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# The Gnostic



"Know Thyself"

9

## ANNOUNCEMENTS.

The Gnostic is a Monthly Journal of Spiritual Science devoted to Esoteric Religion, Psychometry, Occult Science, Mental Therapeutics, Human Liberty and the Culture of all that is Divine in the Human Race. Publishers and Editors,

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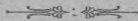
The Gnostic is too far in advance of the majority in Religious Thought and Purpose to obtain the patronage—of ought, save a few of the most advanced and earnest Souls. It will, no doubt, be some time before it will become self supporting and the Editors rely for its maintenance on the devotion and enthusiasm of the few who know and value the good to be achieved by such a Journal. It has the promise of assistance in its Literary Department of the most illumined minds of the Age. If any of its Friends desire to help in meeting the large expense of its publication, any contributions to this end, will be duly acknowledged under Report of Gnostic Publication Fund.

It is altogether too expensive a Journal to allow of the sending out of free sample copies through the Mail. All who desire to see a single copy should send 25 Cents for the same.

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## CONTENTS FOR MARCH.



ROSY CROSS SERMON, (F. B. Dowd) . . . . .	PAGE 247
THE SYSTEMIZATION AND APPLICATION OF PSYCHIC TRUTH, (Dr. Anna Kingsford) . . . . .	“ 250
THE IDYLL OF THE WHITE LOTUS (Chapter VII.) . . . . .	“ 253
MY SAINT (Louise Chandler Moulton.) . . . . .	“ 255
SCIENCE OF SPIRITUAL HEALING, QUESTIONS AND ANSWERS (By W. J. Colville) . . . . .	“ 256
IMPROVISATION (W. J. Colville) . . . . .	“ 259
KNOW THYSELF (M. E. Cramer) . . . . .	“ 260
REVIEW, MYSTERY OF THE AGES, (F. E. Cote) . . . . .	“ 262
PSYCHOMETRY, (Rev. John Pierpont) . . . . .	“ 264
A SUGGESTION, (Due De Pomar) . . . . .	“ 265
A PARABLE (Philip Rourke Marston) . . . . .	“ 263
PEARLS ON LIFE'S ROSARY (Chapter III.) . . . . .	“ 269
THE SACRED HEART (Chapter III. - Editors) . . . . .	“ 271
IN MEMORIAM, DR. ANNA KINGSFORD (Editors) . . . . .	“ 275
LESSON IN PSYCHIC AND PHYSICAL CULTURE (Editors) . . . . .	“ 279
THE LATE DR. ANNA KINGSFORD . . . . .	“ 282
NOTES AND NEWS . . . . .	“ 284

# THE GNOSTIC.

"Intuition is the only faculty in man, through which Divine Revelation comes, or ever has come."—W. F. EVANS.  
"Intuition is the seed of the tree of life, and the various attributes of the mind, which lead to gifts of the Spirit, are its trunk and branches."—F. R. DOWD.  
"Intuition, being the knowledge which descends into the soul from above, excels any that can be attained by the mere exercise of the Intellect."—THE PERFECT WAY.

VOL. 1.

MARCH, 1888.

NO. 9.

## ROSY CROSS SERMONS.

NO. 3, PART 1.

BY FREEMAN B. DOWD.

### THE NIGHT.

"And the earth was without *form and void*; and darkness was upon the face of the deep."—GEN. I. 2.

"And GOD made two great lights; the greater light to rule the day, and the lesser light to rule the night."—GEN. I. 16.

How natural for man to love light! It is a magical power! No wonder the Ancients adored the sun and Deified the stars! All revelation is of the light; and yon rolling orbs speak of eternal duration—of changeless forms; and of eternal youth and vigor. From yon fathomless abyss there gleams intelligent, watchful, kindly eyes, that weep not, neither do they glare angrily at us! The same smile is upon the face of yon moon, that looked softly down upon the fatal Garden of Eden, that memorable night of transgression, or, that illuminated the dead face of murdered ABEL in the dawn of civilization. Out of the abyss they—those unwearied eyes—are gazing wonderingly, though not unkindly, at this strange and fleeting scene. Eternally rolling in ceaseless round, but unchangeable—they all speak of God and His love. Where is the calloused heart that cannot worship so much patience and kindness? The father's care is over all. Though storm clouds may obscure the earth though shadows may fall upon the human heart, yet above—all is calm and serene—and we know there is light up there—and when the storm is over we find that the work of creation has been going on just the same in the shadow, and

the night, as in the day. So take heart, weary souls, and trust in the light.

What matters it to us even if we are unable to read the language of the stars fully? Can we not read a lesson in these unflinching and faultless pages of infinite power and wisdom? What language do yon bright orbs speak? None but love! If any other meaning can be distorted from their smiles by night or by day—in sunshine or in storm, in life or in death, you may know it comes from the darkness of ignorance.

What more fitting theme for poet, writer or teacher, than this of light? Let us analyze it, and see if it does not mean more than we are usually taught. If the essence of Light be love, then well may we reverence it—for love is all there is of any value on earth. Pause kind reader, and think—look up wearied souls whose hearts are breaking with the load of years of waiting for love that never comes—and think! Think of what? Think of yourself and let your thought bring you into the light—for what are we except children of the light.

The earthquake, the tornado, the cyclone, pain, disease, and death do not agree with our ideas of harmony and love—yet light causes it all. Light calls things out of the night that had no existence before; even from the darkness of pain and death there comes that which could not exist without. Light called you and me out of the dark abyss—from the water which we do not re-

member—and drew our faces upward as if in adoration of the wondrous beauties that burst on our vision. We bask in the sunlight, we glory in it; and it glorifies all that it touches. Were it not for *our* horror of death the dead are glorious in its rays. Were it not for *our* fears the cyclone is sublime and majestically beautiful even in its *own* light. So *we* are really that thing that gives color, shape, use, beauty, and deformity to nature. Things do not agree with us, and straightway all is gloom and darkness. We weary of the sun and stars and turn our faces to the earth, as we do to the grave, and weep. The shadow falls upon us—but *it falls from within us, and not from without*. It falls from the darkness of our thoughts, from our vain and foolish ideas of how things ought to be. We sit in judgment upon the Infinite—then scoff because our prayers are not answered. The world is full of absurdities—but none is greater than the idea that the author of light is a personal being separate apart and above humanity.

The world is full of so-called religions that in their narrow views of the universe and its creator have done more to separate thought from good than all else combined. The idea that God is a *personal being, governing* his creations is of the darkness. And yet, when rightly understood, God is personal *in the beings* he creates. Jesus said:—"God is a SPIRIT;" and is not spirit personal in us? and in order to leave no doubt in our minds in regard to his meaning, he said at another time, after his death, to "the doubting THOMAS," "feel my flesh and my bones," for you know a spirit hath no flesh and bones! And the beloved Apostle JOHN sets the matter at rest by saying, "God is Love." Who should know so well as he who had sat under the teachings of Jesus from the beginning? Our ideas of God are all important, for they form and shape our characters. The idea that God is a lover of some, and a hater of others, demoralizes all who entertain it. An eternal Hell is not in harmony with the Divinity that looks from yonder sky so lovingly upon all that exists, "The Fathers" love

and care are prominent features of Jesus's teachings, but in the creeds and practices of modern christians a character the very opposite is given to him. There is *no divinity* in hate and vengeance;—but they make God infinite in hatred. Are we not commanded to love God and be like him? Now, hate is a spirit as well as love. They may be felt but never seen. So it is with all spirits. We see light, so it is not a spirit, but it is the first manifestation of spirit—love—which cannot be seen. I claim that spirit must *descend* through three degrees before it can become visible. Now, by this word *descend* I do not mean from above the stars but from *within yourself*. Spirit is everywhere—within and without everything that exists. It is known only by manifestations, and this is an embodiment. So the most important spirit we know anything about is that which actuates humanity—because this is the highest manifestation on earth. The most divine part of our natures is love, the highest, purest, brightest spirit the human mind can conceive of—that which ennobles, enriches, beautifies, and fills the entire nature with restful peace! That which warms the blood, inspires to loftiest thought, and prompts to deeds of heroism is love. Without it we are a charred and blackened ruin—an inert mass of putrid and decaying matter in which moral and physical poison distills death. "God is love" says JOHN, if so, then love spake light into existence. Is this not true in regard to ourselves? Love gives light to the mind—it is the soul of all genius. The student who does not love his books never acquires their treasures. The man who does not love thought never becomes a philosopher. He who does not love truth is not a good man. He who loves not woman does not become a father. Deep down in the soul there is a fountain of love, out of which we come from the incomprehensible depths, and darkness, into the light—*first of soul light, second, of sunlight, third, of mutual light*. This first I have spoken of as light, because it is fire—the mother of light. But it is the opposite of our bright sunlight, consequently it must be what we

term black or darkness. The fire that lays hidden in wood or coal is an obscure thing—*held in bondage by attraction or maternal love* when brought into manifestation or *set fire* by motion it evolves light and heat which we call fire. The light is merely latent in it just waiting to be called into action. This latent light I call soul-light. This is the light in which every child gestates—in darkness and in water. This light remains latent in the child till it reaches the state called puberty, when it acquires motion, and manifests itself in sexual love. Soul-light though the very opposite of sunlight, or of brightness, corresponds thereto, as the male and female correspond and *respond* to each other. This external display of beauty everywhere, calls into active life, that which appears dead—the sun strikes fire out of the flint; the hard becomes soft under its effulgence. The enigmatical utterance “let there be light” loses its mystical character when written, “And God said:—*let there be love,*” for love may be said to be the letting loose, that which was bound—a play of soul-light in the dark, deep abyss of spirit, the begetting of that which was not. All light is creative. Sunlight becomes matter by transmutation or condensation, and matter enters into light in its extreme rarification and during this changing of polarity, multitudinous forms are assumed. Just so it is with mental light—the sun coaxes us out of ourselves to lave in an ocean of beauty, not unlike an ocean of mental beauty lying in the darkness within us just back of memory. Beauty is in the soul; it is innate in all things, and will come to the surface, whether in man, worm, weed or flower, but deformity is of the mind—a matter of taste or education.

That which transpires, that which we experience, or learn, comes out of nonentity or night, into the light of mind, and becomes matters of fact or knowledge, thus forming the basis or foundation of mind so long as memory holds it. These facts revolve in the

mind, as worlds do in space for they are substantial and real. They rise and set as the planets do; or comet like, appear and disappear. They appear in our acts then pass from our memory and are forgotten for a season; thus the lives we lived before this one appears in our forms in this life, and makes us what we are, or seem to be.

Truly, the stern facts of to-day enter into *acts* of tomorrow and become spirit or mutual light—thus rarefied or transmuted or rendered up, they appear not as solid substance—they become shadowy or vague and in time are forgotten—they disappear, as a pond of water disappears, or as an island sunk in the ocean, or as vegetation disappears under the decomposing rays of the sun.

Things that come into the mind change it—they light it up, as the stars and sun do the earth. They cause to grow therein things corresponding to external nature; which descending enter into matter—or become forms—for they are matters of fact, and real *before* they become visible.

There is an infinite universe within our night side, containing more things than ever have been—or ever will be—dreamed of by mortal men. It encloses, or comprehends—as in a womb—all material creations. We have been journeying in this through countless eon's of time, and glide back upon the confines of it—into its twilight—whenever we sleep, or become wrapped in revery. If this be not so, whence comes the new in art, science, literature and inventions? An infant just born has no mind, or mental light, for they have had no experience from which facts may descend as a base. But they have soul-light which in time evolves love—which is the beginning of experiences or facts; which are the flint, from which the fire of mind is struck by the clash of life. So soul-light—or love—is the beginning of all that is in us and for us. Without it there could be no father, mother, embryo, child, body, mind or being.

## THE SYSTEMIZATION AND APPLICATION OF PSYCHIC TRUTH.

BY ANNA KINGSFORD, M. D.—“FROM LIGHT.”

It is proposed in this paper to offer some remarks which may serve as a contribution towards the utilization of modern spiritualistic experiences, by showing the relation borne by them to the two great needs of human life—a System of Thought and a Rule of Life. It is proposed to indicate in what manner the facts and phenomena with which the last thirty years have made us personally acquainted, and which are usually, but erroneously, regarded as constituting Spiritualism, may be made to serve as basis for the construction of a philosophy which shall be at once a Science, a Morality and a Religion. Now a Rule of Life is obviously impossible without a System of Thought; and, equally obviously a System of Thought includes and involves a Rule of Life. Only when we have learned how and of what we are constituted, can we at all hope to realize the potentialities of our nature. The knowledge if it be real involves the being and doing; of no knowledge of which the world holds are these axioms so predicable as of that which demonstrates the spiritual nature of life, and in particular of Man, its highest manifestation on this planet. For this is, a knowledge, not of accidents, but of essentials, and it bears relation, therefore, to our conduct in all our departments of activity; a Spiritualist is one, who, knowing the nature of self, and consequently of the Kosmos, occupies a comprehensive and unassailable standpoint, from which all human sciences and practices must be judged. Having such conception of the high purpose and use of the knowledge he holds, the Spiritualist is emphatically a philosopher, a religious man; being, after the Latin root of the word, of a piece throughout, bound together, a whole, harmonious, consistent personality, at one in himself, and therefore, at one with all existence; and like the sun in the solar system, ranging around himself as centre, all that appertains to his

own system. And precisely so far as a man fails thus to systematize knowledge and truth he fails in being a true Spiritualist. For this noble and dignified name belongs only of right to the man who understands that Spirit is the Real, and Matter the Appearance, and that while the second exists in time, the first is eternally. But the title of Spiritualist is no fitting designation for the mere habitué of the seance-room, who, having satisfied himself of the genuine character of the manifestations, of which he has been witness, of a more or less lengthened period, and added to his collection of acquired facts the certainty that there are such things as ghosts, and that the current hypothesis of modern schoolmen is inadequate to classify the phenomena of talking-tables, trance-mediums “and materializations,” regard such knowledge as technical merely, and differing from other specific knowledges only as geology, for instance, may differ from botany or physiology. Such, nevertheless, is the meaning which unhappily has become attached to the name of “Spiritualist” and with which meaning both scoffers and believers appear for the moment content. I wish to say very strongly and earnestly indeed that I entirely disassociate myself from any such conception of Spiritualism, or of physiology, as is implied by all those who are exhorted, not by outsiders, but by those professing to be of their own number—to confine themselves to their ghosts, and to leave all such questions as vivisection, vaccination, vegetarianism, marriage-laws, woman’s rights, and other matters, regarded as out-lying the cognition of the Spiritualist, or belonging to a department into which his entrance would be an intrusion. Indeed, the very nature of his science is such that he cannot, if he would, refrain from bringing it to bear upon all the relations and aims of life. The possession of a universal truth imposes an obligation of a royal nature, and

makes its initiate at once an overseer and an arbiter. It is to set forth as concisely as may be "a schema" on which to construct a system of Thought and Rule of Life based on the facts collectively known as Spiritualistic that this chapter has been prepared. It will be seen in the unfoldment of this schema, why the writer regards Spiritualism not merely as a new knowledge, but as a new criterion of knowledges; the rod in the hand of the angel wherewith to measure and gauge the value and soundness of all human toils and structures. Now it is a fundamental truth, recognized by Spiritualists from prehistoric, that the apparent interests of the physical or *sense-man*, are often in diametrical opposition to those of the psychic or *spirit-man*. No Materialist can, by any possibility be a just judge in such issues. His noblest standard of right is formulated in the words: "*the greatest good of the greatest number.*" And by "greatest good" he always means either physical or intellectual good, applicable to temporary ends. Both these belong to the *sense* and *time-man*—the first kind to the body merely, the second to the mundane mind. Yet, all the time, he may be, according to his knowledge, honest and earnest. Of all classes of mankind the Spiritualist alone is able to systematize knowledge, and to trace for his feet a role of life. He may be likened to the wise men in sacred story, who guided, not by an earth-light, but by a heavenly star, followed its steadfast leading to the abode of the Christ. I would earnestly recommend Spiritualists to be constructive and consecutive. Not to be content with having acquired, here and there, a few and isolated scattered facts of a more or a less occult nature, but, having once assured themselves that these facts are trustworthy, and essential in their nature, and therefore part of the Divine order, to seek out for themselves their sequences, and not to rest until by reason, study, comparison and thought, they have arrived at a comprehension of three Unities of the Kosmic rama—(action, time and place)—and consequently, at the formulation of a system. The lines upon which such systematization should

be attempted, are indicated by the terms of the basic doctrine of Spinozic and Swedenborgian philosophy—borrowed from the old Hermetic teaching,—that everything existing in Time and Space has a subsisting correspondence of eternal and infinite nature. That therefore, nothing material and ephemeral is without a substantial idea, preceding, interpreting and surviving it, and that no *merely* physical or transient entity is conceivably possible in a *real* Kosmos. Hence, to know the character, the value and place of any object or action, it must be transferred in thought to the spiritual or noumenal plain, and judged not according to that which it seems,—but that which it *is*. We have thus to deal with a world within a world; and the study of the Spiritualist should be so to regulate his conduct as to be in immediate relation, not with the outer and phenomenal, but with the inner and true. Forms interpret and reveal ideas, and only Ideas are related to the Spirit of Man. Therefore, while for the Materialist, forms may represent the absolute, and he may model his behaviour to suit the secondary utilities, related to these; for the Spiritualist, Ideas alone are absolute, and the course of his action must be related to these; realizing thus the Pauline axiom:—"our conversation IS in heaven." Thus, judgment is, for him, at once, pronounced on such practices as Vivisection, Flesh-eating, Inoculation of Disease, and every class of gross, luxurious and impure living. Cleanliness and Justice are true factors of the Godly Life. One of the fundamental principles of the Spiritual Evolutionist necessarily is that man is the outcome and therefore the purposeful result of Genesis; and therefore, that *there is in the whole Kosmos, nothing but man*, either in the making or marring. The making is represented by the in and up-flowing main-stream; the marring by the back-flow. Like a distinct silver clue unwinding and revealing itself, in ever-increasing strength and brightness, the gradual evolution of personality leads the soul onward through a labyrinth filled with monstrous and ghastly shapes, chaotic gloom and vistas of bewildering mirage, onward by



means of suffering,—which is but another name for experience,—until she reaches the day-light of humanity. The recognition of this law of Spiritual progress entails upon man the obligation of considering all creatures as his rudimentary selves, with unblossomed potentialities of humanity lying latent in their inner being. Such knowledge gives him new views of his relation toward them, and of their claims on his regard and brother-love. For love is the universal solvent; and love's method is in all its unfoldings consistent with its object and intent. Such as these, faintly and inadequately traced, are the lines of the Royal Way, by which the Spiritualist passes from Earth to Heaven. Co-worker with God, he heads the stream rolling ever inward towards the "Sea of crystal, mingled with Fire." With this inward flowing stream, the new tendencies of scientific methods constitute in many respects a directly colliding element, a retrograde movement in diametric violation of the advancing and spiritualizing impetus of Kosmos' force, thus it becomes the immediate business of the Spiritualist, against whose breast this backward wave first breaks, to warn those behind him of the coming danger, and so prevent them from being carried away by it, or at least, to take care that it does not implicate him, and sweep him out of his steadfast course. The name of "Spiritualist" should therefore before and above all things signify anti-Materialist. He is a "dead man" in the Apostolic sense of the phrase; because for him all nature is but a corpse, in whose arteries no divine pulse—beats thrill. But the Spiritualist is a *living* man, seeing in matter but the vehicle and manifestation of spirit, hence he is universal and everything his immediate and proper concern; it is impossible for him to have "opinions" he alone of all men has a right to certainty, and is bound by virtue of his system to decide with certainty the issues of all controversies. And the text by which he thus decides is principle. Now of principles—which though spoken of in the plural number, are, it must be remembered, as integrally one as the spectrum rays are one light,—the first and foremost,—and that

which constitutes the stability of the universe is *justice*. And for as much as of justice the root is wisdom,—for none can be just unless he first understand,—wisdom is one with love—God is Love. So is justice one with God and is God. And man is God-like, precisely according to the degree in which he loves and practices justice. Therefore, whether in the domain of science, morals, politics or sociology, the nearer we get to principles, the nearer we get to essentials, and consequently, to the Divine. And, on the contrary, the more we incline to expediency, the lower the ground we take; and the less likely it is to prove firm under our feet. Building upon principle, we build upon the Rock, and neither storm nor flood shall prevail against our house. But expediency is as a shifting sand; which the ever varying tides of time and custom suck and undermine, and drive hither and thither, and on which no wise man sets his habitation. Principles alone are real or eternal, and a man may know his grade in respect of divine things by the degree of his preference for principles above persons, things and circumstantial accidents. These essential truths, faithfully followed, even in narrow ways and dark places, will at length bring a man safe to the footsteps of the throne. Whereas he may gain a whole world of expediencies, and yet lose his own soul. To become a Spiritualist simply in order to converse with ghosts implies a very poor kind of advantage. But to be a changed man, to take new and illuminated views of life, to look with the "larger other ages" of the Gods on Life's problems, duties and ordeals, to hear a voice behind us saying—"this is the way, walk ye in it; and go not aside to the left," to have exchanged doubt for knowledge hesitation for decision, strife for peace, expediency for principle;—this is to have systematized and applied psychic knowledge, and to have become a true Spiritualist. Wherefore, I at least, as one Spiritualist among many, will be instant in season, with voice and pen, and desire to hasten the advent of the kingdom of God and the age of the "New Heavens and New Earths in which Justice dwelleth."

## THE IDYLL OF THE WHITE LOTUS.

## CHAPTER VII.

A white flower was in my hand when I awoke its beauty killed my heart with gladness, I looked on it and was refreshed and content, as though I had slept in my mother's arms, this was her kiss on my lips, for I held the flower, a half-blown lotus—blossom, close to my mouth. I did not wonder at first how I had obtained it, I only looked upon its beauty and was happy, for it made me know that my queen, my one friend, did indeed guard me.

Suddenly I saw some one enter the room, yet she did not so much enter it, as seem to come out of the shadow. I lay, as now I saw, on the couch in the room to which Agmahd had brought me. I was scarcely aware of how, or in what place, I had spent the dark hours of the night, but I felt that it was in his arms I had been carried back to my couch. I was glad to be there again, and I was glad to see this child that approached me. She was younger than myself, and bright as the sunshine. She came near to me, and then paused; I put out my hand to her.

"Give me the flower" she said.

I hesitated, for the possession of the flower made me happy, but I could not refuse her, for she smiled, and none within the temple had smiled on me till now. I gave her my blossom.

"Ah!" she cried, "There is water on its leaves!" and she flung it away from her as if in disgust. I started from my couch in angry haste to rescue my treasure. Instantly the child snatched it up again, and fled from me with a cry of laughter. I followed her at my utmost speed. I was only a boy, and like a boy I chased her, for I was angry, and determined she should not win. We sped through great rooms wherein we saw no one, the child darting through the great curtains, and I following with the swiftness of a lad of the country. But suddenly came against what seemed to me a wall of solid stone. How was it she could have eluded me? For I was close on her footsteps. I turned back in a passion

of rage that made me blind, but I was silenced and stricken into quiet, for the priest Agmahd stood before me. Had I done wrong? It could not be, for he was smiling.

"Come with me" he said; and spoke so gently that I did not fear to follow him. He opened a door, and I saw before my eyes a garden full of flowers, a square garden enclosed in hedges, thickly covered too with flowers, and this garden was full of children, all running hither and thither as swiftly as possible, in the intricacies of some game I did not understand. There were so many and they moved so swiftly, that at first I was bewildered, but suddenly I saw the child among them who had taken my flower. She wore it on her dress, and she smiled in mockery as she saw me. I plunged into the crowd immediately, and seemed, though I know not how, at once to obey the laws of the game or dance, I scarce knew which it was, for though I moved rightly among them, I could not tell what object they had in pursuit. I followed, and chased the figure of the girl. Although I did not succeed in approaching her, so swift was she, yet I grew quickly to enjoy the motion, the excitement, the merry faces and laughing voices. The scent of the innumerable flowers filled me with delight, and I became passionately desirous to possess myself of some of them. I forgot the lotus blossom in thinking of these others, and yet I hurried on in the maze of the dance, promising myself a great cluster of flowers when the dance ceased; at that moment I did not fear Agmahd or his displeasure, even if this garden were his. Then suddenly I heard a shout of a hundred gay children's voices.

"He has won it!" "He has won it!"

It was a ball, a golden ball, and light, so light that I could throw it far, far up in the sky; yet it always returned to my uplifted hands. I had found it at my feet when I heard the others shout, and immediately I knew the ball was mine. Now, I saw there

was no one near me but the child who had taken my lotus flower.

It was not on her dress now, and I had forgotten it. But she was smiling, and I laughed to see her. I threw her the ball and she threw it back to me, from one end of the garden to the other.

Suddenly a bell rang out clear and loud in the air. "Come," she said; "it is school time, come." She caught my hand and threw the ball away. I looked longingly after it.

"That was mine," I said.

"It is no use now," she answered. "You must gain another prize."

We ran away, hand in hand, through another garden into a great room which I had not seen before. The children with whom I had played were here and a great many more. The air was heavy and sweet in this room. I was not tired, for I had just risen from my long sleep and the morning was yet fresh, but now that I entered this room I felt weary and my head burned.

Very soon I fell asleep, hearing the children's voices round me. When I awoke it was to hear a shout like that in the garden. "He has won it! He has won it."

I stood upon a kind of throne—a lofty seat of marble. And I could hear my own voice in the air. I had been speaking. The children were round me, but they were clustered upon and about the marble seat. I remembered that the child who brought me here had said the teacher stood upon this throne. Why then were we, the children, here? I looked, and lo, I saw that the room was full of priests! They stood in the place of the taught. They stood silent, immovable. Again I heard the children cry, "He has won it!" "He has won it!" I sprang from the throne in a sudden frenzy, I knew not why. As I stood upon the ground I looked and saw that the children were gone. I could not see any one of them but the child who had brought me here she was standing upon the throne, and she clapped her hands with glee. I wondered what it was that pleased her, and looking down I saw that I stood in a circle of white robed priests who had prostrated them-

selves until their foreheads touched the ground. What did this mean? I could not guess, and stood still in terror, when suddenly the child cried out as if in answer to my thought, "They worship you!"

My wonder at her words was not greater than another wonder which fell on me. For I understood that I alone heard her voice.

## CHAPTER VIII.

I was taken back to my own room and there the young priests brought me food. I was hungry, for I had not broken my fast, and I found the food exquisite. The young priests who brought it to me fell on one knee when they offered it; I looked wonderingly at them, for I could not guess why they should do so. Many of them came with fruits and rich syrups and delicate sweetmeats such as I had never seen, and with flowers. Great clusters of flowers were brought and placed near me, and bushes covered with blossoms were put against the wall. I cried out with pleasure to see them and as I cried out I saw Agmahd standing within the shadow of the curtain. His eyes were on me cold and smileless, yet I did not fear him now; I was full of a new spirit of pleasure, which made me bold. I went from flower to flower kissing the blossoms. Their scent filled all the room with its richness. I was glad and proud, for I felt I need no longer be afraid of this cold priest, who stood motionless as if cut in marble. This sensation of fearlessness lifted a weight of agony from my childish soul.

He turned and vanished and as he passed under the curtain I saw the child at my side.

"See," she said "I brought you these flowers."

"You!" I exclaimed.

"Yes, I told them you loved flowers. And these are strong and sweet; they grow in the earth. Are you tired or shall we go out and play? Do you know that garden is our own, and the ball is there? some one took it back for you."

"Tell me," I said "why the priests kneel to me to-day."

"Do you not know?" she said, looking at me curiously. "It is because you taught from the throne to-day and spoke wise words they understood but we could not. But we saw you had won a great prize. You will win all the prizes."

I sat down upon my couch and held my head with my hands, and looked at her in wonder.

"But how could I do that and not know it?" I demanded.

"You will be great when you do not struggle, when you do not know it you will win all the prizes. If you are quiet and happy you will be worshipped by all these priests, even the most splendid."

I was dumb with wonder for a moment, then I said—

"You are very little, how can you know all this?"

"The flowers told me," she said with a laugh. "They are your friends. But it is all true. Now come and play with me."

"Not yet," I said. And indeed, I felt my head was hot and heavy, and my heart filled with wonder. I could not understand her words.

"It is impossible that I can have taught from the throne," I exclaimed.

"You did! and the high priests bowed their awful faces before you. For you told them how to perform some strange ceremony, where you would be in their midst."

"I!"

"Yes, for you told them of what should be your dress and how to prepare it, and what words to utter as they placed it on you."

I watched her with passionate interest.

"Can you tell me more?" I cried when she ceased.

"You are to live among earth-fed flowers and to dance with the children often; oh, there were many things. But of the ceremony I cannot remember. But you will soon see, for it is to be to-night."

I started from my couch in a sudden frenzy of fear.

"Do not be afraid," she said with a laugh. "For I am to be with you. That makes me glad for I belong to the temple yet have I never been admitted to one of the sacred ceremonies."

"You belong to the temple but they cannot hear your voice!"

"Sometimes they cannot see me!" she said laughing, "only Agmahd can always see me for I am his. But I cannot talk to him. I like you because I can talk to you. Come, let us go and play. The flowers in the garden are as sweet as these and the ball is there. Come"

She took my hand and went quickly away I let her lead me, for I was lost in thought. But outside the air was so rich and sweet, the flowers so bright, the sun so warm, that soon I forgot my thought in happiness.

(To be continued.)

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## MY SAINT.

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O long the weary vigils since you left me,—  
In your home, I wonder, can you know  
To what dread-utmost your loss brought me,  
Or half it meant to me that you should go.

The world is full, indeed of fair hopes perished,  
And loves more fleet than this poor fleeting breath.  
But that deep heart in which my heart was cherished  
Must surely have survived what we call Death.

They cannot cease—our own true dead—to love us,  
And you will hear this far-off cry of mine,

Though you keep holiday so high above us,  
Where all the happy spirits sing and shine.

Steal back to me to-night from your far dwelling,  
Beyond the pilgrim moon, beyond the sun,  
They will not miss your single voice for swelling,  
Their rapture—chorus—you are only one.

Lavish my soul, as with divine embraces—  
Teach me, if Life is false, that Death is true—  
With pledge of new delights in heavenly places,  
Entice my spirit—take me hence with you.

LOUISE CHANDLER MOULTON.

## SCIENCE OF SPIRITUAL HEALING. QUESTIONS AND ANSWERS.

BY W. J. COLVILLE.

*Question No. 1.* What is meant by Metaphysical Healing?

*Answer.* Metaphysical Healing does not properly speaking mean anything more or other than the power of thought to overcome all physical derangement. Without entering upon any lengthened dissertation concerning the reality or unreality of matter before we can comprehend the theory of Metaphysical Healing we must understand the meaning of the term Metaphysical, which signifies "*beyond physics, above physics,*" and "*mind over matter*" the above definitions are sanctioned the best lexicographers. If then at the outset we simply concede the sovereignty of mind and the subserviency of sense we shall be prepared to logically admit, that no physical condition can offer an insufferable obstacle to mind. An intelligent Metaphysical Healer who understands something of occult science may readily understand how every human thought is a magnet attracting kindred and repelling different thought. If we think bright happy useful thoughts, we gather or accrete to us a force like unto that we send forth into the ambient psychic atmosphere, we thereby are related to whatsoever is true, pure and harmonious, but just as surely, if we entertain sad, erroneous thoughts, do we draw to us mental influences of a darker hue.

This fact is pretty generally conceded, at present, among the students of psychic matters, still it is very necessary to persist in affirming this continuously, when called upon to treat those in whose minds, knowledge of spiritual law is at best but an uncertain light.

The germ theory of disease now so much in vogue in medical circles, and said to be in many instances proven by the microscope, offers no impediment in the way of accepting Metaphysical ideas, for the very fact of multitudes escaping when contagion is in the air proves beyond question that we must be in a receptive state, or we cannot take in *bacteria*.

Now, while all physicians allow that sus-

ceptibility in one instance and non-susceptibility in another, answer the query, "Why do some people suffer from infection while others escape?"; it is only the Metaphysician who leaves the bodily condition behind and goes in search of a mental cause for such varied physical states. We do not deny that persons take cold and suffer in various ways because of their bodily condition, but what we do most persistently maintain, is that physical states are the result of mental.

Seek the cause of physical susceptibility or weakness, indecision, fear or some still worse emotion that has lowered the tone of your vitality. Succeed in changing the thought radically, and the physical state alters of necessity.

*Q. No. 2.* Will you define the nature of thought and how it acts on the body?

*A.* To fully define the nature of thought and state just how it acts on the body, would indeed require much ability, time and space, in all three of which necessary commodities we feel ourselves in the present instance, at least, sadly deficient.

If "a word to the wise is sufficient," we trust to all our readers being wise enough to let the following brief and humble word, drop as a seed into the fertile soil of their receptive minds in which it may quickly germinate like a grain of mustard into a prodigious tree. Thought we conceive to be generated by an idea, through a process of mental friction; as two hard substances being rubbed together emit sparks and kindle flame, so two ideas, either two of the same individuals, or one of one individual's and one of another's coming together, produce a result, and that result a thought which is less than an idea though it must be a partial expression an outcome of an idea. We sometimes generate thoughts and oftener still do we receive them; when we receive them, we frequently call them *impressions*, but nothing can make

an impression on us, unless we are in an impressible condition.

Matter is not necessarily a myth, but whatever it is, it is less than mind and is included in it. If matter in its last analysis is force, then what is force? Thoughts are things and therefore can be felt and under favoring circumstances can be seen and heard also.

A thought can strike your mind and wound it just as a stone can strike your body, by dexterous mental movement you can often dodge an unpleasant thought when you feel it coming, as you can avoid being hit by a stone, flung toward you by physical dexterity. Those truly appavelled in Spiritual sheen are like Knights coated in armor of mail through which a bullet cannot pass. Again we must refer to occult science to prove our reasoning; we are constantly generating an aura which perpetually surrounds us; if this aura is of the higher type, the result of exalted modes of thinking and aspiring, it renders us absolutely impervious to the attacks of disagreeable thought, thus we become lifted to a region, where we are no longer wounded or made angry.

All outward things commonly called material, are correspondences, and results of things invisible, thus as our mental state governs our mental susceptibility, it reactionally and ultimately determines our physical state.

*Q. No. 3.* Can we treat ourselves metaphysically for our own regeneration in the same way that we can treat others?

*A.* Most decidedly you can, though it must be admitted that it is a more difficult task to treat ourselves than others for the obvious reason that when we most sorely need treatment we are in the worst condition for giving treatment. Regeneration is a very large word and means vastly more than we can now explain in detail; but as it certainly includes the idea of development and reconstruction we can simply affirm and will content ourselves with affirming that regeneration is most readily accomplished by deliberately retiring from the outer world in thought as well as action, and then in some calm retreat at some convenient hour, either quite by our-

selves or in company with some exceedingly congenial friend, fix our mind on whatever we most earnestly desire and this object of our desire we must look upon with our mental vision as the artist gazes upon his picture, the architect upon his plan, the inventor upon his machine, as already perfectly externalized while yet not a single step has been taken in the visible execution of the design. Are you afflicted with grinding poverty, then see yourself in comfortable circumstances (we will not advise immoderately rich); are you physically crippled, then see yourself straight as a dart, hold the image of perfection in the direction in which you particularly seek it persistently before you and if you will persevere in this mental exercise, most especially if you will insist upon seeing this image and none other before you at night, before you fall asleep, you will soon relate yourself to a sphere of thought which will so invigorate your mind, as to render actual in your body the condition you desire.

*Q. No. 4.* Metaphysicians tell us to deny all limitations and affirm their opposite. Will you please tell us how we are in truth in doing this?

*A.* Regardless of what any persons may say, let every one speak and affirm what he individually feels to be the truth. No Metaphysician should be regarded as infallible nor his word placed in the stead of the voice of one's own conscience, therefore never affirm anything which you may deem untrue; nevertheless as we grow in the knowledge of spiritual things we attain to a realizing sense of what we are in truth, in absolute reality, and then we find out that we are perfect and immortal spirits. The whole secret of success in treating is to get oneself and patients out of material thought, *i. e.* thought about material things. When we realize our higher selves we do not think about our lower, and it is only in that exalted frame of mind that we can become oblivious to pains, vexations and limits and feel ourselves free as birds in the open air. We affirm literally nothing and we deny literally nothing concerning our physical organisms when we are "in" the

spirit." You have probably all known what it is to experience at least occasional and transient absorption of thought in other things than those about you. The mind needs to rest and recuperate its forces by consciously bathing, as it were, in a spiritual ocean from which celestial bath it returns reinvigorated to perform the varied and often irksome duties of the outward state; for this reason profound slumber, undisturbed sleep, is so necessary that insomnia leads to mental aberration. When you enjoy unbroken rest all night, awake in the morning mysteriously strengthened and refreshed, and at the same time buoyantly happy, this mental elasticity is due to your having enjoyed a temporary sojourn in the spiritual realm unvexed by mortal cares. When giving or taking a treatment you need just this perfect release from material sensation. We can only explain it by saying that you must endeavor to travel in thought to the infinitely happy, free and rich; you must journey in mind to the absolutely perfect and there bask in the light of the highest ideal mind can contemplate. Strive to feel that the immortal *ego*, the deathless *I* is perfect and possesses all things, and rest assured that only in this manner can you so relate yourself with the infinite as to overcome the limitations of the finite. Your ailments have departed, your sorrows have fled, your pains have vanished and yet you did not see or feel them go, but they went by reason of your mental posture, you took a spiritual sunbath, and the heat melted the ice and the light drove away the vapors. Place before yourself your highest possible conception of ideal humanity and you become negative to celestial and proof against infernal influence, you unite constructive and repel destructive force. You are well, you are perfect in your immortal being which is the centre of your life; direct your thoughts to this true vital centre and you will behold truth.

*Q. No. 5.* You say every expression is a manifestation of God; disease is surely then a manifestation of God. Are not such manifestations necessary? If not, how can they be avoided?

*A.* We do *not* say that every expression is a manifestation of God in a direct sense, and if we did believe every natural expression to be divine we should not thereby include diseased or distorted expressions of mortal error. Every work on pathology we have come across declares disease to be abnormal, it is never a natural and therefore healthy condition of affairs that is designated disease. Perversion produces the appearance of disease and God is surely not the author of the act of perversion if He be the creator of the force which man either wilfully or ignorantly perverts. Students of this subject can glean much under this head from the writings of Swedenborg whose arguments are very logical and whose deductions are very clear as to the cause and nature of so-called evil. The writings of Henry James, an ardent admirer of Swedenborg, can be consulted with great profit by those seeking light on this subject, but as the there is intensely profound and at first sight intricate, considerable time and attention must be given to it before the problem will appear solved. To give a patent illustration, you may conceive of all things as essentially, intrinsically good. All is good there is no evil, but though all things are in their essence good, every separate thing is good for something and not good (therefore relatively bad) for something else. Disuse is inharmony which does not necessarily imply imperfection or error anywhere except in the use to which an instrument is put. The ability to err is doubtless a necessary part of discipline. We do not belong to that school which looks upon all physical expression as a mistake, we contend only for the possibility of so learning to employ everything aright that evil shall be utterly abolished and discord shall utterly cease. When you are suffering the best attitude to assume toward your suffering is that it is a stepping-stone to a height beyond, you thereby rob it of its sting. The uselessness of pain adds to its bitterness, makes it serve an end, transmuted, regard it as a consequence of some past experience remembered or forgotten and therefore a factor in education. But whenever obstacles and

sorrows present themselves remember we encounter them only to gain strength by rising superior to them; what we cannot agree to is the theory that we should tamely submit to be crushed by them and call our weakness the will of God. We can only avoid falling into misery in the future by learning wisdom from past experience and so conducting ourselves mentally as to draw to us only purely healthful and beneficent influences.

*Q. No. 6.* Is the laying on of hands ever advisable?

*A.* The laying on of hands is advisable when you feel it to be so, i. e., when you feel an influence unmistakably good impelling you to act. The word hand is frequently used in Scripture and thus it is often straining a point to infer that whenever the phrase laying on of hands is met with, it signifies any form of bodily contact. We do not wish to appear illiteral, therefore, we are particu-

larly careful and state frequently in public places, that we know many healers do great good who lay on hands in treating, at the same time, we are most careful to state that in our opinion it is not the act of manipulation, but a spiritual force going with it that accomplishes the cure.

If one is confined to any external mode of action, one's usefulness becomes painfully confined, for this reason we do not advocate manipulation; then again, bodily contact is often productive of two serious evils—in the first place, it renders the patient's mind too active on the outward plane and second it frequently exposes the healer to the danger of contagion. We would however allow the utmost reasonable latitude in all such matters no one should strive to be a law unto another if you treat in the way you conscientiously feel to be best, the divine blessing will accompany your effort, whatever it may be. Pure motive is the essential need.

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### EXTRACTS FROM A POEM,

*Delivered extemporaneously by W. J. Colville, at the reception tendered to Mr. and Mrs. Chainey, at 324, 17th Street, on their return from Australia, transcribed from notes, taken by Mrs. Emily G. Angusthorpe.*

We greet you friends from Southern climes  
 Returning now to this fair West  
 This land by the Pacific sea  
 This home of plenty work and rest.  
 We recognize your faithful toil  
 In distant lands, in realms afar,  
 Always within the circling beams  
 Of the fair radiance of truth's star.

What is a country or a state  
 A continent or island here?  
 Those who are one in heart and mind  
 In spirit must be always near  
 So these good friends who bid God speed  
 Have felt your influence, love and power  
 In this bright room and pleasant home.

Our thoughts have followed you, and your's  
 Have travelled back to this dear spot  
 Which in your varied journeyings  
 You've scarcely for an hour forgot  
 The seed you've planted far away  
 Will blossom 'neath the Southern cross  
 And yield a harvest rich and fair  
 To compensate for every loss.

In years gone by across the wave  
 We well remember the sweet dower  
 Which glorious souls thro' you have wed  
 To England and to France, that hour,  
 When Mary, Queen of Scots, appeared,

And ministering angels sang  
 About the new, the coming age,  
 That tale thro'out the earth has rang.

And now unto a farther East  
 Even to Asia's mystic soil  
 Thoughts, prayers and hopes bend lovingly  
 In Palastine the sad turmoil  
 In India the grief and pain  
 Shall vanish like the morning dew,  
 And your's are hands, ordained to work,  
 To spread e'en there the gospel true.

A glorious future doth await  
 Far brighter than your past has been,  
 A new departure, crown'd with light,  
 Brighter than any you have seen,  
 Invites you to a larger work,  
 Success your efforts must attend  
 For powers supernal are guiding you  
 Will ever succour and befriend.

Then welcome to this Gnostic lodge  
 Until the lodge becomes the world,  
 When sacred human brotherhood  
 To death all errors shall have hurled,  
 The stars of heaven shall light your way,  
 The stars of earth shall also sing,  
 Welcome, thrice welcome, faithful friends,  
 Who indeed to all, truth's gospel bring



## KNOW THYSELF.

READ BEFORE THE "GNOSTIC SOCIETY" BY M. E. CRAMER.

Spiritual philosophers and scientists of all ages and of all countries are agreed upon the truth that there is something that is self-existing—a life without beginning and without end; a first cause; for something cannot be produced from nothing. This first cause, this one self-existing life, which substands the three divisions of time, past, present and future, the one infinite intelligence, all powerful and all pervading, must be the ineffable life and centre of all things. For there is but one Infinite, which embraces all and bestows all blessings.

This One Life we call Spirit, and in it all nature is contained. Nature is its spoken words—possibilities shadowed forth—or divine ideas made manifest. We can only know ourselves through experience—by expressing or projecting our possibilities in form or symbol. All are alike partakers of the One Eternal Life, which dwelleth everywhere in all times. Then we are of this Life for there is no other. Is it not time then that we recognize our Immortal nature, and claim our Divine qualities (the attributes of Being) as our true character, and use them freely and wisely in love, faith and charity? This is recognizing the truth that is promised to make us free. Is it not indeed time that the reign of spiritual power be recognized, and that the truth be spoken or made apparent in thought, word or act, and that the mortal mind in its various modes or attitudes of thought and belief can only affect and act upon itself, and cannot in any manner affect the immortal, which is to day, yesterday and forever the same? The mortal self can only be detrimentally affected by its own misconceptions or false beliefs. We cannot decide from an external consciousness what our immortal powers are, and what they are not, any more than we can measure the Universe by our personality, or the Infinite by the finite. All such attempts are simply self-

placed limitations upon our perception and understanding, which do not affect our real Being. They are the result of a lack of knowledge. It is a limited consciousness that fears and doubts, and which commits the errors in thought that environ the mortal in delusion, and which obscure the understanding from the light of truth and from the love and goodness within and without. It is only where our thoughts and feelings are not divine and true to the God within that they produce inharmony. If we be not in possession of the truth—as to the nature of our being we are liable to be false in thought at any time, and in so doing we are false to our real self; but when we realize our divinity and feel our immortal powers we shall cease to think that which is in opposition to truth (our inner light), cease to think that which produces discord for ourselves. If our state of mind were at one with real being, it would be impossible to sense inharmony. It is a diminution of knowledge or power—a knowledge relative to things and our true nature and abilities—that causes the appearance of fear and doubt, weakness and inharmony.

The Divine Soul, called by the Buddhists the seventh principle in the constitution of man, and the "I am" by the Christian, is Spirit, the Absolute, the unchanging Life or Self. To find Self and realize our true nature, is to find the Kingdom of Heaven—Nirvana—or the God within, and to consciously walk in His divine presence; this is fulfilling the command "Thou shalt have no other God before Me." Like the acorn that contains the possibilities of the perfect oak, the soul contains the possibilities of the perfect principle of life; and the potentialities within are the real and eternal, external things are its possibilities symbolized or imagined. We may include the symbol or image in the principle, and the mortal within the soul—and both in spirit, which is the Absolute—in which all is

contained. But if we claim the outer for the inner, the manifestation for the manifestor, small for the great, our claims are based in appearance which is the opposite of divine truth; thus does the light of truth become hidden and leaves us with but a hazy, or with no true conception of life and self; and all kinds of seeming sorrow and suffering follow to encircle and cloud our mental horizon. We should then claim the truth, that we are Spirit, the unchanging reality which stands behind all expression.

An ancient Bohemian philosopher tells his disciple, by way of instruction, a curious tale, which is as follows:—Ten men swam through a river, and after reaching the other bank one of them counted but nine persons; and not recognizing that with the nine, he himself made the tenth, he stood quite perplexed and alarmed. Taking the word of a passer-by the tenth person exists, believing it because he is told, brings him but a hazy conception, which is intellectual comprehension of the truth. When the virtuous traveller again says—"Thou who last counted the nine art thyself the tenth"—he saw himself for himself, which is actual realization, and is the passing away of lamentation and sorrow.

The delusion of not knowing the tenth (himself) is ignorance. Saying or believing the tenth is not, because he appears not (to the present state of consciousness), is observation of mind, which is inseparable from ignorance or misunderstanding. Weeping with sorrow over the tenth being carried off by the current is being governed by false appearances; it is taking things for what they are not. But when he saw himself, and his understanding was one with truth, lamentation and sorrow were annihilated, fear and doubt were turned to faith, and all restored to perfect harmony.

Know the truth and it will make you free. The delusion of the World is misinterpretation; its troubles and sorrows arise from taking things for what they are not, and by forming beliefs upon authority of that which appears true to the senses and being governed by it. But when we find our real self we shall know that we are not mortal but im-

mortal spirit—the principle of life; we shall not lose ourselves, but will find ourselves in everything in all localities. Then the world will be a home in the true sense. The One Infinite contains within itself the material in and for all things. It is written—Ye are Gods, sons of the Most High—and all who find God within, find their own eternal self. This perception will free us from all illusion, and will indeed prove to be the annihilation of sorrow. In the light of this truth we know no death, and that there is no death, but that all is life; and that we cannot be separated from our friends; that the relationship of true being cannot cease, for Love divine is unchanging and forever binds all together, and conscious unity is for us. In our metaphysical class-work we earnestly endeavor to impress upon the pupil's mind the importance of them realizing their true being and their relation to the whole. This can only be done by a self mental training, knowing that we are the makers of our own conditions, we should be willing to begin the work of self discipline from our present standpoint, even though we have but an intellectual conception of these truths, for by persevering in truthful affirmations, with an earnest effort to give expression to the divine qualities within, we shall in time awaken to a consciousness of the true nature of being. Mortal belief is a thing unknown where knowledge and truth reside. So where we actually perceive ourselves as the one self-existing Life, that it is in us and we in it, doubt and fear are overcome, and love and faith are then expressed in unchanging harmony.

In the present state of individual unfoldment the evidence shown of a lack of knowledge concerning self is the claims made of weakness, inharmony, sickness and sorrow. For the truth is, we are strength and harmony, health and love. Let us take these affirmations as a means by which to discipline our minds, and act entirely free from fear and doubt, and see how our thoughts harmonize with our highest ideal of God, who "dwelleth within His Holy Temple;" and mark the effect upon mind and body from day to day, and from week to week.

## REVIEW.

BY F. E. COOTE.

“*The Mystery of the Ages Contained in the Secret Doctrine of all Religions.*”

By Marie, Countess of Caithness, (Wallace, London.)

“We now declare to have found in the Esoteric Doctrine, or Universal Wisdom-Religion, which forms the Secret Doctrine of all religions, the solution to that Mystery of the Ages, which satisfies both the aspirations of the Soul and Intellect. This Secret Doctrine, which we have found to be the Esoteric basis or foundation of all religions, we have been able to study, and which we have therefore named Universal, is sometimes known as the Ancient Wisdom-Religion, which derives its name from the Divine Wisdom Itself, of which we read so much in the Proverbs of Solomon, and in the Book of Ecclesiastes, and which is so evidently shown forth as being the *feminine* principle in the Divinity.”

To the solution of the Mystery as thus stated, the talented authoress has devoted the 541 pages of her book under review. Such a work is a comprehensive analysis of the principal religions of the World.

The Book is divided into twelve chapters, treating of Christian, Buddhist, Chinese, Pagan, Roman, Hebrew, and Mohammedan. Theosophy from two points of view—namely, Exoteric, Esoteric; or from the stand-point of general interpretation and of mystic interpretation.

Many who have not had the opportunity of studying side by side the chief Religions of the World, may suppose that each is so different from the other that harmony is out of the question—and indeed, this is the common though erroneous opinion. Each Religion is as it were, a Word of God in the Sentence of Universal Truth and falls into line in its proper position. To throw out any one is to fall short of Truth and of the Knowledge of God. To the seeker after the pearl of great price, to him or to her, who desires to study this sentence of God, we recommend “The Mystery of the Ages.” The more so

as there will not appear tirades against any community or sect, no unwarranted assault on a particular faith.

When read it remains a handy book of reference, notwithstanding the fact that there is no Index—a defect which we hope to see remedied in future editions.

We give below a Table of Comparative Theology after Professor Max Muller, which will assist our readers to comprehend the nature of the work under notice better than any extracts—which however lengthy, must from a book of this sort, be incomplete.

*Confucianism* (Held by one nation.)

OBJECTS OF VENERATION:—Spirit of Heaven, male. Subordinate spirits, those of sun, moon and stars. Spirit of Earth, female. Subordinate spirits, mountains and streams. Spirits of Ancestors and Eminent Men.

FUTURE LIFE:—From body after death come two spirits; one goes to earth, the other to Heaven. No rewards or punishments. Future life a continuance of this. Nature of man naturally good.

PRACTICE:—Prayers and sacrifices to spirits of Heaven, Earth, Ancestors and Heroes. Temples, ancestral halls with tablets, supposed abode of spirits.

MORALS.—1. Veneration for ancient usages; 2. Filial piety. 3. Respect for authority. 4. Brotherly love.

SACRED BOOKS:—The Five King and the Four Shoo. Poetry. Rites. History. Moral Philosophy. Magic.

*Zoroastrianism*. (Held by one nation)

DEITIES:—Ormuzd, spirit of light, source of good. Ahriman, spirit of darkness, source of all evil. Celestial hierarchy of angels and demons.

ORIGIN OF WORLD:—Creation by Ormuzd in six periods—1. Heaven. 2. Earth. 3. Trees. 4. Plants. 5. Animals. 6. Man.

For every creation of Ormuzd (the good Deity) there is created a corresponding evil by Ahriman.

**CHIEF END OF MAN:**—After death, the good will go to the realms of light and the bad to the realms of darkness.

**PRACTICE:**—Prayers, Sacrifices. Veneration of the elements, (especially fire). No temples. Attention to agriculture. Dog held sacred. The dead exposed to birds of prey (not buried for fear of defiling the elements.)

**VIRTUES:**—Purity of thought word and deeds. Veracity. Kindness to domestic animals, Industry.

**SACRED BOOKS:**—The Zerd—Avesta. Bundesh, Theogonies, Laws, Prayers, and Rites.

*Mosaism.* (Held by one nation.)

**DEITY:**—Jehoveh (or Javeh) the Lord, the Most High. Angels.

**ORIGIN OF THE WORLD:**—Creation in six days  
1. Day and night. 2. Heaven. 3. Earth plants and trees. 4. Sun, moon, stars. 5. Fish, Fowl. 6. Animals, Man. Origin of evil in the world, disobedience of primeval man.

**LAWS:**—Duty to Jehovah. worship no other Lord; not to take his name in vain; one day in seven held sacred; duty to parents rewarded by long life; duty to friends and neighbors not to kill or steal, commit adultery, lie or covet. Government a Theocracy.

**PRACTICE:**—Prayer, Sacrifice, Priests, Temples

**VIRTUES.**—“Love thy Lord” “Love thy neighbor as thyself.” Rewards and punishments limited to this life.

**SACRED BOOKS:**—Law and Prophets. Cosmogony. Histories. Laws.

*Brahmanism.* (Held by one nation.)

**BELIEF:**—Original Deities. Indra, sky. Agni, fire. Surya, the sun. Later, Brahma, Breath or Blood of the Universe and of all Life:—Still later, Brahma, Creator. Vishnu, Preserver. Siva, Destroyer. Final absorption of individual souls into the soul of the Universe:—

Four Castes of India; Priests or Brahmas, the Military, Citizens, Serfs.

**PRACTICE:**—First period of life, Education. Second period of life, Marriage and Married Life. Third period of life, Retirement, Contemplation.

**SACRED BOOKS:**—Vedas; The Law (Smitri) The Puranas; Hymns; Laws; Metaphysics.

*Buddhism.* (Held by several nations.)

**OBJECTS OF CONTEMPLATION:**—Nirvana, Buddha the Man-God and Savior, Abstract principal of the Noble Path.

**FIRST CAUSE:**—The chain of desire. Endless circle of changes. Worlds have birth, decay and dissolution. Cause of birth, disease and death is selfish desire, common to all living things. Many worlds, heavens and hells teeming with minerals plants, animals, men and spirits.

**FUTURE LIFE:**—Transmigration of souls by merit and demerit. Chief end, by living a pure life to become freed from all these existencies, and enter into Nirvana.

**LAWS:**—Not to steal; not to kill even animals; not to lie, or drink or be unchaste; no amusements; no adornments.

**PRACTICE:**—For the Priesthood. 1. Mendicity 2. Abstinence from animal food. 3. Celibacy. 4. Contemplation. For the laity. Gentleness. Extinction of desire. Spirituality.

**SACRED BOOKS:**—The Tri-pitaka (or “Three Baskets”). Doctrine (Sutra) Discipline (Vinaya). Metaphysics (Ab’hidharma) *Christianity.* (Held by several nations).

**ORIGIN:**—Hebrew, Greek, Persian and Roman elements.

**THEOLOGY:**—God as Creator and Father. Intelligence Infinite, The Christ as Savior. Infinite Love. Holy Spirit inherent in man. Angels, Saints, Providence.

**COSMIC SCHEME:**—World created by the Father in six periods. Fall of Man by disobedience. Christ sent to show the path of redemption. After death, judgment and resurrection. System of reward and punishments. Heaven, Hell and Purgatory.

ETHICS:—1. Faith, Hope and Charity (St. Paul). 2. Love your enemies (Sermon on the Mount) 1. Poverty, Chastity and Obedience (De Imitatione)

ORGANIZATION: 1. Church. 2. Monastic Life. 3. Missions. 4. Schools of scolastic theology.

SACRAMENTS:—Baptism, Confirmation, Eucharist, Penance, Extreme-Uction, Holy Orders, Matrimony.

SACRED WRITINGS:—Old Testament, Cosmogony, History, Laws, Hymns, Proverbial History, Prophecies, New Testament, Biographies, Narratives, Exhortations, Revelations.

*Mahometanism.*

THEORY:—Islam. Submission to the will of an Almighty. Belief in prophets, Abraham, Moses, Jesus and Mahomet. Resurrection, Heaven and Hell. Predestination.

PRACTICE:—No sacrifice, no altars, no imagery Alms, Fasting, Pilgrimage to Mecca. No strong drink. No games of chance.

SACRED WRITINGS:—The Koran. Lyric and Exstatic Rhapsodies. Histories. Laws. Exhortations.

“They who seek to wed Buddha to Jesus, are of Christ; they who interpose to forbid the banns are of Anti-Christ. Between the two hemispheres stand the domain and faith of Islam, not to divide, but, as umbilical cord, to unite them. And nothing is there in Islamism to hinder its fulfilment of this high function, and keep it from being a partaker of the blessings to result therefrom. For, not only is it the one really monotheistic and non-idolatrous religion now existing, but its symbolic Star and Crescent are essentially one with the cross of Christ, in that they also typify the elements masculine and feminine of the divine existence, and the relation of the soul to God. So that Islamism has but to accomplish that other stage of its natural evolution, which will enable it to claim an equal place in the brotherhood of the Elect. This is the practical recognition in ‘Allah’ of Mother as well as father, by the exaltation of the woman to her rightful station on all planes of man’s manifold nature.

This quotation from “The Perfect Way” is weighty evidence to the value of such a book as the “Mystery of the Ages” and we hope all readers of the Gnostic will give it the careful study it deserves.

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## PSYCHOMETRY.

BY REV. JOHN PIERPONT.

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But much Daguerre as has thy genius done  
 In educating thus Latona’s Son,  
 In thus educing in the God of Light  
 The power to paint so at a single sight;  
 Buchannan has transended thee so far  
 As the Sun’s face outshines the polar star.  
 Thine *Art* can catch and keep what meets the eye,  
 His science subjects that far deeper lie,  
 Thy skill shows up the face the outward whole;  
 His science measures and reveals the Soul.  
 Thy subject must be present—his may be  
 Sunk in the depths of the Mysterious Sea.  
 Their bodies may have mouldered into dust,  
 Their spirits long have mingled with the just  
 Made perfect. Yet if one has left behind  
 A written page whereon the mind  
 Has been poured out thro’ pencil, paint or pen,  
 That written page shall summon back again  
 The writer’s spirit; pressed upon the brow  
 Or by the hand of many living now,  
 It shall the writer’s character disclose—

His powers, his weakness, his joys, his woes,  
 The manly air, the sycophantic smile,  
 The patriot’s valor and the traitor’s wile.  
 MYSTERIOUS SCIENCE; that has now display’d  
 How fearfully and wonderfully made  
 Is man, that even his touch can catch the mind  
 That long has left material things behind!  
 Fearful the thought that when my clay is cold  
 And the next Jubilee has o’er it rolled  
 That every page that I am tracing now  
 With tardy fingers and a careworn brow  
 To other brows or other fingers pressed  
 Shall tell the world not what I had been deemed,  
 Nor what I passed for, nor what I seemed,  
 But what I was! Believe it friends, or not,  
 To this high point of progress have we got.  
 We stamp ourselves on every page we write!  
 Send you a note to China or the Pole,  
 Where’er the wind blows or the waters roll,  
 That note conveys the measure of your soul.

## A SUGGESTION.\*

A NARRATIVE OF OCCULT SCIENCE IN THE XVIIth. CENTURY.

BY THE DUC DE POMAR.

## IV.

At this time grand fetes and tournaments were given at Edinburgh and Stirling in special honour of the Countesse de la Tour Marie. The King in person entered the lists with the young and gallant Earl of Caithness, one of the gentlemen of his Court.

They charged each other at full galop, and when they met in the middle of the arena the "King's lance" struck his opponent such a violent blow on the chest that the Earl fell heavily to the ground, happily without being dangerously hurt. The King wished to go on with the contest, but Madame de la Tour threw her handkerchief into the arena as a sign that the combat should cease. When James IV rode up to the balcony where the lovely French woman, in company with the other ladies of the Court was presiding over the tournament, she said to him:

"My Liege, I have often heard of your bravery and courage, but I could never believe that so much strength could be united to so much grace."

The King was so enchanted with the compliment that he offered her the hand of his vanquished adversary, the Earl of Caithness, which she accepted.

The marriage ceremony took place in the Royal Chapel of the Palace of Holyrood in presence of the King and Queen.

History, that relates the fact, forgets to tell us if the young Earl was enamoured of the beautiful Parisian, but doubtless he was very proud to carry off such a grand prize of beauty and intelligence in the face of so many other noble and rich rivals.

During this time the King had not been idle. As soon as he had concluded a secret alliance with Louis XII, he sent an envoy to the camp of Henry, King of England, before Terouenne, summoning him in haughty terms to abstain in future from all aggressions

against his ally, the King of France, and reproaching him at the same time for having kept back the legacy that Henry VII had left to his daughter, the Queen of Scotland. The proud Henry VIII considered with justice this letter to be a declaration of war, and replied to it in his haughtiest manner, declaring, moreover, that the King of Scotland was a perjurer, since he wished to break the treaty with his brother's kingdom, a treaty that he had solemnly sworn to observe at the time of his marriage.

He deridingly disdained the order to evacuate France, saying that the King of Scotland was a sovereign of too little importance to be able to decide in a quarrel between England and France.

The behavior of James IV at this time has been a difficult problem for historians, and they have been obliged to attribute it to a sort of passing madness. There was no possible reason why the King of Scotland should declare war against his brother-in-law, who had always shown him great kindness, and with whom he had always been on the best of terms up to that time. Therefore we are driven to seek the reason in the mysterious influence that the beautiful French woman exercised over his impressionable mind, and to the hallucinations that she succeeded in producing in his imagination by means of her secret science.

For the King really believed himself beloved by the Queen of France whom he had never seen, and he was convinced that she had ordered him to march against England in order to prove his love for her. The writers of the sixteenth century who were not free from the superstitions of the time, attributed this strange obsession to spells and charms, and considered the mysterious woman to be a magician. But it is probable that her pretended occult science, like that of her

\* Translated from L'Aurore.—Published by Lady Caithness, Duchesse de Pomar, Paris.

illustrious master, Cornelius Agrippa, of Paracelsus, of Nostradamus and of the famous Ruggieri who afterwards acquired such great influence over Catherine de Medicis, was simply the very natural power that she probably possessed in a greater degree of producing the phenomena to which modern science has given the names of Hypnotism and Suggestion. And doubtless we shall discover with time that there was in reality a scientific basis to all these soi-disant miracles and supernatural phenomena worked by the necromancers and occultists of the Middle Ages and by the magicians and alchemists of the sixteenth century; and perhaps our scientists will soon be able to give a natural and plausible explanation of the strange phenomena produced in their time by the Adepts and Indian Fakirs, and by the spiritualistic Mediums. Madame de la Tour Marie had hypnotised James IV several times, and whilst he was under her influence had suggested to him the idea of declaring war against England. She acted blindly, for very probably she did not even know the true nature of her power, but contented herself by fulfilling the orders of her master, Cornelius Agrippa. Nevertheless the idea that she had endeavored to suggest to the King had taken root in his brain, and had gradually supplanted every thing else without his being even aware of the fact.

Yet James IV had no hysterical nature; he was an intelligent man and had very good health.

Dr. Charcot, however, proves that it is not alone the diseased and nervopathic temperaments that are susceptible to the power of suggestion.

Dr. Bernheim, of the College of Surgeons at Nancy, writes in his work entitled "De la Suggestion et de ses Applications a la Therapeutique:"

"When a subject has often been hypnotised, especially by the same person, that person acquires such an influence over him that he will perform the most eccentric, serious or even dangerous actions without the least apparent attempt at resistance."

And we read in another part of his book:

"A peculiar aptitude for transforming into action the idea that has been impressed upon the brain exists amongst hypnotised subjects. In the normal state each idea is formulated and discussed by the brain which only accepts it if it is to the advantage of the inventor; the impression is elaborated, controlled and analysed by a complex cerebral action, which ends in its being either accepted or neutralised; with a hypnotised subject on the contrary the transition from the idea to the action is so quickly made that the intellect has no time to obtain any control, nor can it even produce a negative effect when the actions suggested are not to be performed for a long period of time."

Doubtless it is to a suggestion of this kind that we must attribute the strange conduct of the unfortunate King of Scotland, who, contrary to the advice of all his counsellors, decided to invade England without any apparent reason, except the desire, which he proudly owned, of pleasing the Queen of France whom he had never seen. The Scottish Parliament declined for some time to vote as the King desired, but he was so popular that at last he obtained its consent to this fatal and unjust war. In consequence of this decision many of the nobles revolted, and amongst them curious to say, William Sinclair, Earl of Caithness, the husband of Bertha de la Tour.

#### V.

Scandal mongers are always busy in an idle Court, and plenty of people insinuated that Bertha de la Tour was the King's mistress, and that the secret of her great influence over him was nothing more or less than sensual love. But there was nothing in their mutual relations that warranted such an opinion, in fact quite the contrary, for when James was in a normal condition he did not appear to take more than ordinary notice of the clever Parisian who had no influence over him except in his magic sleep. When he was not in this state he did not seek her society, although he always treated her with great affability and kindness, for he was the most

gallant and accomplished of knights. It is possible that in reality he rather feared her secret power over him. Lord Caithness had first married the daughter of Keith of Ackergill. He was a very accomplished and handsome man, a few years younger than his second wife who was passionately attached to him. This strange and mysterious creature, in spite of all her occult science, was before all things a woman, and the great love she felt for her husband induced her to confide to him the secret of her mission to the Court of Scotland and the charms she had employed to make it successful. The noble Earl at once understood the whole matter and also the object of the Queen of France, who, by feigning a passion for James, wished to force him to declare war against England, so that he might distract the attention of the latter country from France. His fury was great, he poured imprecations on his wife's head, refused to live any longer with her, and told the whole plot to the Earl of Angus, the head of the powerful clan of Douglas. Lord Angus publicly accused the French Ambassador, but neither he nor Lord Caithness dared reveal to the King the treacherous policy of his beautiful Anne de Bretagne. After a short time Lord Caithness reconciled himself with his wife whom he loved tenderly, but on condition that she should confess all to the King, and thus try to repair the harm she had done in the innocence of her heart. Berthe, who then for the first time understood the terrible gravity of the plot in which she had been used as an instrument, was horror-struck, for she had a noble heart, and could not bear the idea that she had taken part in the ruin of such a chivalrous King, who had received her with so much kindness in a country which was now her own. She told the King all, notwithstanding her dislike to confess that she had used charms and spells; but alas! his impressionable spirit had been effected to such an extent that even this complete avowal of the truth did not convince him, and Berthe, being ignorant of the true nature of the science she had employed, did not attempt to supplant the former by a new

suggestion, which would be the plan of a modern hypnotiser in such a case.

James IV knew that he had been basely mystified, but he did not realize the extent of the plot. All his anger fell to the share of Berthe and her innocent husband. He exiled Lord and Lady Caithness from his Court, confiscated their lands and titles, and only spared the life of the Countess on the consideration that she had formerly been the friend of Anne de Bretagne. However, neither the confession of Berthe, the advice of his Parliament, nor the entreaties of his wife, Margaret of England, had any power to prevent the ardent, romantic and generous King from embarking on this ill fated expedition. He was so strongly bent on following up the idea suggested to him, that he assembled in all haste 50,000 men, and on the 22nd of August 1513 he crossed the frontier and invaded England.

Lady Caithness, who had followed her husband in his exile to their country at the extreme north of Scotland, seeing that there was no way of turning the King from his foolish design, persuaded the Earl to assemble the whole of his clan and march with them into England, so that they might rescue the King from the dangerous position in which he had put himself.

"Only one thing remains to be done," she said, "we must win the campaign, and save both France and Scotland."

The young Earl consented, owing to his love for his wife, although he feared the case was a hopeless one. He rallied his clan around his standard, and the troop started from the Castle of Barrogill, in the county of Caithness, where his wife promised to remain till his return.

The separation was heart-rendering, for each felt that they might never meet again, and the story of these sad adieux has often since been sung in poems and ballads. During this time the Earl of Surrey at the head of the English army had advanced as far as Wooler, so that the opposing armies were only four or five miles apart. The single and disastrous battle of this fatal campaign



was fought on the 9th of September. The Scotch army was encamped on a hill called Flodden, which rises in such a manner as to shut in the wide plain of Millfield.

Before commencing the battle, the Scotch set fire to their tents and all their camp baggage, so that it should not fall into the hands of the enemy. At the same moment and to their great surprise they saw a troop of soldiers in green uniform advancing towards them through the smoke which covered the hill. At the first moment they thought it was a detachment of English hidden in the clouds of smoke, but before long they could clearly distinguish the green tartan of the Sinclairs and the Caithness banner with its crowing cock or Chanticleer and the well-known motto, "Commit thy work to God."

The King was so rejoiced at this unexpected reinforcement which he owed to the loyalty of the young Earl that he immediately signed on a drum parchment, since nothing better could be found, a full pardon for Lord and Lady Caithness, and a restoration of all their lands and titles. A courier was also immediately dispatched with a like document to Lady Caithness at her Castle of Barrogill, so that her position should be assured in case her noble husband should meet with a disaster. This messenger was the only man of the whole troop who ever returned to his

country. The document is still to be found in the archives of the family at Barrogill Castle. The Scotch were entirely annihilated at this fatal battle of Flodden, and James IV himself during the fight; he is said to have uttered the name of Anne de Bretagne with his dying breath. The unfortunate Earl of Caithness was one of the first to fall, and poor Berthe paid dearly for her imprudent conduct. She lived in solitude for the rest of her days. The Earl when going South had crossed the frontier of Scotland on a Monday, and since that time an instinctive superstition has prevented his descendants from ever crossing the boundary on that day of the week; the green tartan of the Sinclairs has been changed to blood red.

The battle of Flodden field is the greatest disaster that has ever afflicted Scotland. The English lost 5,000 men, the Scotch at least twice as many, nearly all of whom were personages of high rank. They left on the field of battle their King, two Bishops, two mitred Abbots, twelve Earls, thirteen Lords and five Barons. There was hardly a family throughout Scotland that did not go into mourning after this terrible battle.

Such were the consequences of this insane love! Scotland lost its liberty forever, but France was saved!

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## A PARABLE.

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A magic circle holds me round to-day.  
 The air is vital with the young, sweet Spring;  
 In the fresh wind the leaves and grasses sing  
 The song of birds are blown from spray to spray;  
 The tune is pure and ardent, and how gay!  
 Now falls the saintly dusk, low whispering,  
 The gentle wind goes by with flagging wing.  
 The Sun to follow on his downward way;

Great quietude of moonlight holds the land.  
 Now if *one* word I whisper to the air,  
 If one way turn or even stretch my hand—  
 The spell is broken, and my Spring to scare,  
 Comes Winter back; and, shivering I stand,  
 Once more the old blast of his old winds to bear.

PHILIP ROURKE MARSTON.

PEARLS ON LIFE'S ROSARY.

WRITTEN DOWN BY MRS. GERTRUDE B. CLARK.

## CHAPTER III.

Preparations, save such as would result from relating ourselves in still deeper harmony to the Central Heart, were needless as the soul life with us had neared the independent life, where to will was to do, instead of waiting for the magnetic and electric vibrations from other souls to reach our soul atmosphere, as an incentive that would be like a shoulder to the wheel, the special province of which was to turn with a velocity that would give birth to circumstances, that would be as weighty in the scale adjusted to soul measurement. Alcestæ and Alcestis, twin souls of the Central Heart, still remained the ascendent power or Sun to the group known at that time, as their Soul-Land family. The customs of planets and the orbs evolved therefrom differ; what may be a law to one, may to another be a point of total indifference. Such being the case, there is no justice in expecting the recording line of the present world to run parallel with any record given in the yet dull atmosphere of this planet known to you as the Earth, and to us as San-Horri. In the hearts of many there may waken wonder echoes regarding the soul-mates of our children; to these echoes I will reply, Matehood is the highest and holiest arch of the Soul, and by the inner light of my home planet, each child became to the fullest extent conscious of the same before there existed between them and their other selves, the expressed, and acknowledged relation, known as Eternal Matehood. During the time that lay meadow-like, between their cradle-land existence, and the point of full soul consciousness, they were under the guidance of Wedded Souls, from whose chalice, was transmitted the warmth and light of ascendant love. In like manner, let it be understood, that I, Alcestæ, with my redeemed companion Alcestis, became related to the family I called my own, in Soul-land. We were, by our united power, which was based on most

hallowed love, like a Sun within the radius of which only peace echoes stirred.

By virtue of the governing law of our planet there were epochs of record, when all who had grown in harmony of Soul, to a comprehension of the higher and holier lights, became united with their own, and this change was acknowledged by appropriate ceremonies and recorded. Such has been the custom of my home land, while here on San-Horri, the luminous gem of Eternal Matehood is found in the same thought casket with many other gems of lesser power, remember I say, not of less necessity, as all soul gems as attributes are needful as each one occupies its own niche in the soul structure, the building of which would be incomplete were one lacking. I say not that the custom of San-Horri's soul land is at fault, though were the custom to have been transmitted to my home orb, the result would have been confusion. They who record manhood or womanhood of soul stature stand far aloof from the realm of censure. In this field I no longer tread, therefore can see and acknowledge the indisputable fact, that all planets with their evolved orbs, move over their own progressive paths in perfect harmony with the central and governing law enshrined therein, therefore what on one planet would be the result of the action of law, would on another find no attaching niche. Seeing and understanding this principle of independent planetary action I question not the result of any planet's inherent law, but look upon the same as being in perfect harmony with positive demand. Therefore, when I see as I must, the to me strange rise of the principle of Matehood here on San-Horri simply say it is in keeping with positive demand and is therefore right. Leaving this explained part, I will return to the mission ground of our Souls at the far away time of which I have made previous mention, the far off echoes of world voices

swept over our soul sea, and in response, we wafted back the answer, We are coming. Many Soul-land groups as families at that time recorded their departure in response to world pleading the missionary tide running high and with power crested waves.

The record of soul growth to which we had attained was the guiding Star of our out-leading path-way, as power and purpose must be evenly balanced, where success is to be recorded. Let it be understood that they who became missionaries from our planet, did so because they knew of the soul power they possessed, knew that into the lives of others they had power to weave the echoes of their own souls ascendant strains until they would at last cast in the soul atmosphere of those needing help, the strongly defined shadow of the higher good, that must come to all souls like the dawn of a new morning, in which only songs of redemption are heard. This inborn power of our souls, that in its unfolding had become far reaching being our higher guide, led us. The groups or Soul land families, being bound together with love like a girdle from the Father, together met together tarried and together, with the songs of the fearless trembling on their lips, passed forth from the home arch in quest of their waiting fields. The fleecy robed messengers of merry, rejoicing group, after group, left the throng in response to the paths that diverging called them. Adieus were not uttered, but with every groups departure, great prayer waves were wafted after them, while adown the ether path they were traversing their glittering banners were borne with an unwavering firmness that told of no restless or fear-bound souls within the shining ranks. As I record these preliminary points there comes to my soul a partial consciousness of the strangeness with which my written words will on the hearts of the children of this planet, simply because they have not power of Soul sight, to convince them that the plan of universal progression is to all inhabited planets, like risen a sun, the beneficent beams of which warms into soul life and growth

the enshrined possibilities of both seen and unseen. Strange indeed will my record sound to those whose thought waves go not in quest of other souls, whose home lands shine in the measureless blue only as Stars of unknown magnitude. Children of San-Lorri, you have yet to ride on many out-bound waves of soul life, the white gleam of which in the distance you as yet sense not. Remember the unseen is the Soul-land recording tablet of that, which has existed, therefore say not, "impossible" as I go on unwinding mesh after mesh, the long ago woven web of circumstance as an heir-loom of soul wealth to be bequeathed to the thought world of this planet, by and through which its wealth will be visibly increased.

Alone, at last we journeyed, *all* the groups having responded to the waiting, calling paths, and as we glided over the undulating ether realms there shone far about us a halo, till we seemed like travellers on a silvery sea, in this light there was nothing that had birth in a realm of mystery, all being explainable, through the twin principles of the universe, cause and effect. The halo was formed by the radiance enshrined within our united soul brains, the cause being our ascendant unfoldment towards the Central Heart, by virtue of our inner out-reachings. Each Spirit enshrined in its soul robes, is at first as a Star, while through the unfoldment that awaits it, and through which it makes its cyculatory record, it becomes like unto a Sun, and capable of receiving the mighty magnetic and electric soul gleams from the Father and Mother Heart in whose love atmosphere, the Infinite Sea chanted its first lullaby. Our path wound on and on, away and away, towards realms wherein our soul-feet had never lingered, yet as we nearer grew to our waiting field, we felt within our receptive souls the unconscious voice of the land we sought, as though all the soul forms within its borders were calling to us, and assuring us by the call of the night of the soul, to the release of which the dawn was slow in coming. With quickened sympathies, we sent to them a soul echo, which they grasped not, as they had not come to understand the symbol language of the universe.

(To be continued.)

## THE SACRED HEART.

## THE HEART OF THE PLANET.

## CHAPTER III.

The wise teacher, Jesus said, brings forth things that are both new and old. The real meaning of this is, that the truth is always both new and old, belonging as it does to the Eternal. In the first flush of a New Illumination there is some danger of losing sight of the simplicity of Truth in the great attention that is given to rescue from Oblivion all the symbolism of the past, as well as the great interest taken in anything that is new, novel and strange. Many are to-day busying themselves in ransacking the libraries searching among the debris of literature for anything that pertains to the Mystic, Spiritual and Occult Science. Several firms are busy republishing works—no one supposed a few years since would ever again actively influence the destiny of mankind. The press teems with publications treating on Spiritual and Occult Truth. New magazines and papers are springing up in every part of the world. When we started *The Gnostic* in July, 1885, we little thought that it would be followed so soon by a score of others. The *Sphinx* in Germany, the *Aurora* and *The Lotus* in France, *The Occult Magazine* and *Lucifer* in England, *The Esoteric*, *The Hermeticist*, *The Truth* and other similar publications in this country. Even these are only the few drops before the coming shower. The Heavens of Divine Truth are coming nearer, or rather man is growing more sensitive to their presence. But while there is an undertone of deep Spiritual accord in these many sounds, yet they are at first hearing somewhat discordant. The Theosophist seems to be slightly out of tune with the Spiritualist and the Spiritualist objects to the place assigned him in the orchestra by the Theosophist. Among the Metaphysicians there is much crying "I am of Paul," or "I am of Appolus." Among the Occultists one would enlist us under the banner of *The Rosy Cross* and another under that of *Hermes*.

This variance however is only on the surface, and a necessary prelude like the tuning of instruments—before the Opera—to the great flood of Divine Harmony that is about to burst upon the world. Still it is a fact that some good people are amazed and bewildered with the multiplicity of council that is offered them in the Spiritual way of life. We believe it is the duty of every Teacher not to intensify these lines of division but rather to remove them and show the Truth shining in and through all these various instrumentalities. We desire in these chapters on 'The Sacred Heart' and in our lessons on "Psychic and Physical Culture" to condense and simplify the teachings of all schools of Spiritual Thought. For this reason we are trying to bring all into the Centre, or Heart of Truth itself. We have already spoken of *The Heart of Man* and *The Heart of the Planet*. We wish in this chapter to point out more fully the law of Correspondence between the two, and to emphasize the importance of understanding this law. If you stand out on the circumference of a circle you can only see a segment of it. If you stand in the centre you can see the entire circle. Truth is a circle and if you only place yourself in its centre you will comprehend the Truth of Being from its centre to every point on its circumference. The problem of all problems, the secret of life, is to know how to reach this point of perfect light. Think of life as a city in the centre of which is a high tower. You are in one of the streets below, and though an entire stranger wish to visit various parts of the city. Suppose now you ascend to the top of the tower and some one points out to you the location of every place you wish to reach. Cannot you see how great a help such knowledge would be to you? In every life there is such a citadel or tower of vision, and it is to the top thereof to which

we are trying to lead our readers in these papers.

It is by understanding a city as a whole that you come to know and find your way about its various parts. Thus we see it is the great not the small that gives to us the clear light of comprehension. Suppose you are a Methodist or Presbyterian, a Protestant or a Catholic, a Christian or a Buddhist, alone, you are like a man living in a large city who has never been out of the street in which he lives. It is only when you recognize the Truth in all that you understand the Truth of one. How shall we reach the height of vision that shall make us familiar with all the ways of life? Not by living alone in the street of Theosophy, of Metaphysics, of Spiritualism, but by making yourself Universal. We should confine our sympathies to no church or school that is less than the entire world of Material and Spiritual life and being. In our last chapter we spoke of Palestine as the Physical Heart of our Planet and of its relation to the Sources of Spiritual life. To understand this subject it is necessary to free the mind from the idea that the river of life called Christianity originated in the life of one man alone and to understand that it was rather the efflorescence of many lives, the flower and fruit of an age of Spiritual life and power. It was the culminating hour of a great Cycle in the world's history. The great Roman Republic had reached its zenith and entered upon its decline after the fall of Julius Cæsar. Greece had come to its finest flower. Egypt, the wondrous, had already entered upon its decadence. All that could be achieved by the force of external power in art or arms had been realized. Palestine had, under Herod, reached a state of material grandeur and importance in the sight of the world almost equal to the glory of the Reign of Solomon. Every pleasure and triumph of life money could buy and art realize had been experienced. It is always at such an hour as this that a few, seeing the failure and disappointment at the bottom of every cup of worldly pleasure, learn to look

within and begin to cultivate the Soul, and to seek after those riches that neither moth nor rust corrupt, and which thieves cannot break in upon and steal. Through many lives, through seeking and learning the Truth line upon line and precept upon precept, a few souls have been unfolded so as to be born at last of such virgin parents and to inherit such physical conditions of purity as to remember even in the dark prison house of the flesh the Glory they had with the Father, the Soul or Higher Self. These strange People to the rest of the world were variously called Nazerines (dedicated to God), Essenes and Gnostics. Their habits simple, their dress unostentatious, their diet strictly vegetables and fruits. In medicine they were Metaphysicians, in philosophy Theosophists, in faith and knowledge Gnostics. Valuing the Spirit above the letter they made culture, growth, unfoldment their constant care. They attained in consequence thereof direct knowledge of God and of Immortality, escaped from the incompleteness and limitation of the sense Ego or Lower Self into the universality and absoluteness of the Higher Self. Finding this peace they taught others how to enter these halcyon days that are the eternal Summer of the Soul's atonement with the body and Spirit. The Central Truth of all they taught repeated in a thousand forms was that the true interpretation of Religion is of the heart, rather than of the head, of intuition, rather than of reason, and that the true life is the consecration and sacrifice of the life of sense to the Divine and Substantial Self until the world of sense had no more dominion and all thoughts and actions were brought into such harmony with the Divine that the will of the Father or Higher Self was done on Earth as it is in Heaven. This was not the teaching of one alone, but of many, in that age—Jesus is Representative of it as Shakespeare of a period of dramatic inspiration and Garrison of the Abolition Movement. These ancient Gnostics were the flower and fruit of the great historic Cycle on the crest of whose highest waves they were borne into physical

life and being. They saw as yet they were only as a grain of mustard seed, a little leaven—a word spoken in secret. Still they knew that they had found the very Heart and centre of Truth. They knew that after other ages of physical life and development man could find nothing more satisfying than the discovery of his own Divinity and Immortality. They saw also that what they had sowed in weakness would be raised in power—that the word they spoke in secret would be proclaimed from the housetops and that the second coming of this truth to the world would be with a fullness of light and glory indescribable. That which we call “The New Illumination”, “The Perfect Way”, “Gnosticism”, “Theosophy”, “Metaphysics”, “Esoteric Truth”, is the dawn of this new day of light. As yet it is but the first faint flush on the horizon, a few rays that pierce the gloom as the avaut Couriers of the day that stands tiptoe on the far-away hills of a Divine life and yet the faithful watchmen who keep holy vigil for the Truth through the long night watches of the world’s darkness, whose practiced eyes discern the signs of the times, all tell us that the night fleeth and the morning cometh. Once again we have reached the climax of material growth and luxury. All that art can achieve or money can buy is consecrated to the sensuous enjoyment of life. The homes of the wealthy in our cities vie with those of ancient Rome, Egypt and Palestine in their ministrations to sense. Corruption and extravagance by those in power are the rule rather than the exception. Intemperance, prostitution, adultery, adulteration, gambling, speculation and all the other vices and fevers of life fill the papers with the record of their spawn of crime, insanity, murder and suicide. Formalism and ceremonial Religions seem to have become so secure in their possession of the outward emoluments of Religion that they are saying, “Peace! peace! there shall be no war in our times when the enemy is already encamped about their walls.” The very foundations of Religion as taught by the Churches have given way, and nothing but the new illumina-

tion now dawning could prevent a moral interregnum and a night of gloomy Materialism unadorned with a single Star of Faith. In the moment of our greatest need the deliverance has come. The Christ Truth comes not to the righteous, but to the sinful—not to the well but to the sick. The world is indeed sick. Go stand on the streets and look at the people. One would think all the hospitals had suddenly opened their doors and sent out their patients. Look at the finest offices and most elegant residences occupied by Doctors. Look at the feverish, hard, set faces of the seekers after wealth, fashion and pleasure as they pass along. Why do people every time they feel uncomfortable rush after a Doctor? Because they know not how to be their own physicians and relate themselves to universal health and life. They have no source of strength within in the restoring and healing power of silent thought and communion with the world of Soul. Why do they sustain all these costly and gorgeous liquor saloons, squandering so many millions on stimulants? Because there is a weakness in the centre of Being—a craving for something that can only be truly met from the invisible side of life. Why do so many lose the power of self-control and crowd our insane asylums to repletion? Because the bond of union between Soul and body is so weakened that at last it is broken, and some foreign influence makes disorder in their sphere. Why do so many become dishonest and fill the prisons to overflowing? Because the voice of intellect, of selfishness, has usurped the voice of Intuition—the voice within of the Soul and of the heart’s unselfish love for the world. The one great weakness of the world to-day is of the heart. This is equally true of the individual and of the Planet. No one with an eye to see can deny the physical and moral sickness of the world at large. What will disband the armies of the nations prepared at any moment to rush like wild beasts of prey at each other’s throats, or turn them into armies of peace whose work shall be the draining of swamps, the irrigation

of deserts, the beautifying of cities, the improvement of rivers and harbors? How shall our education be reformed so that instead of being the cramming of the memory and the sharpening of the wits alone it shall include every faculty of body, mind and soul?

How shall we close up the tobacco shops and saloons, the drug stores and butcher's shops, all of which are steadily ministering to man's injury and degradation instead of to his health and exaltation? How shall the fierce greed and cruel competition, the heartless gambling and speculation that are turning men into bears, bulls and tigers in reality as well as in name, be driven forever from all our centres of trade? How shall we end the pomp and vanity, the imbecility and corruption of our political life, and turn our rulers and law-makers into real servants and ministers of order and justice? What is the answer given by this analogy? Suppose you come to me with rheumatism in your limbs, or weakness of the digestive functions, or torpidity of the liver, or any other of the many ills that flesh is heir to. What is the real cause of it all? A weakness at the centre of being, a lack of conscious union between you and your own soul. However absurd it may seem, when the Metaphysician bids you affirm that you are not sick when you feel quite sure you are, it is perfectly true you are not, so far as your real self is concerned. If you can polarize your mind to the Soul—exalt your consciousness to this higher plane and live for and from the Soul instead of for and from the body—you will soon overcome and rid yourself of any so-called physical disease. But while this is perfectly true, only a few have the strength of mind, and will, and faith in the perfection of the Soul to do this. The great majority need along with this a great deal of physical purification and culture through a reform in diet—giving up

alcohol and tobacco—and learning how to take care of their bodies until they become sensitive to impressions from the Soul.

Those who are independent of this course and can be healed at once by the Spirit are such as have in a former life earned the right to come into a body, pure and undefiled.

Now the same laws hold good in curing the moral evils of the world. To-day its consciousness is almost everywhere located in the Physical—this must be translated to the Spiritual. Something to this end can be done by Spiritual methods alone. All the attention to the subjective, all the study of the Occult is doing much to cure the world's sickness, but it also needs the physical process to supplement the Spiritual. We must cultivate the physical earth to a higher state of perfection. We must stop deluging it with the blood of the innocent and helpless animal creation, and thereby ministering to the astral and physical planes of being. We must cultivate and refine our grains and fruits, and improve our methods of preparing them for food. All law and government, all literature and art, all education and reform are to be influenced by this new life. But the key to this greatest of all Truths and new hope for the world is first through a complete regeneration of our own mortal bodies. This is the first thing essential. It is only the pure who can receive this Truth. The work we are doing in this Gnostic School of Psychic and Physical Culture is the open sesame to all these kingdoms of Truth, Love and Power. Little and unknown though we may be to-day with all the gates of hell appeased to us, yet we know that in this method of work and law of life is the true secret of being, that here is the fabled fountain of eternal youth, the Elixir of life, the descent and second coming of the Christ. He that hath ears to hear let him hear.

ANNA KINGSFORD, M. D.  
IN MEMORIAM.

We do not meet to-night to mourn but rather to rejoice, that in this age of materiality—of eclipse of faith of lack of spiritual knowledge one has lived in this world with so ripe and luminous a Soul, a mind so polarized to the Higher Self, and a heart so large and full of love for all that breathes as to be capable of seeing and interpreting "The Perfect Way" of life. In the language of men we say Dr. Anna Kingsford is dead. In the language of Truth we say that a beautiful Soul having done her work, for which she related herself to a material body, has broken the thread that held her to the same, not to do less but to continue her constant devotion to the Spiritual unfoldment of Humanity.

We meet to rejoice in the wealth she has bequeathed us, greater by far than we would find ourselves the possessors of, had a Gould or a Vanderbilt left us their millions. We meet to send our loving thoughts and good wishes to her on the serene Heights of glory she has so lately ascended to. If the Soul is ought affected by the weakness of the body, to which it was so long related, we send to her thoughts of strength and love, for as she herself wrote, "In such wise do Souls profit one another and have communion and receive and give blessing, the departed of the living, and the living of the departed. For love is strong to redeem and to advance a Soul. Blessed is the Soul that the just commemorate before God, for whom the poor and the orphan and the dumb creature weep."

We meet also, to look more closely into the clear mirror of Truth she has presented to the world, hoping thereby to come nearer to that day when we shall know on the Spiritual side of life, even as we are known now from that side of clearer light. We would make this an occasion of quickening in our hearts the heroic resolve that we will defend the pure white banner of truth she carried on her upward path and to try harder to keep to "The Perfect Way."

As we penned these few lines a feeling of drowsiness came over my physical senses and we saw in the spirit a beautiful vision of a female child of indescribable beauty in a silver cradle surrounded with a halo of soft golden light, and there was borne in upon my mind the impression that the second coming of Christ is the recognition of the Soul and the importance of Woman as the representative and interpreter thereof. This brought into my mind these words from "The Perfect Way." "The word that shall come to save the world shall be uttered by a Woman. A woman shall conceive and bring forth the tidings of salvation. For the Reign of Adam is at its last hour and God shall crown all things by the creation of Eve. Hitherto the man hath been alone and hath had dominion over the earth. But when the Woman shall be created, God shall give unto her the kingdom and she shall be first in rule and highest in dignity. Yea, the last shall be first, and the elder shall serve the younger. \* \* \* \*

Her kingdom cometh the day of the exaltation of Woman. \* \* \* \*

But the creation of Woman is not yet complete, but it shall be in the time that is at hand." \* \* \* Before entering

upon the full spiritual significance of her life and work, some of you may feel interested to know some of the outward facts of her life, and the method of living that gave to her such great illumination of Soul. She was born Sept. 16th, 1846. She was married Dec. 31st, 1867 to Rev. Algernon G. Kingsford a minister of the Church of England. The Pall Mall Gazette in speaking of her says—"The death of Mrs. Anna Kingsford, M. D. which took place on Tuesday, the 21st inst. leaves a blank which will not easily be filled even at this period so rich in women of intellect and energy. In 1874, Mrs. Kingsford went to Paris and entered herself as a student



in the medical school there. After six years study, she attained the degree of M. D. of the Faculty of Paris. The brilliant Thesis which won for her this honor, had for its subject *Vegetables as Food for Man*. It attracted on its appearance the attention of the scientific world being considered a work of great value and was translated into English under title of "The Perfect Way in Diet." On her return to England, Dr. Anna Kingsford entered upon the practice of medicine. She became one of the most ardent champions of the cause of anti-vivisection and concerning this question she wrote numerous works, which have been translated into several foreign languages. She was president of the Hermetic Society, whose members occupy themselves with the investigation of psychology and occult science from a point of view illuminated by religious interpretation. These subjects were treated at length in "The Perfect Way, or the Finding of Christ," a work written by Dr. Anna Kingsford in conjunction with Mr. Edward Maitland, which was published in 1881, and of which a second edition revised has lately appeared.

Dr. Anna Kingsford died after a lingering and painful illness, having been long a sufferer of consumption. According to her own assertion she would have succumbed to the disease twenty years ago, but for her strict adherence to the vegetarian diet. Deeply imbued with the Spirit of the poet's maxim, "Never to link our pleasure or our pride with suffering of the meanest thing that lives." Dr. Kingsford wore neither fur nor feathers, and recently during the time she was lying ill she wrote a letter to the Press, pleading with tenderness and power the cause of the seal and other helpless animals, who are slaughtered each year for the sake of their fur. She was greatly beloved and admired by a large circle of friends, both on account of her intellectual endowments and her unwearied labours in the cause of the works she has written remain as a lasting testimony." Dr. Kingsford has done much work besides that spoken of in this notice. But the great and most important work of her life has been the

joint production with Mr. Edward Maitland of "The Perfect Way." We have long regarded this as the most illumined and useful book published in the nineteenth century. Amid all the stars that have recently shone forth in the New Heaven of Spiritual Literature, this seems to us to shine the brightest. It was given to the world in the hour of its greatest need. It came with our own lives, at the very moment that we stood in need of just such a work. We know of many others who have had similar experience in this relation. In the preface to the new edition of this work. The writers say, "That which "The Perfect Way" represents is neither an invention nor a compilation but first a discovery and next a recovery. It represents a discovery, because it is the result of an attempt proved successful by the issue, to ascertain at first hand the nature and method of existence. And it represents a recovery because the system propounded in it has proved to be that which constituted the basis and secret doctrine of all the great religions of antiquity including Christianity, the doctrine commonly called the Gnosis and variously entitled Hermetic and Kabbalistic. In yet another sense does "The Perfect Way" represent a recovery and also, for ourselves, a discovery seeing that it was independent of any prior knowledge on our part. This is as regards Faculty. For the knowledges concerned although verified by subsequent research in the ordinary manner were obtained solely by means of the faculty which consists in perception and recollection of the kind called intuitional and psychic and therefore by the method which in all ages has been recognized as the means of access to knowledges transcendental and divine. Had the recovery been made in the ordinary manner, namely through the examination of neglected writings or the discovery of lost ones—methods which however successful would have been altogether inadequate for the results actually attained—no step would have been gained towards the verifaction of the doctrines involved. Whereas as it is, for ourselves and for all those who with us are cognizant of the

genesis of this book and who are at the same time sufficiently matured in respect of the spiritual consciousness to be able to accept the facts—that is for all who *know* enough to be able to believe—the book constitutes of itself an absolute confirmation of its own teaching and therein of the recovered Gnosis. As a preparation for a suitable expression of our love and gratitude to the ascended soul that will be better offered by my companion and Co-laborer it seems most appropriate to point out the miraculous nature of this production here referred to.

Edward Maitland the Co-laborer of Dr. Kingsford was eminently qualified and most wonderfully prepared for his part in the work. Educated at England's highest seat of learning, for the office of a minister in the Church of England he declined to take orders from an inability to preach the doctrine of a vicarious atonement. In 1849 he came to California and after several years of adventurous life in the gold fields, he went to Australia and afterwards returned to England. Through all his travels and adventures he remained the thinker and student his one constant study being all the systems of religious thought and expression in search for "The Perfect Way" of life. He believed in God and therefore he believed that there must be a perfect system of Truth could he but view things from the right standpoint. His early efforts in this search for Truth were given to the world in the form of several works of fiction. "The Pilgrim and the Shrine," "The Higher Law," "Bye and Bye" and later on—in works—of a philosophical and religious nature called "The Keys of the Creeds," "England and Islam," "The Soul and How It Found Me." The latter book is one of personal spiritual experiences, in which he relates the history of his unfoldment. Some of these experiences are shared by one whom he calls the Seeress. The Seeress is only another name for Dr. Anna Kingsford. In speaking of his own unfoldment he says, "To believe in perfection at all involved the belief in the existence of a solution of all the problems from the failure to comprehend

which the evils arise while my devotion to the pursuit of such a solution involved the further belief, both that it was not beyond the human mind and that its discovery would afford man precisely that which he needed to enable him to pursue his development toward the perfection of which he is capable, but which so few seek. One important step in Mr. Maitland's development was the discovery under the guidance of Anna Kingsford that so far from our belonging to the carnivorous species our proper food is grain and fruits and that the best lives and highest works have ever been those of abstainers from a flesh diet. Through this and other methods of Physical Regeneration he became sensitive to Spiritual impressions and through the unfoldment of his own intuitive nature, he became deeply convinced that the world's exaltation of the rule of force and will, represented by man, the sacrifice of others to self, of intuition to reason, of sympathy to selfishness, of the feminine to the masculine has but plunged the world deeper and deeper into evil and that it is by the exaltation of the other side of the dualism to its proper place, by a regime of love and self-sacrifice, and the subordination of our own lower to our own Higher Self and the culture of the intuitions and sympathies of the Soul, that the world's redemption is about to be accomplished. The race is approaching that stage which in the individual corresponds to maturity, even the maturity of the Spirit in which man recognizes woman, not as his servant and plaything and companion on but one and that the lower plane of his nature, but as his complement and supplement on all planes. In making this discovery and acting up to it Edward Maitland found that he had won his way into the Holy of Holies of all the world's true Churches and could exclaim with the initiated in the Sacred Mysteries whether of Parvati, of Isis, of Bacchus, of Ceres, of Mithras, of Jehovah or of Jesus, "I know that I am immortal". Many of the most important parts of the Perfect Way are recovered memories of knowledge gained in former lives. That most beautiful hymn to the

Planet God Iacchos was obtained in this way. While the body was fast asleep, Mrs. Kingsford found herself walking at the head of a procession of Priests and Priestesses through the Hieroglyph covered walls of the Temples of ancient Egypt, chanting this hymn. On waking, she remembered the words and wrote them down. Other portions of it were obtained in waking visions which Edward Maitland wrote down. The manner of these visions is described in "The Soul and How it Found Me." These visions were religiously prepared for. The process involved a bath, anointing with fragrant oil, brushing out the hair and allowing it to hang loosely down and covering herself with a thin robe of white which was fastened with gems of various kinds, the opal being strictly excepted, we presume on account of the malign influence with which it is credited. On the occasion of which he is writing, the night is one of exquisite beauty, and, as thus lightly arrayed and with bared feet and hair streaming behind, the slender form stood by the open window bathed in the moonlight, while within the darkened chamber rose wreaths of burning incense—the scene lacked nothing to give it a character appertaining to spheres angelic rather than human. Before entering into the trance condition, Mrs. Kingsford had prayed to be taken to the Stars and shown all the glory of the Universe. After gazing upwards in ecstasy she lowered her eyes and clasped her arms round her head to shut out the view, uttering the while in tones of wonder mingled with moans and cries of anguish the following tokens of the intolerable splendor of the vision she had prayed for, and which when it came proved more than she could bear, and spoke as follows: "Oh I see masses of stars, O my God what masses! Millions and millions wheels of planets. O my God, my God, why didst Thou create? It was by Will all Will that Thou didst it. Oh what might, what might

of Will! Oh what gulfs, millions and millions of miles broad and deep. Hold me! hold me up! I shall sink! I shall sink into the gulfs! I am on a sea—an ocean—the ocean of infinite space. Oh what depths, what depths! I shall never come back, I have left my body forever. I am dying I believe, I am dead! Impossible to return from such a distance. Oh what colossal forms! They are the angels of the Planets! Every planet has its angel standing erect above it. And what marvelous beauty! I see Raphael, I see the Angel of the Earth. He is God—the God of our Planet! I see my genius. Oh how surpassingly beautiful he is! My genius is a male and his color is ruby, Yours is a female and sapphire. They are friends—they are the same—not two, but one, and for that reason they have associated us together and speak of themselves sometimes as I, sometimes as We."

The vision is too long to quote in full, I simply give the opening to bring before your minds this great Truth of the Higher Self, and the Marvelous Illumination that may be reached when two Souls act and work as one, because they are the incarnations of the same Soul, one representing the male half, the other the female.

The one great fact of "The Perfect Way" that stands out both in itself and the method of its production above all others, is that the Soul can, when the body is sufficiently pure and flexible, speak through it the knowledge it has gained in former lives. It is impossible to give you to-night any adequate idea of the value of all the knowledge revealed in this remarkable book. That we have taught hundreds both here and in the Colonies to read and study "The Perfect Way" shows that we have a right to send our loving thoughts and prayers to the Soul whose inspiration gave it birth. May the sublime beauty and heroism of her Spirit rest upon us all.

## LESSONS IN PSYCHIC AND PHYSICAL CULTURE.

### LESSON V—THE VOICE.

Psychic and Physical Culture involves voice culture. The Physical is the outer of the Psychic and the voice is the outer of both the Psychic and Physical states. The body is often so veiled with the tailors' and dressmakers' art that it is difficult to read from the external, but the moment you speak we know you. We know that we can act upon the Soul through the body and we know also beyond doubt or disproof that you can act upon both body and Soul through the voice. Let us try and understand the law: "The voice like man and God is a Trinity in Unity." A perfect voice is an equal blending of power, clearness and sweetness, or of force, articulation and tone. These correspond with the physical, mental and moral qualities of man, and are a revelation to the trained ear of the physical, mental and moral development of the speaker. If one looks at you, you think of him, if he points at you, you feel him, but if he speaks to you, you know him.

The power of the voice is derived from the vibrations of the body. Take a tuning fork and strike it. You hear a sound. Strike it again and then rest it on some solid substance, say wood or marble. You will hear a stronger sound. Why? The vibrations of the supporting substance augment those of the tuning fork. Every thing is in a state of motion, and all motion or vibration is capable of transference into sound. This is demonstrated by the telephone. If your tuning fork rests on marble the sound will be stronger than that given off by the wood, because it is of a finer organism. This same law holds good in the production of voice. The vibrations of every bone, muscle, sinew, and nerve should be felt or heard in the voice. You cannot, however, feel this unless by a natural life you are sufficiently strong and vital at the centre of being to give the

voice a point of support. The vocal cords are your tuning fork. The sound is produced by their vibrations coming into contact with the air. Having produced the sound, it will be a very feeble one unless you can now support the voice on the diaphragm. We have already spoken of this muscle and its important relation to health. It is of equal importance in voice production. If the student has practiced faithfully the breathing exercises given in Lesson 1, he will be prepared to understand this. The prevailing weakness of our generation being of the centre—a feebleness of emotion caused by too much attention to intellect or body—there are but few people who have any support for the voice here and so most voices seem to be cut off at the throat, and we have a feeling that it is only the head that is speaking to us. This is very true; there is but little speech to-day that comes from any part of man save the head. In the pulpit and at the bar most of the speech you hear is from the head, very clever or nice to outwit the opposing council, or to sound pleasant and undisturbing to the worldlings who fill the pews and pay the salary, but nothing to stir men's hearts and fire them into heroic action for Truth and Righteousness.

What we call the preacher tone is caused by a lack of the vibrations of the body. The perfect voice seems to come from every part of the body, from the crown of the head to the soles of the feet. When a Patti sings or a Salvini speaks, they seem to be melting away into sound, because they are so well developed at the centre, as well as so perfectly poised, that the vibrations of every atom in their bodies augment those made by the vocal cords on the air. To produce this effect the diaphragm must become tense like the head of a drum. It must be educated to do this spontaneously, without effort on your

part the moment you begin to speak or sing. Had we lived naturally it would do this. But the constant direction of our forces to the intellect, or their expenditure through muscular activity combined with the awful curse of the corset, inflicted on us by our mothers has left ninety-nine out of every hundred fearfully weak at this centre of being. No woman can hope to do much, either for her own redemption or that of the race, until she has thrown away this murderer of life and happiness. With freedom of body, a healthful vegetable and fruit diet, a daily bath combined with twenty to thirty minutes given to the physical and breathing exercises given in these lessons, any one may rescue this centre from the prevailing weakness and demoralization.

Referring to the difference in the quality of the sound produced by wood and marble, we are taught by this that even when the voice is centred that it will be modified by the fineness of the material body. If the flesh is soft and flabby, the voice will be of a like quality, thus it is that the voice of a fat man sounds like a muffled drum and that of a very thin man is small and squeaky. In this way the quality of the body is expressed in the voice.

The intellectual quality of the voice corresponds with clearness and articulation. This comes from the voice being thrown well forward to the front of the mouth. In the man who is all intellect the voice seems to be here and nowhere else. Though we want it somewhere else, yet we must have it well expressed here. Though man is something else besides intellect we must not lose sight for a moment of the value of mind. We are to love the Lord with all our mind as well as with all our strength, all our heart and all our Soul.

To give a clear intellectual quality to the voice the tongue must be free, so that the words fall lightly off the tip of the tongue, and the lips are eloquent by their activity in the shaping and formation of the sounds. A speaking mouth is suggestive of great intellectuality. Hamlet refers to this quality of

voice when he says: "Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town-crier spoke my lines."

Hamlet himself is the genius of thought and so instinctively emphasizes the intellectual requirements of speech. We come now to the moral or emotional quality of the voice—that gives it sweetness and charm—the most important of all for only by the acquirement of this quality can the Divine Soul play upon the wonderful instrument of the human voice. This quality is derived from the right focus of the voice causing it to strike just above the bridge of the nose and to vibrate all through the dome or moral part of the head. The nose and cheek are the moral part of the face, taking the head in its entirety the upper part coming down at an angle and taking in the nose and cheek. The lower part of the head including the mouth and chin is the physical and the forehead the intellectual. We say sometimes of a bad voice, he speaks through his nose. The Truth is just the reverse of this. The defect is an obstruction in the nose, or an insufficiency of vibration caused by the voice being wrongly focused. You cannot have a moral voice unless you have a great deal of sound coming through the nose. In harmony with this, we find that men who have been great on the moral plane, all have large noses. Nothing so disfigures and degrades the face so much as an imperfect nose. Intemperance and vice of every description hangs out its banner here, because the nose is so sensitive to our moral states. To acquire these three qualities of voice practice as follows:—  
To develop the physical:—Take a good standing position, the body well poised and the weight resting on the balls of the feet. In this position the whole body is in the best vibratory condition. Take a good breath and press down consciously on the diaphragm and pronounce a number of times the word "solid." While doing so, feel the solidity of the body, and think the sound into every part of it.

To develop the intellectual, take a good breath, pronounce the letter "m" and prolong the sound as long as your breath lasts, by forcing it against the lips. You open the mouth to pronounce the letter and then close the lips firmly making them vibrate during the prolongation of the sound.

To develop the moral, make a humming sound through the nose without opening the mouth. See that you feel the vibrations above the bridge of the nose. This should be practiced until you can make a sound so musical that you can with this alone charm your hearers.

To produce a perfect sound, in which physical, mental and moral qualities are perfectly blended, while keeping the diaphragm strong, pronounce the word "OM" and give it a singing quality, opening the mouth on the O and then closing it on the M while you prolong the sound. Do this on every note in the musical scale. Do it until you feel a glow of rapture thrilling the whole body. Do it until you have so magnetised yourself that you see and hear things unspeakable. Do it until you feel that your body is at the centre of an Infinite sea of harmony. You have then harmonized your vibrations with the vibrations of the universe, the music of the spheres, have related your soul to the Over Soul. In this condition if you can retain it, you can heal yourself and others of all diseases. To attain to this condition you must think of your Soul as one with all Souls. This is the condition that the Hindoo aims at in the practice of Yog. The word is sometimes spelled AUM. In a passage in the Vedas it says, "Hold the breath. Remain without movement. Repeat inwardly *AUM* (the initials of the Hindoo Trinity) twelve times thinking that the Soul is one with God. Draw in a full supply of breath and hold it while inwardly repeating A U.M. twenty times; and again thinking meanwhile of God as perfect being, which can be revealed only by its own light. Continue this exer-

cise three months, without fear or idleness. In the fourth month good spirits will appear to you. In the fifth you will acquire their qualities. In the sixth you will become God. We do not recommend our students to thus violently force their way back into Spiritual Being. Not one in a thousand is capable of taking this road.

Ours is the longer path winding slowly from ledge to ledge. We advise no one to withdraw from the world, but rather to remain in it making all its duties means of culture. But a little time given each day to the practice of "OM" or "AUM," will do much to free the Soul and perfect the voice. The law underlying this is that of vibration. In crossing a bridge soldiers are requested to break step. Should a large army undertake to march across keeping step, the regularity of the vibration sustained and constantly increased, would shake the bridge down. We have read somewhere of a bridge being thrown down by the playing of a violin. All things are in a state of vibration and all natural vibration is musical. When the vibrations of the body are perfect, we relate ourselves to universal vibration and power, the Soul is one with all Souls. This is the secret of the wonderful feats performed by the Hindoo Yogis when they cut themselves and then instantly heal the wound.

Are there not times when you feel in a state of ecstasy, a thrill of joy, so intense that you scarcely know whether you are in the body or out of it. While we can not always remain in these exalted states yet we may approximate them much nearer than we do. We do not wish any one to work with this desire in the mind. Work to make the body the perfect instrument of the Soul. Work because your whole being is a thirst for the all good and all perfect. Work that you may be strong to help and save others and by turning many to Righteousness, you shall shine as the Stars, OM.

## THE LATE DR. ANNA KINGSFORD.

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We are assured that our insertion of the following tribute to this lamented and highly gifted lady will gratify a public extending to the furthest quarters of the globe, to whom she was in the fullest sense of the terms, at once Apostle and Prophet. Her labours on behalf of the principles of mercy and justice especially in their application to the animals, are too well-known to acquire more than a brief allusion here. For her, not only the happiness of the animal world, but the character of the man-kind of the future, was involved in the question. Science, morality and religion were equally at stake. Hence her assertion, enforced with the impassioned eloquence and logical reasoning for which she was remarkable, that that which is morally wrong cannot be scientifically right; and that to seek one's own advantage regardless of the cost to other sentient beings is to renounce humanity itself,—inasmuch as it is not the form but the character which really makes the man,—and to degrade those who do so to the sub-human and infernal.

The keynote to her teaching was the word Purity. She held that man, like everything else, is only at his best when pure. And her insistence upon a vegetable diet,—which she justified upon grounds at once physiological, chemical, hygienic, economical, moral and spiritual,—was based upon the necessity to his perfection to a purity of blood and tissue attainable only upon a regimen drawn direct from the fruits of the earth and excluding the products of the slaughter of innocent creatures. In thus teaching she had the strongest personal motives. She ascribed her own delicacy of constitution to the violation of the law of purity by her ancestors; and her knowledge of the cruelties perpetrated in the world, especially those enacted in the name of science, robbed life of all joyousness for her, and made earth a hell from which she was eager to escape. Her own scorn and contempt for a society which, by tolerating

vivisection, consented to accept for itself benefits obtained at such a terrible cost of suffering to others, were beyond all expression.

But Mrs. Kingsford felt herself called to a loftier task than that of enforcing any particular application of her views. Recognizing a defective system of thought as the source of the evils she deplored, and the insufficiency of any reform which stopped short at institutions and left men themselves no better; and finding the churches, one and all, failing to provide an adequate remedy;—she set herself to meet the want as only it could be met, namely by interpreting to men their own nature, potentialities, and destiny. Hence her devotion to occult science and the studies and experiences represented especially in "The Perfect Way; or, The Finding of Christ,"—a work which has found recognition among students of divine things in all countries irrespective of religion or race, as the fullest exposition concerning God, nature and man, ever vouchsafed to this planet, and her share in which has gained for her the reputation of being a seer and prophet of unsurpassed lucidity and inspiration. For this book, with its "marvelous appendices," as they have been styled by a critic of high attainments,—was largely the result of illuminations and inspirations received by her chiefly in sleep, and constituting—as appeared on subsequent investigation—nothing less than a re-delivery from the source whence it originally came, of the divine Gnosis, variously called Hermetic and Kabalistic, which underlay and controlled all the world's great religions and bibles, and by the aid of which alone these can be interpreted. And this was given to her, not in suggestions and ideas only, but in language clear, precise and exquisite, wholly beyond her own power of composition, and accompanied by dramatic experiences of the most striking kind. It was this faculty, possessed from childhood,—when it found expression in a number of

tales and poems of a highly mystical character,—of withdrawal into the inmost and highest regions of the consciousness, attaining to full intuition; and being taught directly of the Spirit,—a faculty due doubtless to the strength and Purity of her own spirit,—that chiefly differentiated Anna Kingsford from the rest of her kind, and made of her for her intimates—to whom alone she disclosed her secret—a person apart and worthy of especial veneration. Taught from transcendental sources to regard herself as an appointed instrument in the divine hands for the overthrow of the world's materialistic system, she recognized the wisdom of the providence which required of her an especial education first in the tenets of the christian church, both Catholic and Reformed, and next in the philosophy and science of the world's most materialistic school, the University of Paris. Only they who know what it is to be hypersensitive to their spiritual surroundings can imagine the keen agony to her of the associations to which she was there of necessity exposed. That which sustained and carried her through her university course,—a course which she achieved with high distinction,—was the consciousness that her mission was a mission of redemption, and that only to those who have themselves been more or less "perfected through suffering" is such a mission ever entrusted.

Tall, slender and graceful of form; of striking beauty of face and delicacy of complexion, intelligence of expression and vivacity of manner: with a noble brow, grey, deep-set eyes; a profusion of golden-auburn hair, a full, generous mouth, a rich, musical voice, admirable elocution, and a persuasive eloquence; alike artist, poet, orator and philosopher,—Anna Kingsford was as a diamond with many facets, and the admiration and affection with which she inspired her friends,

masculine and feminine alike, was of the most fervent kind. Her maiden name,—in which her early writings were published, the first when in her fourteenth year,—was Bonus, that of a great Italian family of the earlier middle ages, notable for the variety and excellence of their gifts and achievements and from which her descent is believed to be traceable. She has left a husband and daughter. Her remains are interred in the churchyard at Atcham, near Shrewsbury, the parish of which her husband is vicar.

Although formerly received into the Church of Rome in 1870 by Cardinal Manning, Mrs. Kingsford was but nominally a Catholic. For she retained to the last complete independence of thought and action, declining any direction, although the prospect was more than once held before her of being made the head of a new order in the event of her submission. She was, however, too well aware that such compliance meant either total suppression, or the restriction of her sphere of action and influence to a section and denomination; whereas she regarded her mission as a universal one, consisting in the interpretation to the world of the truth contained in the doctrines of religion. For "the church" she maintained, "has all the truth, but the priests have materialized it, thus making themselves and their people idolaters,—idolatry being the materialization of things spiritual."

The early withdrawal of one thus gifted and thus commissioned, will to most seem a mystery hard to be solved. But it may well be that as much as was required of her has been accomplished, and that being dead she may yet speak still more effectually through those who remain and who enjoyed her confidence as well as through her writings, of which some yet remain to be published, and by the example of her life.



## NOTES AND NEWS.

The first event that we have to chronicle of importance to ourselves, and we trust of interest to our readers, is our safe arrival once more on American soil after nearly two years absence in the colonies of Australia, including New Zealand. We are glad we went, and yet equally glad to return. The noble steamship "Alameda" brought us safely and pleasantly across the six thousand miles of rolling billows that stretch between Auckland and San Francisco. Ocean voyages have been so often described and are so near alike that we will not afflict our readers with a recital of our joys and woes during the passage. At some other time we will give a study of life as we saw it while under The Southern Cross.

The next event of importance in relation to our readers is that the eloquent and inspired speaker, W. J. Colville, will henceforth assist us in the Editorial Management of THE GNOSTIC, and will have charge of a special department devoted to The Spiritual Science of Healing. If our readers have any questions they would like answered on this subject, if they will forward them to us, Mr. Colville will be glad to answer them.

A pleasant Reception and Welcome Home was given to us by the members and friends of The Gnostic Society at the beautiful home of Mr. and Mrs. Cramer, who have so loyally and faithfully kept THE GNOSTIC Flag waving during our absence.

As we have rented two beautiful rooms in the New Flood Block—an elegant building on Market Street—for our School, THE GNOSTIC Headquarters have been transferred to them from 324 Seventeenth St.

Our Friends and Fellow Gnostics, Mr. and Mrs. Cramer, have opened at their residence "The Home College of Spiritual Science", in which School we hope many will be taught how to unfold to perfection all Physical and

Psychic Powers. A goodly number of Friends met in their Parlors on the Opening night, and then and now we wish them God speed in this good work, and pray that the day may come to this world when every home shall be a College of Spiritual Science, and the heads of every household their own Prophets and Redeemers.

Our earnest Fellow-Gnostic, F. E. Coote, from Melbourne, who has come to San Francisco for further study and culture preparatory to devoting his life to the grand work of teaching, has inaugurated a project for establishing A Universal Registrar of the names and addresses of all Students of Universal Spiritual Science, whether they call themselves Gnostics, Theosophists, Hermetists, Rosicrucians, Metaphysicians or Spiritualists. All who desire to know more of this should communicate with F. E. Coote, 2114 Mission St., San Francisco, Cal.

W. J. Colville has done a grand work in his classes in San Francisco, and is now repeating his success here at Los Angeles, after which he will pay a short visit to San Diego before returning. We commend him to all our Friends and can assure them it will profit them much to join his Classes whenever they have the opportunity.

Our work in San Francisco has opened most favorably. Large classes have been formed in both Physical and Psychic culture, and at last "The School of the Gnostic" seems to have taken permanent root in the minds and hearts of many. It is of course from the standpoint of the great world only the few who take interest in these advance Truths, and it will require all the devotion and help our friends can give us to enable us to maintain both our School and Magazine.

Day classes in Physical and Dramatic Culture meet at present on Mondays and Fridays at 10 A M, and a night class the same days

at 8 P M. The class in Psychic Culture meets on Thursdays at 8 P M and Thursdays at 2:30 P M. On Wednesdays at 2:30 P M the Public are invited to an open meeting for the treatment of the sick and explanations of the methods of culture pursued in the School. The Gnostic Society meets every Sunday at 11 A M and the first Thursday evening of each month. Public lectures are given Sunday evenings at 7:45 P M.

The first Public meeting held in our New School Parlors was a memorial service for Dr. Anna Kingsford. The members of the Society brought flowers as symbols of the beautiful blossoms of Spiritual grace and beauty that had unfolded in the gardens of their hearts through the study of "The Perfect Way." Madame Bishop and Professor MacGuire volunteered their musical services, and all felt that it was an hour of true communion of Souls through the great love that was felt and expressed for the inspired writer of "The Perfect Way." Elsewhere will be found a portion of the address given by the President of The Gnostic Society. Wishing our readers to know as much as possible of the life and work of Dr. Kingsford we publish also another article sent us from England by one more familiar with the subject.

During our absence from America there has been a great advance in Spiritualist Circles in favor of more attention to Spiritual culture and less of mere phenomena hunting. Many in San Francisco who looked with averted eye upon the methods of The Gnostic Society on its first inauguration, are now its most ardent friends.

We notice in this relation that the Magazine "Facts" has taken a new departure and name. Its new title is "The Soul." We trust that this is prophetic of a movement all through the ranks of the Spiritualists when no one will lay claim to being a Spiritualist who has not found his own Soul and learned what the Ancients meant when they said, "Know thyself."

"The Perfect Way" illustrates the importance of this knowledge when it says in one

of its most beautiful and inspired appendices; "Within thee, O Man, is the Universe; the Thrones of all the Gods are in thy Temple. I have said unto men, Ye are Gods; ye are all in the Image of the Most High. No man can know God unless he first understands himself. God is nothing that man is not. What Man is, God is likewise."

For a final word in this, our March number, let us repeat that old story from Sufi: "There was a man who, for seven years, did every act of charity, and at the end of seven years he mounted the steps to the gate of Heaven and knocked. A voice cried, 'Who is there?' 'Thy servant, O Lord,' and the gate was shut. Seven other years he did every other good work, and again mounted the three steps to Heaven and knocked. The voice cried, 'Who is there?' He answered, 'Thy slave, O God,' and the gates were shut. Seven other years he did every good deed and again mounted the steps to Heaven, and the voice said 'Who is there?' He replied, 'Thyself O God,' and the gates wide open flew."

Even so have millions tried to find Heaven joy, and peace, health and power by deeds of outward charity, calling themselves God's servants, but the Gate of Paradise has remained shut. They have doubled their charitable deeds and in lowly humility said, "Thy slaves, O God, are we, poor worms of the dust fit only for hell pains and devils' torments, but we beseech Thee out of Thy love and mercy to save us, poor miserable sinners and they have continued miserable sinners—for as man thinketh, so is he. At last the Truth has flashed through the dense clouds of ignorance and superstition, down into man's deepest consciousness and standing erect he is learning to say, "I am Thyself, O God."

Look up, C man, again the skies attune  
A holiest cadence; Thou shalt know full soon  
Its purport, and the time draws on apace.  
The pregnant thoughts that fill the eternal space  
Are bursting, and their sweet contents now pour  
A spring libation on the minds that soar  
Beyond the worn conceptions of the past:—  
This, the good wine He kept until the last.

## BOOKS FOR GNOSTICS AND STUDENTS OF SPIRITUAL SCIENCE.

When known prices are given. The prices quoted are publishers', and when the book has to be imported the cost of postage will have to be sent in addition on receipt of the book. Any of the books named below, or any other book wanted, may be ordered of George Chaaney, Room 17, Flood Building, San Francisco, Cal.

Publishers of all such works are respectfully invited to send to the Editors of "The Gnostic" copies for announcement and review.

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Morning Class—Twice a Week, \$5.00. Evening Class—Twice a Week, \$3.00.

—(A MONTH.)—

Private Lessons, by Prof. Chaney, \$2.00. Written or Personal Psychometric Reading by Mrs. Chaney, \$2.00. Written Instructions to Pupils, \$5.00 a Month

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