valuable inheritance.

STOCKHOLDERS will doubtless be interested to know that through the recent changes in management there will be a saving to the company of about one thousand dollars per year.

During the year just passed THE ESOTERIC has met with many obstacles. Possessing in January '89 a list of subscribers numbering about 2,500, it has steadily decreased until in April it had got down nearly to the 2000 mark.

The literature which this magazine has recently contained has been distasteful to a large class of its subscribers, and in many instances opposed to the Esoteric philosophy. We cannot account for this falling off in any other way.

Now our sun seems in the ascendant again, and already there has commenced a most healthful reaction. If our friends will give us that support which they are competent to give, THE ESOTERIC will show a paid-up list of three thousand subscribers before January 1, 1891.

THERE are yet a very large number of our subscribers who are in arrears.

In spite of the fact that we have sent several notices informing them of their indebtedness to THE ESOTERIC, yet the response has been but partial thus far.

Surely we make no unreasonable request. We cannot send our magazine *gratis* and we desire only your order to discontinue if you can no longer remain with us. As to those who wish to continue on our list but who are *unable* to pay just now, we would be only too glad to wait until their financial status is more promising, if they will simply inform us of their condition.

ALL complaints regarding spirometers, ordered previous to April 1st, should be sent direct to the Deyton Manufacturing Company, Room 6, No. 79 Milk St., Boston, Mass. Orders sent to us previous to that time were promptly turned over to the manufacturers and we are in no way responsible for such.

The gentlemen composing the above-named company are personally known to us and we are sure that they will treat our friends with perfect fairness. As per advertisement in this issue of THE ESOTERIC we are now prepared to send the instrument direct from this office.

WE sincerely thank our friends for kindly criticisms of the May ESOTERIC. One letter containing valuable advice was received from a friend in New York City. We should judge that a portion of the communication was inadvertently omitted. Should this paragraph meet the eye of the author, we hope that he or she will write us more fully, disclosing identity, etc. The envelope was postmarked "New York, May 2d."

AT the annual meeting of the Boston Society Esoteric, Friday evening, May 2d, the following officers were elected: President, Mrs. M. W. Drury; Vice President, Mrs. M. Page; Secretary, Miss Annie G. Paxon; Treasurer, Chas. H. Mackay.

OUR World Type-writer remains unsold. We advertised it last month at \$8.00. It cost, when new, \$15.00. We shall accept any reasonable cash offer for this machine. It is in good repair, having been used but slightly.

WE have a few more magazines treating of spiritual, scientific and religious subjects which will be sent post-paid, at twenty-five cents per pound.

To all subscribers paying one year in advance we offer the "Perfect Way" at \$1.00. We send this book free for two *new* subscribers.

ATTENTION is called to new advertisements of the "Book of Wisdom," "The Hidden Way," "Secret Symbols," etc.