The Hidden Way Across the Threshold

Or, the Mystery Which Hath Been Hidden for Ages and From Generations ; an Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn the Guidance of the Unseen Hand ; Illustrated and M

J C. STREET

To

THE COUNT A. DE G.,

HIEROPHANT OF THE ORDER

S. S. S.

Italian by birth, yet with a warm love for the whole world; whose hand is always open to the poor and the afflicted; whose generous, true heart is continually pulsating to uplift the world:

To him whose tender affection is like a mother's solicitude; whose brave, strong heart is like a father's right arm; to him who infuses into every circle a child-like purity and perfect peace; to him who lives ever striving to show mankind the way to triumph in death as in life; to him who touches nothing which he does not adorn; to him whose noble contour of face and majesty of form are only excelled by the exalted, loving Soul within,—this book is dedicated and affectionately inscribed, as a feeble testimonial of sincere gratitude for his great patience and deep and tender sympathy bestowed on his dutiful student through the years of our wanderings.

THE AUTHOR.

INTRODUCTION TO THE THIRD EDITION.

THIS book is a compilation containing thoughts from many minds, from Intelligences in the form and out of it, from Souls embodied and disembodied. These thoughts have been gathered, as a harvester garners a few sheaves that shall yield some seed for planting when the seed-time is at hand.

In this age of error and of indifference, intellect and wealth have been deified, until, in the eagerness and keenness of their pursuit, men and women turn their own vital energies back upon themselves, and all that goes to make life truly enjoyable is congealed. This is the age of intensity, while self-interest and vain-glory, called civilization, in the abstract is the guiding star. Humanity seems to have forgotten that there are two educations — one of the mind, and the other of far greater importance — the education of the soul.

Some warm and highly esteemed friends, who deemed that the experience of the writer as a student and medium of occult forces, and his union and intercourse with Adepts of many lands, and with the Dervishes and Lamas of the East, might enable him to furnish some valuable information concerning the mysteries of the occult world, have earnestly solicited him to prepare these pages for publication.

With the full assurance from the Angel world that many men and women and whole legions of Angels will appreciate the effort, he pressed on, and in a few short weeks the first edition was exhausted.

The many expressions of gratitude and congratulations from entire strangers as well as friends, both by mail and in personal interviews, from individuals who had lost their hope in life, since disappointment had become their constant companion, and who found the teachings common to Modern Science fail utterly when the heart is stricken and the head humbled in the dust, have led the compiler to feel that another edition may reach other sorrowing hearts, and bring them hope and peace.

A few changes in the two concluding chapters, and some correc-

tion or readjustment of sentences has been made since the first edition was issued.

The Egyptians worshipped God as a Motherhood — Divine Love — under the name of Isis, or *The Female Principle*, but the *Male Principle* was by no means ignored in Egyptian Theosophy.

The Hindus held that the Divine Spirit is to be found in the *Male Principle* only; that the *Male* or Occult *is* the Divine Principle.

Esoteric Christianity was but a continuation of the Esoteric Egyptian Theosophy under another name.

It was the Priests of Egypt to whom Pythagoras and Plato went for instruction. This book is based upon the Pythagorean system and the principles of Esoteric Christianity. The tenet of the book is Pythagorean, which is that a *religion is only true which benefits humanity*. The object of such a religious system is the love of all humanity, which makes it a special blessing to the poor, the down-trodden, and the unhappy. To such it offers continual consolation; inspiring them with infinite courage, it demonstrates that all truth, all love, all wisdom, and all happiness lies within their own being through the Spirit.

Such was also the teaching of Christ, the PRINCE OF PEACE, — a religion not for a few philosophers and wise men, but for the common people. "At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." — *Matt.*, xi.: 25.

Feeling that there is so much room for books of higher thought, beyond his power to produce, yet having the promise from the world of Spirit Intelligence of a directing hand, the compiler has striven to collect simple thoughts in plain words, to teach the reader that through higher thought and nobler impulse toward the highest good, *Man* and *Spirit* in this life are entwined in one grand, eternal progress.

We are writing by no rush-light. The glow that guides our pen gleams down from a higher font of illumination, — that of Spirit and the Divinity which stirs within us, and from departed Souls now in Heaven, that points out an eternity hereafter; thereby we have striven to transcribe from the folios of Truth and Love the tocsin of the Soul — LINE UPON LINE, PRECEPT UPON PRECEPT, HERE A LITTLE AND THERE A LITTLE OF LOVE AND TRUTH AND WISDOM, which will bear repetition until the lesson is fully learned, that all may turn toward the vision of man's highest good.

The charge of Plagiarism may be justly brought. It was deemed necessary to use that which was most expressive in fewest words, and desirable to present that which seemed relevant to the subject, from whatever source obtained.

More than ten years have elapsed since the Compiler began to collect these notes, little dreaming that they would appear in book form. Collecting new thoughts and ideas during his travels in almost every part of the world; rearranging and copying during long sea voyages, the names of the original authors were sometimes lost, and quotation marks carelessly omitted. The compiler, in his zeal of research and want of knowledge of unwritten law, making no claim of original ideas, being only an instrument used to gather sheaves of noble thought old as the world itself, expressed in all languages for the common good, gathered out these Spiritual Truths which give life while the letter of the law killeth.

We have written from out the PERPETUAL SEA OF SPIRIT, and from the Font of Light, which awakens men's Souls to freedom of thought and glorious independence of a mad, conventional world; to nobler joy and perfect peace, which comforts God has made for us.

There are many persons who have become convinced that there is a higher, truer, inner life, and who desire to surround themselves with such conditions as are most favorable for its attainment. Many thousands, too, offer up the tenderest emotions of the heart upon the altar of memory to the dear ones who have journeyed across the river of death.

For these, who comprise so great a part of Divine Humanity, this book is especially written; also, to stimulate and help the great mass of seekers for light to a fuller understanding of RIGHT THOUGHT, RIGHT SPEECH, and RIGHT ACTION.

Mental illumination and knowledge of the highest truths necessary in order to be reborn of Spirit, cannot be taught as children learn the multiplication table or men study the various external sciences, but must be evolved from the higher impulses of the heart and the concealed depths of our inner consciousness. The law of Will or Induction through man has a far higher and wider range of action.

The compiler seeks in this book to aid the student to explore for himself, with his own Will and Spiritual development, the inner realm of Spirit Truth, and find the home of Mind and Sympathy which seems to extend through the whole domain of nature.

Truth can never be a forgery. This Work is presented again on its

own merits, containing the *True* Essence of Moral and Spiritual Truth of all that sacred books set forth as a guide and means of instruction for man.

They are of sufficient importance to require neither explanation nor apology, and cannot be made to depend on any claim for authority, or circumstances which may present themselves through criticisms based on ignorance of facts.

The Author was not ignorant of the crucible through which his years of labor must pass — remembering that "Trees which bear the best fruits are always most pelted with stones" — but was ever cheered on by the actualities of Spirit Truth, which, in the order of the economy of human progress and Truth, must some day become the experience and joy of the many rather than the few.

There is beyond this life of human action a final judgment, where man's innermost thoughts and acts cannot escape the Divine scrutiny of Eternal Justice; for that sublime hour all true men are waiting, knowing that the Spirit of Truth will triumph.

Having regard for that which is in the future, the Author in silence and patience can wait, knowing that in the golden age soon to dawn, the voice of the Spirit will become the voice of the People; for Truth is perpetual, and in her sublime grandeur will arise in triumph over every antagonism.

With a gentle directing guidance of unseen hands prompting him onward to surmount many obstacles through months of weary labor, to make plain the most accessible pathways for mankind to climb the heights of Spirit within the Temple of the soul, he has sought to place in simple language, the truths of Love, Harmony and Light, within the possibilities of man's own Higher-Self."

"Books have four sorts of readers; sponges, which extract all without any distinguishment as to quality; hour-glasses, which receive and pour it out as fast; bags, which retain only the dregs of the spices and good, letting the purer wine escape; and sieves, which separate and sort out the true nuggets of pure gold, retaining the best only."

He who gives out understandingly, *Teaches*. He who receives with comprehension, *Learns*. Therefore if a man can communicate himself he can instruct, *but not alone by words*.

Knowing how vast are the fields of untrodden worlds and revelations yet to be gleaned, and making humble confession of his inefficiency to cope with so vast a subject, the writer can only trust to

time and growth to unfold the great mystery of life, which can never be disclosed in a single life-time, and much less condensed in a volume which lays no claim to great literary merit, classic style, and exactitude of method. He has desired to introduce such thought as will show what a vast amount of hidden things and phenomena, which the Spiritual philosophy has scarcely touched, still remains to be explained; and he makes this effort to enlighten those who are familiar with the Hidden Ways of nature's occult forces, and to point out the most accessible pathways to hold communion with the Immortals.

Persuaded by numerous calls from the two worlds, prompted by large experiences of wonderful scenes of occult character witnessed abroad, to place this effort of Truth and Love against the selfish, objective world of sense, this compilation is tossed into the crucible of public opinion, confident that some grains of pure gold will be gathered up and become current coin in the generations to come, and so again commit these precious thoughts, gleaned from both Angels and men, to the tender mercies of the world, hoping thereby to plant Spiritual Truth and a seed of more generous Love in all human hearts.

J. C. STREET.

BOSTON, DECEMBER, 1888.

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THE HIDDEN WAY ACROSS THE THRESHOLD.

CHAPTER I.

FROM NIGHT TO LIGHT.

LOVE IS THE SECRET OF LIFE. — The two vital truths underlying all religions are the Fatherhood of God and the Brotherhood of Man. The two vital errors ingrain in all religious systems of this modern age are painfully apparent to every impartial and unbiassed mind, — first, the misconception of God and misunderstanding of man; second, the claim of exclusiveness for Divine revelation, and the infallibility of Inspiration.

Divine Love of Spirit! Absolute Wisdom! Universal Harmony!

God has written these truths on everything. Halt but a moment in this mad race. Behold, Nature is full of music and wisdom. This is the positive principle. Discord is negative. Everything which moves, feels, thinks, and has being in the omnipresent Spirit of God is impregnated with music and harmony. What a gospel is this!

Dear reader, stop one moment for extended thought. Thoughtlessness is wasted time. Therefore think of this silent gospel of the Divine Spirit of Love and Harmony. Our mouths and lives will discourse sweet music if we correctly apply the love and harmony which make the spirit white.

Oh, Pilgrim on the Threshold, what great opportunities lie before you! As the soul grows, what worlds beyond worlds open out before your enraptured gaze.

Life is but a murmuring rivulet, winding in and out of the ravines, ever pursuing various paths, softly flowing through fragrant meadows, gently rippling on the cool, mossy banks of the wood; now struggling among rocks, murmuring as it goes; sometimes conveying a fragrant flower upon its bosom; sometimes a dead leaf which has drifted down to it; now leaping to and fro against some angular impediment which checks its course; eventually leaping all barriers;

flowing round a mountain which it could not overleap; singing a melodious song as it exerts its energies in the effort to dislodge some obstacles thrown across its path; ever pressing onward uniting its energies with the silent river hurrying on toward the sea.

Thus flow our individual lives in this rudimental state of being.

But most lives are like streams tributary to great rivers: few indeed like the rivers themselves. The little rivulet, however, flows onward still, and, after filling many a spring, slaking the thirst of many a traveller, refreshing many a fainting plant, perchance through ignorance, inattention, — or peradventure wrong, — causing something to wither or have pain, still flows onward, and finally, when it comes to the verge, leaps the brow of the hill, spreading into melodious cascades as it vanishes into the silent depths of the hitherto unknown gulf, continuing its course in new companionship toward more harmonious and musical spheres beyond.

Let the thoughtful tourist of to-day who desires to grasp hands across the gulf of centuries with our Spiritual ancestors visit some of the colossal stone temples in the East. He who visits Karnac should pay more than mere passing attention to the two mighty columns in the immense hall of columns, and observe the large, square capital which unites these two massive pillars, where in deep cuttings he will find this hieroglyph.

THE SECRET OF LIFE IS LOVE.—The time-worn appearance and desolate surroundings of this vast temple of extreme antiquity cannot be adequately described. To the visiting Hierophant and Neophyte the phantoms of Spirit presence present themselves, as they pass down the long silent corridor, and speak in mute accents of gorgeous pageantry, robed priests, and magnificent procession. These sacred halls of columns, which have witnessed the rise and fall of empires, the ascension of kings and dissolution of nations, still stand half buried in the sands, weather-worn and storm-beaten, silent memorials of forgotten kings and forgotten people, while the soft winds perfumed by the sacred Lotus of the Nile chant a melodious dirge to the unknown Souls of the so-called dead.

LOVE IS THE SECRET OF LIFE

is again found engraven on the principal Sphynx, in the avenue of Sphynxes. Again, on a huge block on the Island of Elephantine; near Mount Sinai, in Arabia Petræa are the caves of the anchorites; and here the observer finds the same motto, with the addition which makes it read thus: —

LOVE, WITH WISDOM, IS THE SECRET OF LIFE.

Again at the door-way of the great rock near Deir, Petræa, on the right hand, stands engraved the inscription:—

THE TORCH OF LIFE IS FED BY THE OIL OF LOVE.

And on the left hand,

LOVE IS THE OIL OF LIFE.

On the large cube of cream-white stone which was presented to the Order of Z. Z. by a Mexican chief is this significant inscription:—

THE TORCH OF LOVE IS THE SECRET OF SOUL.

According to traditions of the Indians, this stone is of great antiquity, which its appearance also indicates, and it is claimed to have been one of the chief stones in the altars of Teocallis. It is like a large square opal in appearance, but hard as flint, radiating a torch-like flame of pinkish color from the interior, which seems to change in different atmospheres. This was called by the Mexicans the torch of the Soul, and was typical of their religion, of which the following is an abridged text:—

There is a natural fire of inner Light, whose central flame is a certain proportion of the Internal man toward the External, glowing and growing after its own fashion according to the impulses of the man. From the inner Temple toward the outer life the sacred, Divine flame eternally consumes the grosser elements, that through purification may be radiated the great sacred Flame.

The hope and desire of the collector of this compilation is that in the patient reader may be excited a more extended illumination of thought, which shall expand into unselfish and universal love, thereby opening the Soul.

Illumination of mentality brings intuition of something higher than the mere animal, Intuition being the operation of the Soul, the knowledge through it, which if from above, descending into the Soul, fills it with the perception of the interior cause of things, and opens a new world to the Pilgrim, who now embraces the great opportunity of his life. If unbiassed by any pet theories or passions, he may now tread the sacred paths of Nature's mysteries and thus participate in the pageantry of the ages.

Every man has some peculiar train of thought into which he falls when alone. This, to a great degree, moulds the man. If it is of the higher aspirations of unselfish ambition for universal good, a

better man is moulded. His life becomes useful to his age and generation, and he awakes to a knowledge of true universal harmonies, finding Love is the true poem, the Soul of which is the dream, the mechanical verse is but the garb that clothes the flesh by which the existence of the Spirit is made known to the outer world.

If, reasons man, everything in this life is disappointment, and our fondest hopes are superficial and deceiving, is the game of life worth the candle? Are human lives only masquerades and huge jokes, intermingled with sufferings and inquisitions? Just here is the point where many weak minds lose their anchorage and drift about with every wind, in shallows and in miseries, until the hour for change has come.

"What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God," says Paul, "and ye are not your own?"

The thoughtful man reasons alone in silence, not striving to combat with human argument, and little by little the Truth dawns upon him and illuminates his mind. As he catches glimpses of the silent ways of nature, he discovers a Divine harmony and finds he cannot look upon human life as an accident, while all around and at every hand he beholds such evidence of wondrous design.

> Awake! arise! the hour is late!
> Angels are knocking at thy door!
> They are in haste and cannot wait,
> And, once departed, come no more.
>
> — *A Fragment.*

Nothing ever exists with man without a cause in the Spiritual world. If that which is natural with man could be separated from what is spiritual, every cause of existence and source of life would be eliminated. Matter is only solidified Spirit, a manifestation of that which in its original condition is invisible, viz.: Spirit, and *Spirit does not become evil by becoming manifest.* Evil is only the result of the limitation of Spirit. Evil is but error, Spirit is Truth. When Spirit dawns, error departs, for Spirit is God, and God is Good. Wherefore, error being the limitation of God, matter is the limitation of good and is essential and necessary to creation.

In the first place let the thought be lodged in the mind as a universal principle that every man is a duality, a double being, a oneness growing out of the interpenetration of two natures, male and female, in this terrestrial world, and also a corresponding duality in the Soul or

sidereal world. By close observation, it will be found that every man has two different spheres of consciousness; one from the positive vibration of the male, and another from the passive, negative vibration of the female. Also, a consciousness from the external sphere of the natural world, and another from the interior sphere of the Soul and Spiritual world.

But, as mankind contents itself in living, for the present, in an external world, full of material magnetism, the Spirit is drawn outward and overshadowed, and frequently the man is made unconscious and unmindful of that brighter, interior sphere in which the Spirit is the true life, and his eyes are clouded to his true relations with that sphere. The vast majority of mankind is under the magnetism of the external, animal world, and thus the lives of men are but rounds of disappointment. To such persons there is no immortal hope, no Truth, no Spirit-world, no God. They believe only in what they see with the natural eye, and will dispute even that if they cannot fully comprehend it. A few years ago the very possibility of the telegraph, the railway, and the steamship was unknown. A few generations ago, the very truths that led to the discovery of these were refused a hearing, and their existence denied. The disadvantage of this condition is painfully apparent; for such persons are more or less insane, ignorant, unreasonable, and intolerant concerning the interior light of the Soul, and knowledge of a spiritual character. On the other hand, the more we are absorbed in the spiritual world, and know its truth, the more we are unmindful of the multiform relations to the world in which we now live. We may be rational and moral when measured by the interior Soul-light and the Spiritual standard, but irrational and insane when estimated by the opinions of the railway conductor or steamship captain, for, as it is written, our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened; then we behold them.

Persons whose interior sphere is opened and growing to the Soul-knowledge and Spiritual light are extremely sensitive and impressible, and, unless surrounded by harmony and peace, suffer much disadvantage to this condition. They may be inspired to give out many exalted ideas; but their utterances should not always be accepted as infallible, on account of the morbid atmospheres which surround them. Again, such persons are more or less disqualified for the material world of our sensuous times, because people in this age are not living in harmonious attunement with nature. They are sensuous and nervous, because of the outward inharmonies, and the control-

ling power of the body has changed its plane of activity, having gone inward for its true light through the Soul life, receiving knowledge through the region of the innermost monitor of the Soul. The greatest safety lies, therefore, in the middle path, between the two extremes. It will be found that all the devils of the universe are living in the symbols of the mind, brought into life through extreme grounds between our material and spiritual organizations.

Teach me, then,
To harmonize the discord of my life,
And stop the painful jangle of these wires.
Valdesso. — That is a task impossible, until
You tune your heart-strings to a higher key
Than earthly melodies.
— *Michael Angelo.*

Dear reader, how we waste time in plaiting scourges for ourselves. These hurrying days, these busy, anxious, shrewd, cunning, ambitious times of ours are wasted, when they take our hearts away from gentle patience and charity, giving fame for love, gold for kisses, dissembling for friendship.

It really appears that by far the greater part of humanity lives only for self; aspiring, striving, and hoping to retain the animal part and its peculiarity in the life beyond the grave, not seeming to know nor even to care to know, that the selfhood of the animal passions is not immortal, but that there is a Divine union of Soul and Spirit, a higher life of harmonious Wisdom and Love which alone is immortal.

Some day there comes a time when our hungry Souls will ask for bread, and our selfish God will give us a stone. Life is not a deep, perplexing problem; it is a simple, easy lesson, such as any child may read. You cannot find its solution in the tomes of the old fathers, the philosophers, the investigators, or the scientists. It is not upon your book-shelves, but in the warmest corner of the most unlettered heart; it glows in symbols that the blind may read, a sweet, plain, simple, easy lesson. And when you have learned it, dear brother of mine, the world will be for you far better and happier.

Let all thinking minds observe at times some of the noxious things upon this fair earth; the creeping and venomous things, the swinish, brutal things. Are they not typical representations of the conditions of mind and thought and also actions of many of the human kind, who seem even to the last ambitious with longing

solicitude to retain and carry their very inharmonies into their immortal lives; who will not awaken to receive their heritage; who, congealing their Souls with coldness of selfishness until their plane of life is but a frozen sea on which they strive only to make many slips, finally break through into eternities!

"Thou madest him a little lower than the Angels," says the Psalmist; "thou crownest him with glory and honor, and didst set him over the works of thy hands."

Ask of yourself, where do my love and my aspirations lead me? It is unfortunately true that more than two-thirds of the people who seek the modern Spiritual light do so for some selfish purpose, either for material gain or some prompting of vanity, instead of using the precious time in the cultivation of Soul growth, thereby gaining knowledge regarding spirit life and communion of Spirits in reference to the ripening of Souls and the life beyond the veil. Just here is where so many become perplexed who seek for material gain from such a source. The material things of life generally prove a great detriment to the unfoldment of Soul and the latent talents of man, simply because the material things of the day are unnatural and therefore inharmonious.

Spiritual light and knowledge, to be practical, should be sought for in a calm, dignified manner, the same as any other fact in nature, as the research is liable to be overdone if not tempered with common-sense and sound reason, which God has given his children to use.

Lunacy and crankiness are often charged against Pilgrims of Spiritual Knowledge, sometimes justly, no doubt, and the stigma may be the means of bringing them to see themselves as others see them, for none are perfect. No, not one; but some, no doubt, do see cause and effect in a clearer and more practical manner than others. It is not wisdom, therefore, to be plunged headlong into issues and ideas which are against all harmonious laws of nature, and even against all Spiritual law, which one does not understand led simply by one's vanity or for selfish ends.

The mind of man is often like a house of which he is the landlord. Bad tenants are more easily admitted than removed. Then, again, more than one-third of the investigators begin the study of the occult sciences merely for curiosity, which is detrimental to Truth and to illumination of Soul. Persons who possess the greatest curiosity always *investigate* the least, usually forming some pet theories only. What appear to be truths from the invisible worlds are often more deceptive to the mind of man than direct lies. Human theories claim

much for themselves, but they hold very many disputed titles. If the claims are erroneous, men are made arrogant, intolerant, obnoxious, and conceited.

The middle pathway is best; both extremes of existence are but different degrees of *insanity;* more properly speaking, of ignorance and discord, because out of harmony with nature. Either condition is wrong; because when one is indulged in at the expense of the other, it is a partial resignation of the greatest blessing of our being, viz.; *individuality* of *consciousness*, *will*, and *reason;* and one loses his liberty of mind.

Oh, Liberty — that knows no law of passion, but that of following our highest, best, and noblest impulses, which knows no fear but that of injuring a fellow-creature ever so slightly, and which knows no motive but to benefit the entire race, is one of the secrets of Life.

Cast away, then, Oh Pilgrim of Light, all shackles of selfishness that impede thy flight, for thou art now truly a child of nature. Acknowledge no bondage but that of Love, and of thine own higher and better self. Then, and only then, wilt thou be under the guidance of Angels, and will be sure to gain the confidence of all who come in contact with thee.

He who lives and believes exclusively in this material and objective world is but half a man; he is a materialist; his little world is lighted only by the moon, which is but a reflex of the true sun; therefore he receives only the secondary light, though the exterior world. He has not yet found, nor does he believe in, a Spiritual Sun. While, on the other hand, he who is rapt in psychological wonders, and yearns only for the spiritual side of life, is also but half a man, and rapidly becomes abnormal and unsound. To give ourselves wholly to the exclusive magnetism of either of these is to violate the law of nature and justice. Silent and patient growth is healthy growth.

Little minds are apt to be impatient and often go into extremes in their excitability and desire for success, and thereby retard the very things for which they are so anxious. The road to Spiritual Light is silent, to be traversed step by step as a little child would climb the mountain heights. The persevering traveller will overtake very few, but will pass many lounging by the way, arguing with much noise, for many persons are like babbling brooks that carry no mill. But the calm silence of growth, with a harmonious nature filled with universal love for every up-reaching, aspiring creature, calls Angels downward. This is the pathway to Light.

Thoughts are bubbles continually rising and coming to the surface

in the fountain of the Soul. The best way to graduate thoughts and impressions which roll upon our consciousness from the two hemispheres of our being is to be passive or willing in spirit, ready for any greater truth and higher light, but always firm in desire for the light of Truth and growth of the Soul, and determined in our opposition to any sensation or noise that disturbs the harmony of our material or spiritual being. There is no hesitation in stating the philosophical law by which we may adjudicate for ourselves, or whereby others may judge for ourselves, as to the actual condition of our individuality. And this law is that of Divine Harmony between the material and spiritual natures. In either extreme, the mind is beset with imaginary devils, hells, and evil spirits.

All men may be mediums, all are seers. The Spirit of God is infinite, and the laborer, the mechanic, the merchant, as well as the poet and philosopher, is to some extent a seer of spirits, or, to speak more properly, of the forces or laws of nature, which are the *life currents* of the universal Spirit. Now, be it remembered, *these forces or laws appear discordant to the discordant man* and *harmonious to the harmonious one.*

"The unseen world is destined to become like a newly discovered continent; we shall visit it, we shall hold communion with it, we shall wonder how so many thousands of years could have passed without our being introduced to it."

This unseen world is open to every man who can become attuned to the natural harmonies of Divine law. If a musical instrument be out of tune, even the most skilful performer cannot elicit *music* from the cords. If a human brain be unbalanced in its forces, disproportionate in any department of its combinations, not even the Angel of Light can impart to it an impression of light altogether consistent and reliable, and since most men have more scars upon their souls than on their bodies, very few communications through them are infallible. Even pure water poured into the muddy well does little but to disturb the mud. If we desire reliable illumination, we must go up the Alps of personal harmony and purer love. On the heights of every Spiritual truth we find pure air. If we would hear and understand the voice of Angels, we must go up the mountains of light, purification, temperance, and simplicity. No man upon the mountain top calls for purer air.

If we would comprehend the external world, and subjugate it to our will, we must look upon and work for it from the Spiritual sphere, because all outward phenomena in nature, seeds, plants, trees, birds,

and beasts; oceans and continents; the successive developments of human societies,—all these flow from Spiritual invisible sources of causation, and if we are truly in bondage to the external, and to the innumerable symbols and superstitions which grow like fungi upon its varied surface, we are most truly "mediums for the fantastic impressions of existence."

"The kingdom of heaven is within," and until that grand unselfish love for one universal humanity has dawned within the Soul the inspiration must be clouded, the truths mere maculations and patches. It requires but little reflection to see that this must be true. If humanity is to rise out of its natural or animal condition, through the inner Soul life, into the Spiritual, *the new state is in man*, not outside of him.

I baptize you with water, but there cometh one after me who will baptize you with fire and with the Holy Spirit. The kingdom of heaven is within you.

Mind being the true atmosphere of the Soul, let no man be heedless of the atmospheres he calls around him, which may congeal and benumb the inner life.

All students of Spirit communion will affirm that good and true communications depend upon the harmonies of the medium and his state of mind.

If you would have true impressions, live true lives. Your every word, your eating, drinking, sleeping, your occupation all must be free from *extremes*, and consistent always with the reciprocal laws of development of your dual nature. Now, be it remembered, the mind is the greatest and most fertile source of perplexities. How can mind solve mind? Our best impressions, opinions, and thoughts are the Angel part of us; our selfish acts and thoughts the earthy part. A man might as well try to lift himself by his own boot-straps as to solve this question, and yet we must press onward and analyze as much of mind as our self-investigating power will permit. How abundant the manufactures and how numerous the failures in the commerce of the mind's ideas. Weak minds are content to quaff the surface waters, while strong ones seek their draughts from the deepest fountains of Spirit, and thus we find a few quiet men who run ahead of their age, and open the gates of the future.

But enough. This law explains all; that mental discord and the symbols of such discord develop all the conceptions of hell and of demons that inharmonious human minds can invent or that ever obtained a footing in this rudimental existence. Then, again, some

minds are like sewer pipes; nothing good seems to pass through them without being contaminated. Every brain is a mint in which thoughts are coined, and their true value as a circulating medium is stamped on them outside the mint, so that no thoughtful and observing person need be deceived.

All high, pure, and noble thoughts; all sublime aspirations, ideas, poetry, music, harmony, and all that belongs to them, advance the world when they are brought to bear with nature from actual semblances and take their immortal birth here.

He who strives to possess supernal charity for the world, throwing out emanations of love like billows rippled by a summer breeze, kissing the pebbly shore in music attuned with nature, has attained a growth whose power can uplift the world.

This Divine essence of Love brings all things to itself, therefore one must be drawn down to the nature of the beloved one or uplift it to his own plane.

One who looks always for that which is crooked will call and see all things crooked; one who looks always for the good, the pure, the true, and the straight, will always find these. He who aims to brighten and uplift the Soul by the Spirit will find the Spirit; he who looks only for the cunning and selfishness of the animal will find fellowship only with the animal.

The selfishness and vanity of the Ego are the rocks upon which human intellect or human ignorance wrecks its bark. A headstrong person is a living reproach to the Soul, and Spiritual growth is impossible while anger and passion suppress, congeal, and stifle it.

True virtue consists in being reasonable. To be intolerant is a contradiction. Do not assume to know too much, but endeavor to know thyself. To be too much in the right is to be in the wrong.

Reason should always persuade and never impose herself. He who seeks the paths of the Hidden Way, living in the light of the Absolute Love, loses sight of all difference in things and, passing upward, reaches the Spirit through the insight of the Soul into the fire of principles. Pilgrim of Light, when you see the fire, listen to the Voice of Fire, and when it is discovered do not rush out before the multitude with noisy announcement, or it may depart. *This height can be attained only through serene, composed, oblivious tranquillity, released from all physical surroundings.*

Lose yourself fully into the Spirit; drop the Ego and resist no impulse of thought, word, or action, but make yourself as a pendulum vibrating between the spiritual and natural world. As a little child, be free to grow and be instructed in truth.

Be perfectly willing to put off the dusty sandals of dogma and creed; to lay aside any favorite theory of yesterday if you can replace it by a more golden truth to-day. Be free to grow.

The greatest enemies to human progress, science, and art are dogma and creed; the history and bloodshed of the past cry out with terrible warning, proof of the omnipotent influence a single idea may exercise over the whole life of a nation or an individual. Any pet human theory of infallibility is a Bastile to the soul. Men are always enclosed in the surroundings they create, and live in the atmosphere to which they belong, and this theory limits their vision to that special sphere in which they dwell.

I sent my soul through the invisible,
Some lessons of the after life to spell.
By and by it came and answered,
I myself am heaven and hell.
— *Poem from the Persian.*

Dear Pilgrim, on the grandest of all altars, that of Nature, lay thy heart open to the pure creative Light, and thou shalt not be left in thine old age to sink alone among the marshes.

Like the dawn of a golden morning, life becomes more and more bright, the longer we live; for are we not each day making a grand exchange of ignorance for knowledge, while the reason for everything becomes more plain? that which once puzzled us seems less and less mysterious, while the crooked and entangled paths grow straighter and clearer as we approach the end. The object of these pages is to lighten the pathways of life, since every person possesses in his own heart a mirror in which the very light of heaven may be reflected.

Arise, O child, and bathe your earthly sense
In yonder fountain of eternal light.

Can the writer instruct one in the path that leads to this fountain, and to cleanse and polish this mirror of the Soul? He who reads, thinks; he who thinks, reasons; and he who reasons, unselfishly and honestly, will advance into the Light of Truth. This is the only impulse and desire of the compiler, who rests his hope in the Divine Love with strong desire and deep concern that every reader of this book may reach the still water on the glorious mountain-heights of a True Gnosticism.

A Gnostic is one who knows things, Spiritually. The ancient

Gnostic knew the true nature of man and the various hierarchies of Angels, for in the Spiritual, Angels reveal themselves. The work of eternity is to acquire this knowledge and fit ourselves for such companionship. There are times when the Soul spurns the limitations of the material body, the outer world recedes, and there dawns upon the vision the radiance of celestial spheres, when familiar faces and loving eyes smile upon us, and tender loving voices waken fond memories of by-gone years.

Let us purify ourselves and enter into the inner sanctuary, the Holy of Holies, the temple of the immortals. Let us study to quicken our vision until it pierces the veil of the Beyond, or stretches on into distant lands across the threshold, bringing ever before us the forms of our beloved. Let us quicken our hearing until we can catch the music of the upper spheres, or sense the whispers of love coming to us in every direction over the invisible telephonic wires of the Soul.

Love is the great motive power of the universe; without it there would be no life, no light, no motion. God is the Father of Love, Nature our Mother; all we have to do is to find our nourishment in her bosom. It lies within the power of every human being to cultivate the silent forces through his duality until he can leave the body and clasp hands with friends either in Spirit or in mortal body, as well as to reach out to them in hours of need or disturbance.

If others desire only to cultivate and live in the outward senses, apparently satisfied in the outer court of the temple, you can only pity them and pass them by; pass on, and free yourself from bondage. He who finds the hidden way of Soul into Spirit is free. Who does not sigh, either consciously or unconsciously, for liberty, — Liberty of Soul, Freedom of Spirit in its truest, purest sense? He who, having enjoyed a certain degree of freedom, has through some unfortunate circumstance been deprived of it, can say how keenly he has felt his loss, not fully realizing the great blessing conferred upon him, until he found it gone. Oh, Goddess of Liberty, chants the Hierophant of Light, to thee let all men bow. Thee only will I recognize as paramount, for the larger our share of thy favors, the greater our capacity for conferring them on others, the better are we able to loosen the fetters of the captive, even as we ourselves have been set free by the knowledge of Spirit.

The expression of a wish, the trembling of a lip, the throb of a sigh for the Truth that makes men free, and makes them lovers of Liberty, is enough to bring myriads of kindred Spirits to our aid. Are you a slave to passion? Become free from passion. To Ambi-

tion? Free yourself from Ambition. To Vanity and Pride? Eschew Vanity and Pride. Are you in bondage to Avarice, to Anger, to Habit, to Creed and Dogma? Cast them aside, throw all away, destroy all your earthly idols, and become again as a child; then only are you free. We are not alone; it is the poor slave who is lonely, let him be a slave *to whatever master*, be it greed of gain, his own passions, any habit contracted, or any of the cadaverous gods that hold sway over this lower plane, even to the god of earthly pleasure, he is lonely and in bondage if he make not all subservient to Liberty pure and simple.

Men have lived long enough like beasts, when they might have lived like Angels. Reader, do you prefer to descend deeper and deeper into one realm of confusion after another, the confusion of the material with the spiritual? When your individual selfishness, your great I, is paramount, you only turn the ferocity of your animal body inward to prey upon its own vitals. To be set free from all this is Liberty that brings the Perfect Peace.

> The atmosphere
> In which the soul delights to be,
> And finds that perfect liberty
> Which cometh only from above.
>
> — *The Divine Tragedy.*

If this compilation will only create pure aspirations and higher thoughts among its readers, expanding their Souls to the full Illuminations of Spirit, then the hopes of the compiler will be fully realized. The writer will be well repaid for all his labor, if these hurried pages give a gleam of light and hope to pilot some poor, weary, struggling child to the heights of Perfect Peace, and thus lift some of the burdens, making life more endurable until the end. Great is the art of beginning, that of ending is greater. May your heart grow and your mind be refreshed and renewed by the Illuminations of Spirit. May the beginning and the ending of each passing year be like unto this book, which begins and ends with Love.

Oh, build for yourselves a memorial that the tempests of time and the mosses of ages cannot obliterate. Treasures in heaven; Charity and Love.

He walked and talked with Spirit, and the highest Spirit was God.—*Enoch.*

For the things that appear to our natural eye delight us, but make the things that appear *not*, hard to believe; for our Spiritual eyes, if not yet opened, how can we perceive them? — *Old Egyptian.*

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are Spiritually discerned.—1 *Cor.* 11: xiv.

Be ready for whatever may happen by maintaining an inviolable calmness, making that "Pythagorean inward peace, that deep untroubled calm," respond to your call and command. Strive to know yourself, and learn to protect each defect and weakness whether in the physical or mental part of your being. The human body is strongly subject to a double law, for everything in nature is double. All magnetisms have actions that are positive and negative, active and passive, male and female. Men or women who have made careful study of themselves, and learned to polarize their action of Astral Magno in union with their bisexual forces, can wield a mighty power, and become the grandest of magicians with a tongue of prophetic light. This height is only reached up that pathway of Love which is of God; of Wisdom which is by silence, and the knowledge of it can be attained only through the Divine calm of silence, which brings one in accord with the infinite energy of nature.

In silence God speaks to the heart of man; in silence man communes with God, each living Soul being a solitary ray or reflection of the absolute God, a gleam of light from the Divine Mind, and the golden fruitage of the Divine is that bread of which if a man eat he shall never die. (St. John vi. 63.) "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." The word is Spirit; not philosophy, not doctrine, not dogma nor creed, but Spirit, the life. God's life, Spirit truth, Facts spiritual not physical, are found in this the kingdom of Love.

The kingdom of God is an undeveloped kingdom in every Soul, and it waits for the divine touch before it can develop.

"Why is it, then, if this be true, why does not God do it? He does. Why do not daisies grow under an impenetrable shade? When the meadow is spangled with golden dandelions, what is the reason that in some dark nook, where we thrust all broken tools and things that are no longer useful, no dandelions grow? There is seed enough everywhere, but things will not grow where the light cannot penetrate to give them life. Why is it, then, that when God desires the development of this spiritual element in the human family, it has developed in some, but in most cases the animal life of man and his physical faculties are utterly incapable of understanding the highest truth. There is a realm higher than all that, and that part of man by which

he understands science and philosophy cannot understand this other and higher realm.

Paul says, in the spirit of the Greeks: "The natural man understandeth not the things of the Spirit, neither can he, for they are to be Spiritually discerned."

You cannot represent one element by the symbolization of another. It takes for granted that the element of Spiritual intelligence, developed or undeveloped, exists in some degree in every man, else he would not be blameworthy. Christ spoke to men, as one who saw what was in them, lying dormant, crystallized, unused and unusable, but existing, a department out of which might come the percipience of Spiritual truth; but that, as a general fact, that department was not opened in any way, and that the knowledge which could be obtained only through that element in human nature was deficient in those who could understand as far as their senses went, and, just as far as their mere scientific reasoning carried them, could understand more or less clearly and distinctly, but in regard to the highest realm of truth, which was God's nature and God's life, and the life corresponding to it in the human Soul, they absolutely were ignorant, nor could they, until some change took place, understand those truths.

And he then teaches that there exists an effluence of the Divine Spirit, which is not simply illumination — though it is that — but it is life power, the power of arousing life, and in that particular part of a Soul where the cognizance of Divine things resides.

He taught that God, as a Spirit, may touch this inward susceptibility of men, this inward life, and that its development would bring to men true experience and understanding of all truths pertaining to one's own Soul life, as distinguished from his bodily life. He taught further that this life-truth of God, or life-effect springing from contact of God's nature with the human nature, is inoperative generally.

It is influential, not compulsory; it is commanded, yet not imperative. This is not strange, when you see the analogy of truth all the way through every step of human knowledge in the lower sphere. A God defined is a God dethroned. Three impulses live in and actuate man. The first is the impulse of the Spirit of the elements, terrestrial body and the vital forces in the animal or brute creation.

The second is the impulse or spirit of memory and thought, intellectual, the sidereal or Astral-body Soul, the Star Magno or second self.

The third is the Divine Essence or impulse and Spirit from the God-

head, the perfect vibration in concord with the infinite energy of nature resting in the bosom of the absolute Love, the perfect cord.

All these three impulses or spirits in or about man act only as the image on the mirror of his monitor and echo on the mind. If one is fully attuned with the other a harmonious life is the result. It is frequently said of persons that they are "possessed."

It is only over or under action of some one of these impulses. The overaction of the first two sometimes opens the door of mentality to an obsession, hence what we term insanity.

The hidden way is the Infinite way; the instinct or natural mind is the Star Magno or seed Astral planted in the soil of the body, which not unlike a seed planted in the earth, deposited in darkness, must first soften, then enlarge, before bursting forth to catch the light of morning; so must the heart of man be first softened in darkness and suffering, enlarged with love and unselfish charity toward all, to burst forth finally into fruitage through the Divine Light.

The Overture of Angels is heard afresh in new anthems, and the Heavenly Hosts are marshalled for a conquest which will be complete and for all time. They have issued their Declaration of Independence that man be free, mentally and spiritually, in the depths of his Soul, that creed and dead forms shall no longer shackle him — free, *perfectly free to do right, to think right, to live right*, and be his own prophet, priest, and king. Teachers he shall have, yes, in abundance; but they shall be animated by the TRUE *Christ* Spirit, seeking not their own but their brother's welfare, who are born and in communion with the Holy Angels, and receiving constant revelations from on high.

These advanced and unfolded teachers will so forcibly and clearly present the truth that men will come to comprehend how by dwelling in love they dwell in God. They will realize that to love the neighbor is logical, practical, and philosophical, that the neglect or refusal to do so, all these thousands of years, has caused horrible and devastating wars, the sacrifice of millions and tens of millions of lives, and thousands upon thousands of millions of money.

They will come to see that by want of this love the accumulated products of their industry have been consumed, wasted, and destroyed. Man will realize that nearly all his troubles and sufferings have their inception in want of love for his neighbor.

The religion of the future will be *practical love* and *good-will*, advancing peace on earth. It will be noble, broad, comprehensive,

grounded in science, philosophy, the divine revelations of nature, and the teaching of exalted Angels.

May you, dear Pilgrim of Light, leave this world like a full shock of corn, gathered in by the harvesters in its season, fully ripened by a universal brotherhood, and your Soul illuminated by lessons in the school of Charity and Love.

Moses, David, Isaiah, Paul, were inspired; Socrates, Sakya-Mundi, Marcus Aurelius, Shakespeare, says the orthodox Christian, were uninspired. Inspiration was exclusively the prerogative, that is, of the prophets and teachers through whom God revealed himself in Jewish and in early Christian times. But, accepting that narrow view of the Divine Spirit's operation in the world of moral intelligence and feeling, in what estimate are we to hold the lofty wisdom and the pure goodness that the world has revered in men who have lived beyond the limits within which orthodox teaching confines the gifts of inspiration? Whence come words like these? — are they from heaven, or of men?

The Supreme One said: "I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself known; and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue."

"Holy acts of sacrifice are performed by those who are devoted to their own duties, whose conduct is right and free from blemish; who are good, and tread in good paths."

"When the intellect is pure as well as the heart, to it the region of the Deity becomes visible."

"God is near you, is with you, is within you."

"A sacred Spirit dwells within us, the observer and guardian of all our evil and our good."

"Be self-denying, but do not boast of it; keep a watch upon yourself, as your own most dangerous enemy. Do not plume yourself upon intellectual knowledge, which is in itself quite valueless, but on a consistent nobleness of action. Never relax your efforts, but aim at perfection."

Where there is Virtue, there is Victory.

He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all, is henceforth incapable of perpetrating any sin whatever. — *Isa Upanishad* 6.

"Speak the Truth. Truth alone conquers, and not falsehood. Truth means the blissful correspondence of mind, speech, and action

with one another. No religion or morality is greater than Truth, and no sin greater than falsehood. Let mortals, therefore, adhere to Truth, and Truth alone, at all times. Truth represents a great devotion, and upon Truth depends the good effect of our actions. There is nothing higher than Truth."

"Do Justice. Justice, being destroyed, will destroy; being preserved, will preserve; it must never, therefore, be violated. Beware, lest Justice, being overturned, overturn thee and us all."—*Manu*, viii : 15.

"Do no injury to another. By non-injury is meant the non-causing of pain of any kind to any one, at any time, in mind, speech, or action.

"The principle of non-injury helps us in practising the virtues of mercy, charity, devotion, and worship. It is our greatest strength, and greatest friend; and it is the source of happiness, veracity, and all that is good."

"Mercy is the might of the righteous. Being treated cruelly do not return the cruelty. Give blessings for curses. A good man thinks only of benefiting all, and cherishes no feelings of hostility toward any one, even at the moment of his being destroyed by him, just as the sandal-tree sheds perfume on the edge of the axe, at the time of its being cut down."—*Hitôpadesa.*

"Be not selfish. A selfish inclination is the root of the two sets of evil, and ought to be suppressed with diligence."

"Strive not too anxiously for a subsistence; that has been furnished by providence. No sooner is a creature born than milk for its support streams from the breast of the mother."

"Anger is the passion of fools; it becomes not a wise man."—*Vishnu Purana*, i. i. 18.

"All undertakings prove successful, if conducted with prudence."—*Id.* i. xiii. 78.

"Always speak kindly and pleasantly. Do not maintain unworthy dissensions, or altercations, nor indulge in idle talk."—*Manu*, iv. 139.

An Epitome of Aryan Morals, compiled by request of the President of the Theosophical Society, for the use of the Aryan youth.—*Om.*

"Eswara (the Supreme Soul) resideth in the heart of every mortal being.

"Oh man, thou thinkest thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Soul that dwells within thy breast. Whatever is done by thee, *It* sees and notes it all. This Soul is its

own witness, and its own refuge. It is the supreme eternal witness of man. Do not offend it."

"Action, either mental, verbal, or corporeal, bears good or evil fruit according as the action itself is good or evil; and from the actions of men proceeded their various transmigrations in the highest, the mean, and the lowest degree. Nobody ever enjoys or suffers, except from the effects of his own action. Every one reaps the consequences of his conduct."

"Therefore, considering the misery attached to embodied Souls from a violation of duty, and the imperishable bliss attached to them from the proper performance of all duties; and considering also with thy intellectual powers the migration of the Soul according to its virtue or vice, thou shouldst constantly fix thy heart on virtue, and be always pure in thought, in word, and in deed."

"Thou shouldst strive to raise thyself by thyself. Self is the friend of Self, and Self in like manner is the enemy of Self."

"The mind of man is the cause both of his bondage and of his liberation. Its attachment to objects of sense is the reason of his bondage, and its separation from objects of sense is the means of his freedom.

"He who is capable of discriminating knowledge, should, therefore, restrain his mind from all objects of sense; and therewith meditate upon Para-Bramha, the Supreme Soul, in order to attain liberation."

"In the man's passage to the next birth, neither his father, nor mother, nor son, nor wife, nor kinsman will bear him company. The only thing that adheres to his Soul is the effect of his action (Karma). Continually, therefore, man ought to heap up virtue, for the sake of securing a good, inseparable companion. With virtue for his guide, he will pass through a gloom hard to be traversed."

"His heart was in his work, and the heart
Giveth grace unto every art."

—*The Building of the Ship.*

"Like shadows
Our wishes lengthen as our sun declines,
And death steals o'er us like a gentle sleep
Soft, mild, oblivious into the arms of love.

"O river of To-morrow, I uplift
Mine eyes, and thee I follow, as the night
Wanes into morning.
Still follow, follow; sure to meet the sun,
And confident that what the future yields
Will be the right, unless myself be wrong."

— *The Two Rivers.*

Mankind are usually found complaining of their lot, forgetting to give thanks for the blessings received. Human nature finds it so much easier to grumble because God has not given more, than to be grateful with a thankful heart for what He has given; to spend the day in lamentation and complaint, with no friendship or companionship with Spirit, Angel, or God. Kind reader, you will find it a solemn truth that if a man's religion or his love has failed to sweeten his temper, he has gotten the wrong article.

"This is peace;
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife."
— *Edwin Arnold.*

Patience cometh by long suffering and makes men look like gods. Calm patience makes a countenance peaceful as spotless innocence, gentle as the face of heaven. The patient man is not satisfied with one good deed or one victory, but each day strings all together like so many pearls, and, looking backward through the years, finds a shining pathway of pearls; a beautiful retrospect.

In the drama of life, which is forever repeating itself, though the actors continually change, those who have never seen the play are deeply interested, but few study its depths of meaning, looking only for pleasure until the curtain drops upon the closing scene.

Dear Pilgrim of Light, strive to possess patience and silence.

The Truth of another and a better world
Shines by the side of every path we tread,
With such a lustre he who runs may read.

CHAPTER II.

GOD AND THE DIVINE IMAGE.

There is an eye that never sleeps,
Beneath the wing of night.
There is an ear that never shuts,
When sink the beams of light.

There is an Arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

God is everywhere! the God who framed
Mankind to be one mighty family,
Himself our Father, and the world our home.

GOD is Spirit. God is Love. God is Life. God is Mind. God is the Subject and Object of Mind.

Wherever are life and substance, there is God. Wherever God is, there is Being, and wherever God is not, there is no Being. The Universe is existence and being wherever God manifests.

As living substance, God is one. As Life and Substance God is Dual or twain. He is the Life and she the Substance. God is perfect will and perfect love; perfect knowledge and perfect wisdom; perfect intelligence and perfect sympathy; perfect justice and perfect mercy; perfect power and perfect goodness; perfect harmony and law and order.

It is a fundamental Truth that the Love which prompts creation is present from the beginning; but she reserves the manifestation of her love until the subject of her impulsion is able to bear its part in the recognition of her. First, therefore, is Will, then Love; first projection, then recall; first expansion, then contraction; first motor, then sensory; first intellectual, then intuitional; first sensible, then spiritual. In short, first man, then woman. Such is invariably the order in which the universal Heart of Love and Existence manifests its *essential dualism* of all nature and operation.

The Misconception of God and the Misunderstanding of Man are the two gigantic obstacles in the way of human progress to the Light of Truth.

So long as man believes in a personal God who distributes favors to some and punishes others at will; a God that can be reasoned with, persuaded, flattered, and pacified by ignorant man; he who believes thus will keep himself within the narrow confines of ignorance, and his mind cannot expand sufficiently to cultivate his Soul into the light of Truth. If such a person desists from a wicked act, or denies himself a material pleasure, it is not from any universal affection or innate love of good, but either because he expects a reward for his "sacrifice," or fears God's wrath, and this fear makes him a coward and a cringing sycophant. True love casts out all fear, is never dishonest, and can exist only under proper conditions of adaptation.

God is Spirit. God is Love. God is the Divine Harmony and the infinite and eternal Energy from which all things proceed.

God (the Absolute) is the interior Nature. His manifestation is his exterior appearance. God, being Life itself, it is living actively and united with God, and inseparably from Him in the same sense as force is united with motion; it is a spiritual substance, being an Essence of motion from a Divine harmony and a Divine love. The *sensorium* of God is frequently called Divine Wisdom.

In the beginning (through Wisdom) was the Word. God is the source of all power, the active principle of creation; the *Word* becomes the passive or feminine principle and serves Him as a mirror in which He may see Himself reflected as the form of all beings.

God is a union of Spirit and Love. God is the active principle and the Word combined. God is a union of the male and female principles through which a higher idea is reflected than in some other creations of His handiwork.

To conceive correctly or to come to a full sense of realization, three factors are necessary, viz.: *Knowledge*, the *Knower*, and the *Known*. If these exist on entirely different planes, there can be no relation between them, and will be no results.

Absolute knowledge means perfect knowledge of the inner Soul of things. It is the light of perfection, to obtain which man must become perfect in Spirit. Imperfect man cannot know *The Absolute*. He can only witness the *manifestations* of the Absolute.

God can only be known Spiritually. God is not nature, but nature is His manifestation. Every man is himself a manifestation of God, and as the character of each man differs from that of every other, so each man's idea of God differs from that of every other man, and each has an ideal God of his own.

As the Divine Essence proceeds to manifest itself in form, it descends from generalities to particulars, and as it again descends its individual units expand, grow and surmount all obstacles, ultimately to mingle with the whole, finding its Archetype in the bosom of the absolute flame, the Spirit's great central Sun of Life, the Soul of Fire abiding in the eternal Ocean of Light.

The Father is *Fire*, the Word, *Light*, the Holy Ghost, *air in motion*. This was the sacred mystery of the Egyptians, Syrians, Mexicans, and the chant of the Hierophant and that of the Grand Lama of the East are the same. The Adepts will instruct the student. The appearance in the true light, is darkness to the natural man; the real inner truth is directly contrary to that which is apparent; that which is light to the animal man is darkness to the supernatural; that which is light and truth to the supernatural is darkness to the natural man. Matter is darkness, yet how plainly we see it. Spirit and Soul are light, yet how few perceive them. Thus arise the misconception of God and the misunderstanding of Man.

The Adept in India is taught that Heat is life, Flame its substance, and Light its manifestation. That Spirit Light is the Soul of the world, which is that inexpressible mystery of the Holy Ghost, the flower of Harmony, or glory of the latent Divine fire.

God is Spirit. God is Love; and man honors God best when he seeks to be God-like. The darkness of shadow must correspond in intensity with the brightness of light, and it is only through full knowledge of the one that the other can be duly appreciated and apprehended. He only can thoroughly appreciate God who has ample knowledge of Evil. It is a profound truth that the greatest sinner can grow to become the greatest saint.

Truth alone is valuable and it has nothing to fear. The crucible does not harm the gold, the dross alone falls away under the test, and surely the true gold is well rid of the dross. Because some impurity obstructs the truth one is apt to reject both, instead of separating the truth from the impurity. That exquisite epitome of the Soul's history, the story of the Prodigal Son, is based upon the same text. Only they who have gone out from God, returning, know Him, — at once the cause and consequence of going out from Him.

Matter is an indispensable minister to creation, without which, and its limitations, creation were not possible. It is impossible to escape from the conclusion that the law of creation which governs this physical universe is but the expression of a Spiritual idea, and as the mind is but an attribute of Will, so will of Thought is Spirit.

Man, and his creation as a physical being, is no more nor less than an expression of a spiritual idea, for matter, without the Spirit, is dead, and all ideas of life and motion must have originated with Spirit before they can be expressed in matter. Though man had never been incarnated in matter, the Seed Idea or Ray has always been, and will ever be everlasting in the realms of Spiritual Entities with God. The law that rounds a dew-drop shapes a world, and the same principles which constitute the formation of one prevail in all the systems of resplendent worlds. In the midst of all our human theories, wisdom and enlightened ignorance, Spirit communion and Spiritual revelation, each supplements the other in assuring us there is one grand central Sun of Being — God.

We are informed by all Physical science that it must be so, and it is affirmed by all Spiritual communion and revelation that it is truly so; that God is as *a Great Central Sun* ever radiating His rays of love and light to all the systems of worlds and their inhabitants. This is the sun of light, eternal light, dispensed from the hand of love, from God's infinitude, which in His good time, when the Soul is ripened for the harvest, will be returned to Him.*

To bring one's self in harmony with the Divine absolute Mind does not mean occasionally to think of "God and the Angel World," nor to go through some prescribed form of worship, but to establish a continuity of communion of Soul with Spirit, and a molecular vibration between the Spiritual part of man and the Divine universal Spirit; it means to live continually in one's higher loves and higher illuminations of consciousness, which are alone objects of true contemplation.

In silence God speaks to the heart of man; in solitude man communes with God. This is the state of true *active clairvoyance* or illumination, and is very different from the ordinary clairvoyance of the day, which is in use simply as an article of commerce. This *true illumination* and *active clairvoyance* is a pure and well developed somnambulism, which has assimilated the Astral body and Spiritual consciousness, with the Absolute and Divine energy, having been in a perfect vibration in accord with God and the Angel world. The student who has reached this point will, on his return to his normal state, remain in full possession of the impressions and words received, and of the visions his soul has witnessed.

Such was the clairvoyance of Swedenborg, the Seer, and of numerous hierophants of the present day. In order to know, we must learn, and in order to learn must use such means as are adapted

* See illustration.

to our present condition, and any instructions at our command. If we have had no instructions in knowledge, being uninitiated Seers, even if the veil were suddenly withdrawn from our eyes, we should be dazzled by the *Great Light*, like a man who, having been born blind, is afterward suddenly made to see. Overwhelmed by new experiences and unfamiliar sensations, he is unable to discriminate and judge properly, but the student of Light has grown to understand, both by experience and instruction, and becomes a co-worker with Nature.

Every form in Nature is a symbol of an idea, and represents a sign, a letter, or a word. A succession of such symbols forms a language. Nature is, therefore, the Divine language in which the Universal Mind expresses its ideas. The highest secrets of nature are perfectly accessible to him whose growth of Soul and illumination of mental constitution is so perfected as to bring the vibrations of his being into perfect accord with nature.

This enables him to be a vehicle or instrument for expression of the ideas of Spirit or Universal Mind.

Everything in nature has an impulse and a hidden proper name, and he who has the light to see the hidden ways has the power to call a thing by its proper name, and can summon it to his assistance, even into existence, by a mere vibration caused by pronouncing that name. There is only one genuine, interior language for man — the language of Spirit; and the symbols which are natural must be perfectly intelligible to all who learn that language. The interior language is forcibly expressed, and breathes out the Divine harmony of Spirit, while the exterior one is only a succession of physical sounds. The key to the interior language is the *divine Logos* * and mental illumination. The key to the exterior one is the mental organization and habit of collective bodies of men.

There is a universal light which contains the Light of all beings, and this is the Star Magno or Astral Light, which is the living organ of that universal language, the universal symbol, sound, types, and harmonies of which are expressed in nature. True language must express the harmony of the Soul with the nature of things, and as long as there is distinction of character and inharmony, there can be no universal harmonious language.

Each body is the symbol of an invisible and corresponding power, and man, in whom the highest powers are contained, is the most noble symbol in nature, the first and most beautiful letter in the alphabet of earth.

* See illustrating hieroglyphic.

"Learn, Oh man, to know thyself, and walk with the knowledge of the Spirit within thee," is the chant of the Grand Lama. Spiritual illumination teaches man to know that it is better to live to help and love another than to destroy and tear another in pieces. The mission of man is to do good and to grow; to do that which is most useful for his ripening and development.

Spirit is powerful, matter weak. The higher rules and controls the lower. One who would control himself must rise above his own selfish desires. One who would control another must identify himself with the being and feeling of that other, while poised mentally and spiritually above him. One who desires to control a Soul Spirit must enter the sphere of its attractions and thought, and then rise spiritually above it, with a higher ideal, and the Spirit will be attracted to him and will obey his every command.

Man attains to the Image of God just in proportion to his comprehension of the nature of God, for man *is* that which he *knows*, and knows only that which he is. Hence, the terms used to express God denote both sexes, and where only one sex is designated, it is not because the other is wanting but because it is latent.

Hence it is, also, that in order to be made in the Image of God, the individual must have ripened and grown from the animal plane the dual nature comprised in one within himself, — the masculine and feminine qualities, — and become Spiritual. The union of the dual forces brings a Spiritual illumination of both man and woman.

Man is perfect only when all humanity is manifested in him, and this occurs only when the whole Spirit of humanity, that is, Spirit, Love, God is manifest through him. Thus God manifests Himself, as is written in the book of Genesis, "God created man in His own Image, male and female."

This is the supreme mystery called by St. Paul the "Mystery of godliness, the truth which maketh free." Such are the doctrines of occult societies, of secret orders, and of all Hermetic scriptures. This is that great mystery which hath been hidden for ages, and from generation to generation.

It is that light of Spirit knowledge, which man always discerns when he succeeds in growing to and attaining the light of the inner and celestial side of his nature, where he is taught directly of his own Divine Spirit, and knows as he is known.

The attainment of this Divine knowledge and growth is that perfect peace which the world does not understand, which constitutes an existence of power over things in a harmonious loving Paradise;

this that ever living fountain he that drinketh of which shall never thirst; this is the conquest of life; it is that grand exchange of ignorance for knowledge; the victory of understanding over all doubts and fears.

It is the philosopher's stone; a pure Spirit; an illuminated Soul; a firm will and a clear perception of the secret mysteries of life and death, only attained through the secret operations and ripening of the Soul.

God is the crowning feature of the spiritual world, as man is that of the physical, and numerous instances are recorded of the actual, sensible vision of God.

Of the Hebrew prophets, Isaiah says he "saw the Lord high and lifted up"; Ezekiel, that he "beheld the glory of the God of Israel, as a figure of fire"; Daniel, that he beheld God as a human form enthroned in flame; and John records in the Apocalypse a similar vision. The writer of the book of Exodus shows the cognizance of such visions by ascribing them not only to Moses, but to all the elders and leaders of Israel — in all, seventy-four persons.

The sight of the "God of Israel" on this occasion is described as "like a devouring fire," while other ancient sacred writings are found wherein the Lord of the world exhibits to the gaze of Arjun "His supreme and heavenly form," shining on all sides with the flame of light immeasurable, "like the sun a thousandfold," and containing in His breast all the Gods or powers, masculine and feminine, of the universe; and, in still later days, Emanuel Swedenborg, in recording the results of his own extensive spiritual visions and experiences, not only asserts the fact of the vision, but offers an explanation of it. "God," he says, "Who is the All in All, appears to the Angels, only in human form, and men on earth bear His Divine Image," and further he says, "He assumed that image Himself before making man in it. The Lord (that is the babe of Bethlehem) is *God manifest as man in the universe.*" His representative on earth is our *Lord*, while many Hierophants and modern Seers of great authority claim that the "Lord is God manifest as a man," for in the Lord the formless assumes a physical form, the nameless a name, the infinite the definite, and all these human. "God's representative on earth" is intended by Swedenborg in a historical and exclusive sense, for he is always "Our Lord" and representative of God on earth, in whom the Divine Spirit finds manifestation; and this is not in any one man, but in every regenerate man. God, Diety, becomes cognizable in and by the Soul of man who has become sufficiently regenerate and grown to receive the vision. It *is not* as a man in the exclusively physical

sense, but as a man who has united both masculine and feminine, illuminated by the Spirit as one being, or as humanity itself. The Lord is God manifested in substance, and is *dual* in form, because God is dual in essence, and the true vision of God, Deity under a definite form, dual and human, the *Androgyne*, or Androgynous.

Herein lies the famous riddle of the Sphinx, the Egyptian mystery. Little wonder is it that between Spirit Truth and the Materialist should be a gulf so impassable, a feud so irreconcilable, seeing that while one seeks to grow and ripen by the sacrifice of his own selfish lower nature to his higher one, of gentleness and unselfish love, not alone for himself but for all others, the Materialist cultivates only the *Ego*, *I*, looking only to the objective, turning vivisector, becoming actually fiendish. Those who cannot see God "by the eye of faith and love" do not hear His voice and fail to comprehend Him in His works.

Doubts are infantine realities. The best way to determine the right or wrong of a proposed act, when the Soul does not respond nor the mirror reflect the true way, is to ask one's self the question, "Will it honor God?"

We cannot think of God without being made better by the thought, for God prompts all good deeds; they are never accidental. The knowledge which descends into the Soul from above excels any that can be attained by the mere exercise of the intellect.

Intuition is the operation of the Soul; the knowledge received through it from Spirit, descending into the Soul, fills it with the perception of the interior and true cause of Things.

The Trinity, from its original point of radiation, is on the Spiritual plane, that is Love, Wisdom, and the Word. And on all planes whatsoever, it is, in some mode, Father, Mother, and Child. "For there are three which bear record in heaven" (or the invisible world), and these three are one. And there are three which bear record on Earth (or the visible world), and these three agree in one, being Spirit, Soul, and Body.

The Trinity of antiquity did not fall from the mark, — Fire being the first operative power of nature, so called the Father of the world and men; Earth the second operative power of nature, the maternal; the third, Spirit. On the high altar of a noble secret order are seen the three double letters of our modern alphabet, thus: —

Z. Z. — R. R. — S. S.

Z, the fire principle or Soul of refreshing vigor to earth, the grosser part of love; R, the passive and receptive, the motherhood,

the gentler part of love; S, the invisible sacred Spirit, the higher part of love. Only through S. S. can mortals see into the hidden secrets of the invisible world.

The Trinity of the oldest religion known was Fire, Air, and Sun, while that of the scientific theorist of to-day is little better, viz.: Gaseous, Liquid, and Solid. Discoveries are not all new inventions. Far from it, they are forgotten things found again. The Eastern student finds in a certain order this Trinity.

The Father is the Soul of Fire, that life which breathes the generative fire; the Word, Light, the receptive Motherhood; the Holy Ghost, Spirit of the Air in motion.

Again it is found that planets Saturn, Jupiter, and Mars form a Trinity analogous to Water, Air, and Fire, with colors of Golden, Purple, and Red. The Rosicrucians had a Trinity in the tri-color of a banner. First, Blue, the baptism by water, the natural bread of the Host of the body; second, White, the air or light, the intermediate for good or for evil; third, Crimson, the fire supernatural, the Spirit blood of life, the fire-born world.

God, as Absolute Being, having no form nor name objective, cannot and may not be represented under any appellation; but through the creative love, the Divine Mind conceives the ideal humanity and makes the human Soul a vehicle for a seed essence of His light, in which to descend from being into existence; for the Spirit of God is as a flame of fire, which the word of God divideth into many, yet the original flame is not decreased, nor the power thereof, nor is the brightness thereof lessened. Thou mayest light many lamps from the flame of one, yet thou dost in no way diminish that first flame.

It is Love alone that redeemeth, and Love hath nothing of her own. God withstandeth not God, for Love and God are one. Love redeemeth; Love lifteth up; Love enlighteneth; Love doth not forget, but advanceth Souls, for she is of the Soul, and Love hath everlasting remembrance. These are the Divine fires which burn forever before the presence of God, which proceed from the Great Spirit and are one with the Spirit. God is divided, yet not diminished, for as He giveth out the light, it lighteth anew other lights and the light increaseth; God is All and God is One.

In the promotion of the development of knowledge of God and Spirit Truth, mental illumination is a prime factor. By means of it, the man is elevated to that region, interior and superior,

where alone peace and serenity prevail, and the perception of truth is unobstructed; the Soul thus attaining to its full altitude, the mind has no longer to reason and compare, for he sees and knows, and his Soul is content in the attunement with the Absolute Love. For him the dual life in the Divine order of his Spiritual system is carried to the throne of God, for the intellect and intuition of the Divine male and female forces are one in the blissful home of his parent Spirit, thus forming the Angelic seed — a perfected Soul. The uniting of these dual forces within forms the fourth dimension of space, whence all things have their continuity and succession, and where alone, therefore, they can be comprehended.

Thrice happy is the man whose enthusiasm for truth has given him an impelling force, without which he could never have left the outer, nether, and apparent, and gained the inner, upper, and real truth and knowledge of life, and awakens to find there is *really* no "*invisible* world."

Dumfounded, perhaps, at first, he soon learns that the mysteries of life overleap and destroy all human theories and philosophies.

Not to know impulses of Soul is not to know Love, and he who knows not Love is not yet fully a man, for he has yet to develop in himself that which alone contemplates and makes the true man, that is, the dual forces of his bi-sexual nature.

The Materialist, on the contrary, regarding matter as all, and its limitations as inherent in being, sees, in the endeavor to transcend those limitations, only a suicidal attempt to escape from all being. He strives, therefore, to attach himself yet more closely to matter, little as he esteems it, and is content when he has succeeded in making from those merely material things, such selection as ministers best to his bodily gratification, nor can he comprehend one of sound mind who seeks for more. As St. Paul says, "The things of the Spirit are foolishness to the natural man."

By the vision of God as the Lord, the clairvoyant Seer knows that the Angel of this celestial kingdom is within; that the king is also the queen; that in respect of form, no less than substance, man is created in God's own image, male and female; and that in ascending and becoming "one with the Father," man ascends to and becomes one with the Mother, for in the form beheld is the vision of Adonia, the Androgyne, the bi-sexual, both He and She made manifest.

What and who, then, is Adonia?* This is a question which involves the mystery of the Trinity.

The reader knows well that generation is not of one, but of twain, male and female. And inasmuch as that which is generated partakes necessarily of the nature of the generators, it therefore must be dual. That, then, which in the current presentation of the doctrine of the Trinity is termed the Father, is in reality the Father-Mother, and constitutes the first and second persons of the Godhead; that which is begotten of them, the offspring, is really the third person in the Godhead, and completing the Trinity is also a dual being, not merely Son, although so called, but is prototype of both sexes, and called in token thereof, Jehovah, Lord, El Shadi, Adonia, etc., each of which names implies duality. Having for Father the Spirit of life, and for Mother the Great Deep, which is Substance, Adonia possesses the potentiality of both sexes, and wields the dual powers of all things. From the Godhead thus constituted proceeds through Adonia, the uncreated, creative Spirit, the Divine informer and fashioner of all things, the Spirit of a flame of fire, who is called the Holy Ghost.

GOD.†

Oh thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore,
Who fill'st existence with *Thyself* alone;
Embracing all, — supporting, — ruling o'er, —
Being whom we call GOD — and know no more!

Thou from primeval nothingness didst call
First chaos, then existence; — Lord, on Thee
Eternity had its foundation: — all
Sprung forth from Thee; — of light, joy, harmony,
Sole origin; — all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate.

* See Illustration.

† Translated from the Russian of Derzhaving by Sir John Bowring, who says that this poem has been translated into Japanese, by order of the emperor, and is hung up, embroidered with gold, in the temple of Jeddo. It has also been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace at Pekin.

In its sublime research, philosophy
May measure out the ocean deep — may count
The sands or the sun's rays — but God! for thee
There is no weight nor measure: none can mount
Up to thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light —
A glorious company of golden streams —
Lamps of celestial ether burning bright —
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost; —
What are ten thousand worlds compared to Thee;
And what am *I* then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cipher brought
Against infinity! What am I then? Nought.

Nought! but the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom, too;
Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit — Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source — to Thee — its Author there.

O thoughts ineffable! O visions bless'd!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity,
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence — Being wise and good!
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

The doctrine which regards the universe as the thought of God is a true one; but the universe is not therefore unsubstantial. God is a real Being, and that which He thinks into being is also God. Therefore, being the thought or idea of the Divine Mind, the universe is the Substance of that mind, that substance which is God. His ideas, like Himself, are real beings and Divine personages. Put forth by and in a certain sense divided from God, yet attuned with Him, in order to accomplish His purposes, they become *messengers* of God, that is

Angels, among whom those to whom is assigned a condition below that of God or His Angels, a condition no longer one of Spirit and Love, are known and called "Fallen Angels."

The "Fall of the Angels," therefore, denotes simply the original and cosmic descent of Spirit into the condition of Matter, that the Angelhood may come through that unity of Faith, and Knowledge of the Son of God, unto perfect manhood.

Pilgrims of the Illuminati, and all dwellers of the threshold, who believe in one God believe also that the universe is filled with an immense Ocean of Spirit or of Life; and that Spirit is of the body of God, who is Love; — a Divine harmony of wisdom and law, which sends out an infinite and eternal energy from which all things proceed; and that in this limitless ocean of Spirit dwells an infinite Mind — the Divine Mind — God, who is the great Architect and the mind that creates and builds all things; that He who is Spirit Love and Wisdom fills the universe; that He is the invisible and eternal energy of nature, always, from the nature of the case, being the pure essence of Love, invisible to this sidereal, terrestrial world; that God and Spirit are one; that He is the Framer of all worlds, the Father of all men, the Author of all other beings; that His love, His power, His wisdom and goodness are adequate to this great end, that is to say, infinite.

Such a believer knows that God and all His laws are unchangeable; that He made no blunder or mistake in His creations; that all His ways are infinitely just and true; that mankind, the highest type of His creation on this globe, was given great privileges, so that with freedom of thought he could have the liberty of advantages for the cultivation of his Soul's growth to ripening by Spirit and finally to reaching a reunion of Spirit in the bosom of Absolute Love, and that the Souls of men, when grown into Spirit, partake of the nature of their Father, and are Divine. And he believes, further, that so-called death is only a transition, where the external body of man mingles again with the elements of earth, never more to be reclaimed by the man who relinquishes it, but that the Soul and Spirit survive the shock of death and that in and by them man is immortal; that, after death and the awakening, this Spirit constitutes man's Spiritual body; that it has senses correspondent to all the external ones, which for the most part remain dormant in the present state of being although even in the present life they are sometimes opened, more or less perfectly, through the Astral, or *Star magno*, of the Soul, which vibrates as a pendulum, between the Spirit and the Animal man, and by which

invisible things are made discernible through inner senses, such as clairvoyance, clairaudience, etc.

At death the real man, that is to say the Trinity, Astral, Soul, and Spirit, rises from and is loosened from this earthly house, and that death works no change in the intellectual, affectional, spiritual, and moral nature of the man; this transition is only the being let loose into the infinite; as the Angels are quite free to choose their works of Love, God gave man, whom He created only a little lower than they, freedom to choose the best good and his own loves; this freedom necessarily gave also the power to reject good and choose evil. The highest state of happiness possible for man consists in living in perfect conformity to the Divine Law of Wisdom and Love.

The Divine law is so constituted that selfishness and evil, hate and revenge, deception and falsehood, want of charity, and love, benevolence, and fellow-feeling, make a life of unfruitfulness, abounding in restless agitation and miseries.

Man, having violated the Divine law, becomes wretched and unhappy just in proportion to the extent and nature of that violation; and when by such violation he becomes thus wretched and unhappy, it is necessary, in order to restore him to happiness, that he should be regenerated and refined by this fire of affliction and brought to a sense of being loosed from all the past and brought again to act in conformity with the Divine law. He will become happy and at peace again just in proportion as he has been led to at-one-ment and conformity to that Law, and born again to the light of truth; and universal Love is the Divine Truth, leading men to conform their lives to the Divine Law by the performance of every duty to their fellowmen as well as themselves. God requires of man perfect conformity to the Divine Law, and in all worlds an opportunity is given him for progress and for ripening his Soul by Spirit. "God does not willingly afflict nor grieve the children of men," nor does He punish any vindictively. In the whole universe and all the worlds of Divine Creation, there is a law that "whatsoever a man sows, that shall he also reap," and the true, actual measure of every man's religion and life is the amount of good he unselfishly does in the world.

God requires no sacrifices, but universal love to all things. Intercourse may be established between the Souls of two persons, both being still in the body, no matter by how great a distance their bodies may be separated, by and through the law of attunement and harmony. Disembodied Souls from the world of Spirit can and do com-

municate with mankind through the same law, and on this proof is founded the certainty of future life and existence.

Love is the attunement and self-completion of the dual forces; it is union of corresponding opposites in the same substance, and sex has its origin in the very nature of God. Sex, says the Kabala, is the true God of Hosts. Sex, says the Egyptian, is the true light of Wisdom.

Knowledge of the Bi-sexual forces, says the Adept, is the only pathway to Spirit, the inner perception of which is that knowledge of the Soul of the universe and the individual's own larger self, for only Soul can read Soul.

All these theories are embraced in every inspired book of all ages, more especially in the Bible and New Testament. If there is any truth in history; if any truth in the Bible, Spiritual communion and Spiritual manifestations are as old as the ages, and have been held sacred truths by all races of men.

The name of atheist is more an epithet which is hurled against a person who differs from us in religious opinions, than anything else.

It is doubtful whether there ever was a person who honestly and conscientiously denied the existence of his Creator. Atheism is not consistent with the construction of the human mind, and it is hardly credible that there are atheists in fact. On the one hand we are apt to suspect a man of atheism whenever his conception of God differs from ours, and on the other there are persons who, in a kind of bravado, say things with their lips of which neither their head nor their heart is cognizant. The collected experience of mankind pronounces strongly against atheism. From the north to the south, from the east to the west; in fertile lands and in deserts; upon mountains and in valleys; upon continents and diminutive islands; wherever a human foot has left an imprint, we find the recognition of the existence of God expressed in some form. Through the gloom of the past, as far back as the human memory will carry us, we behold people acknowledging a supreme being.

Whether they called it Ra or Ptah, Jupiter or Osiris, Jahme or Chemosh, matters little; whether they expressed their reverence, adoration, and gratitude by bloody sacrifices, by artful dances, or by songs and prayers, matters still less; the fact remains that the God idea must have been not only consistent with the human mind but that it is ever co-existent with the human race. We see untutored man seek for that hidden force behind every tree, upon mountains, and in valleys; we see him listen for its voice in the roll of the

thunder, the roar of the sea, the murmur of the brook, and the rustle of the leaf; we see him attempt to verify it by his touch, though it constantly escapes his grasp; we see him endeavor to find a name for the unutterable. Unable to remove the veil, unable to detach the finite from the infinite, he often mistakes one for the other, and we behold him worshipping first tangible objects, as in fetish worship, then rise to the adoration of semi-intangible, finally reaching the intangible.

ECCLESIASTES xii. 7: "Then shall the dust return to the earth, as it was, and the Spirit shall return unto God who gave it." It is also written "I am the God of the living man and not of the dead." And "God created man in His own Image," which is only the inner subjective man.

This narrow house returns to dust again, and God is of the living and not of the dead. Men are so apt to look only to the objective and external part of things, who with a little thought would see the fallacy of following the objective in any science or religion.

Dear reader, strive to remember that Spirit ways are always opposite to human ways; this will save you from sinking into the mire of human argument and doubt, finally to be engulfed in the dark waters of the lagoon — Materialism.

If you are enabled to reach the object and Spirit which the compiler hopes and desires you may reach, you will always find open portals to the true God, for the thoughts of God are expressed in nature's language.

The image of God in man is the perfect attunement of his dual being; that perfect love, male and female, in its perfect cord in the Soul of the inner man.

On the physical plane the animal man is *not Man* but only a rude *Boy*, impetuous, turbulent, and headlong in his gross barbaric misjudgment. Such is the Materialist, having all the deficiencies of a boy in the Spiritual truth, intellectual or moral, that the term implies, until the hour comes, usually ushered in by calamity or disappointment, when he renounces self and his own exclusive centrifugal impressions, and yields to a higher invisible centripetal attraction, doing which with all his heart he awakes to a higher sense of life. The unfortunate Materialist, who, by his own act, cuts himself off from the intuition of Spirit, takes matter for substance, and, sharing the limitations of matter, loses the capacity for knowledge.

Man rose into his true life and attained the full Image of God, through the culture of the woman within him, which cultivates his

Soul and his intuition of Spirit and God. She was and is his initiator into the knowledge of life and *mysteries of Divine things.*

No penalty incurred by man ever is or can be remitted by God alone, since Divine Justice is *Just.*

Nor, for the same reason, can it be borne by another, since the substitution of the innocent for the guilty would in itself be a violation of justice, an absolute error and wrong.

Therefore the doctrine of vicarious atonement and redemption as ordinarily presented and accepted represents a total misconception of the truth, and is derogatory at once to the Divine character and the Spirit economy.

That which the Christs of all ages have done for man is but to teach him what he may be *in himself*, by bearing, *each for himself*, that cross of renunciation which they have borne, — ministering to the salvation of the world through an unselfish and universal love; lifting up the afflicted and broken-hearted; refreshing and bringing hope to those whose hearts are heavy with desolation and despair, — therefore they are truly said to be Saviours of Souls, whose doctrine, love, and example have redeemed men from death, and made them heirs of eternal life. The wisdom they attained they kept not secret, but freely gave as they had freely received. And that which they gave was their own life, and they gave it knowing that the children of darkness would turn on them and rend them, in return for the gift of love.

But with the Christs, wisdom and love are one, and the testament of life is written in the blood of the testator. Here is the difference between the Christ and the mere Adept in the knowledge of Spirit and Soul. The Christ gives and dies, in giving thereby planting many seeds of truth, because love constrains and no fear withholds him; the Adept is prudent in a worldly sense and keeps his treasure and his darling for himself alone.

But, in this age of liberty and first dawning of the morning of Light, let all true Pilgrims of the holy mysteries give out to those who can receive as freely as they have received. If we are thus saved by the Love of Christ, it will be by the pure, unselfish love we ourselves manifest to others.

Man made in the Image of God, the individual, must comprise within himself the perfect masculine and feminine Spiritual qualities of existence, a perfect octave of both man and woman vibrations. Man is perfect only when the whole Spirit of Humanity — that is, God — is manifest through him, as is written, "God created man in His own *Image, male and female.* When man attains this inner attune-

ment of dual being, he has found the celestial Soul region of his being, where he is taught directly of his own Divine Spirit, and knows even as he is known.

This is *Mental Illumination*, and this condition is that of truth, understanding and knowledge. This is the *Word* or Spirit of understanding and knowledge. *The Divine Thought.*

Thus reign the Sacred Trinity, — Wisdom, Love, and Understanding.

The Word.

When man reaches this glory, he is redeemed from material limitations, and again becomes pure in Spirit; he is one in all and through the hearts of all, is one with God.

Law governs all things. The doctrine of chance accounts for nothing. Through the Law of the Divine Economy which governs all things, the heart of God beats in the slender pulsations of the jelly-fish, as it does in the imagination of the child who turns the helpless atom over with a stick and wonders why it was made.

There are found among some of the most thoughtful writers, unbiassed minds which have been released from the shackles of orthodox dogma and creed. The highest conception of God at the present time is that of an Infinite Being, perfect in all respects, who consciously and voluntarily causes, directs, and controls all manifestations of finite being, and if, as is sometimes said, all things manifest are the thought of God, then most assuredly the thoughts of God are a tangible something; therefore, inasmuch as there cannot by any possibility be two Infinites, it logically and inevitably follows that all things are constituted of the substance, and are the varied expressions of this Infinite God, and we have the astonishing result of an Infinite, Self-existent God, fully and perfectly developed and unfolded in all directions, consciously and voluntarily assuming an existence in lower and imperfectly developed forms, and that thus each and every individual is a *Temple of the Living God.*

God, being the source of all good, cannot be the source of all evil. *There was no fore-ordination of evil.*

God is seen only by the exalted Angels and Archangels as a Grand Central Spiritual Sun.* The Holy Ghost or flower of Spirit is man's only mediator, as we see imaged and personified through the Judean Christ. Mankind cannot see God, but they can quite easily see through the eyes of Spirit, where His wisdom and Love illuminate the

* See illustration.

inner man. When man looks upward with his Soul, God looks downward with His heart.

St. Paul says (Tim. ii: 5): "For there is One God and One Mediator between God and man, — the man Christ Jesus," therefore St. Paul did not recognize Christ as God, but calls him Mediator and man. The word Mediator comes in this instance from *mestees*, which, fully translated, means medium of communication.

In Matthew (iii: 16) will be found a scrap of history very seldom read correctly, and by ministers never, it appears, interpreted correctly. It is as follows: —

"And Jesus, when he was baptized, went up straightway out of the water; and, lo! the heavens were opened *unto him* and *he* saw the Spirit of God descending like a dove and resting upon him; and, lo! a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'"

This is usually read and interpreted as though, if you had been there, you would have seen the Holy Ghost descend and would have heard a voice calling Jesus God's son.

John says: —

"But the *anointing* (the christening) which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" ("In it" — *margin*). — 1 Jno. ii: 27.

When these texts are put together, the following conclusions will appear: —

1. When Jesus was baptized, a mediumship was conferred upon him, — "the heavens were opened unto him."

2. This mediumship, conferred at this time, was called the *anointing* — the making a Christ of him.

3. This same anointing, christening, or mediumship was conferred on others, teaching them, and enabling them to teach others.

This same anointing, christening, or mediumship — *mestees* — has been and still can be conferred on others teaching through illumination.

May this holy body and blood, substance and Spirit, Divine Mother and Father, inseparable duality in unity, given for all creatures, broken and shed and making oblation for the world, be everywhere known, adored, and venerated! May we by means of that blood which is the *Love* of *God*, and the Spirit of eternal life, be redeemed, indrawn, and transmuted into that body which is Pure Substance, im-

maculate and ever virgin, express image of the Person of God, that we hunger no more, neither thirst any more, and that "neither death nor life, nor Angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any creature, shall be able to separate us from the Love of God which is in Christ," being made one through the at-one-ment of the Spirit of Love, which only hath immortality, and inhabiteth Light inaccessible.

Dear Pilgrim of Light, who hast reached the portals of the heavenly way, may you also behold the glory of God with the heart of your inmost Soul, and may your open face be transformed into the same Image, from glory to glory, by the power of the Eternal Spirit.

God is the Great Central Sun of Spirit, the fountain head of all things. God is not Mind but the cause which produces Mind; God is not a Soul but the cause that Soul is; God is not Light but the cause which produces Light. God is the Love and Harmony, the everlasting fountain of Cause or Spirit force. Therefore, by Spirit man lives in Power, in Acts, and in Eternity.

The Student of Nature, to rightly comprehend Universal Spirit-Action, must bear in mind that the human Soul *did not always exist as a personality*, but as an Essence, and that the Essence of our Souls can never cease to be, because they never began to be, and nothing can be immortal and live on eternally but that which hath lived from eternity. Again:—

That there is no personal God, but that the name God implies all that is collective life in all and in every phase of existence, which constitutes the Great Oneness of all life.

Pure originality can only be found in Deity, the Absolute Father.

He is what now is, what shall be, and what has been, and no man hath lifted His veil. He is the Great Father Mother of all Life, the Great Eternal Fountain of all Life. The Dual force of being united in One, has been the God-idea throughout antiquity, and to this day is the basis of all the great religious systems of the earth.

On account of the limits of this work, the author is able only to give a few thoughts from Egyptian papyrus, translated by the most reliable translators of this modern age.

The Egyptian God Shou or Ra the Great God whose Divine Being was symbolized by the Sun as the highest manifestation of Divine Power in Nature. The following is but a little part of a hymn taken from the large book of Egyptian papyrus, which comprise a few of the sacred archives of Thebes. A part of this ancient papyrus is now

to be found in the Louvre, Paris, marked V. 25, and a part in the British Museum, London, marked Magic Papyrus.

All hail to Thee, the Great Lord of all times!
Thou givest light and life to all worlds — above, below.
Both Gods and men their faces turn to Thee,
For in Thy path Thou sheddest light and joy,
And naught can injure where Thy face is seen.
O, Mysterious Soul, Thou art the Soul of the Sun,
Thou art the life to Gods and men and all that lives,

Thou art Maker of Worlds and all manifold forms,
And the Spirit of Life in the dwelling of man's Soul;
And Thy Love exalts all, and was first over all;
Thy companions are Stars as they run in their course;
But Thou elicit'st the love of both small and the great,
And with tenderness melts the most obdurate heart,
Dispensing Thy gifts with a most liberal hand.

All hail the Sun of Life, the Lord of radiant beams!
All hail, to Thee, the Self-existent One!
Although in essence One, yet thou hast made
Thyself in myriad forms; which manifest
Thy Life; which is the Central Source of all,
How vast Thy Power, which reaches through all space!
It fills immensity, and knows no bounds.
Thy radiant Light and Heat of Life
Extend throughout the boundless universe.
Who can withstand the force, self-centred in
Thy Grand Majestic Form Incomprehensible —
For Thou art the Soul of Souls, the eternal Life of Lives.
And on Thy head is placed the Dual crown.
Hail, O Fountain of the Sun! Creator! Self-created! — Hail.

CHAPTER III.

SACRED SYMBOLS.

CRUX ANSATA.
The Oldest Known Hieroglyph.
The Insignet of Life.
The Emblem of Eternal Hope.
The Mystery of Life and Death.
The Union, the good time yet to come, united by Love.

THE CROSS OF LIFE.

IT is the Tree of Life, the mystery of the dual nature, male and female, the symbol of humanity perfected, and of the apotheosis of suffering. It is traced by our Lord the Sun, on the plane of the heavens; it is represented by the magnetic and diamagnetic forces of the earth. It is seen in the ice-crystal and in the snow-flake; the human form itself is modelled upon its pattern; and all nature bears throughout her manifold spheres the impress of this sign, at once the prophecy and the instrument of her redemption.

Fourfold in meaning, having four points and making four angles, dividing the circle into four equal parts, the cross portrays the perfect union, balance, equality, and at-one-ment, on all four planes and in all four worlds, phenomenal, intellectual, physical, and celestial, and of the man and woman, the Spirit and the Bride. It is supremely, transcendently, and excellently the symbol of the Divine. Marriage is consummated only when the regenerate man enters the kingdom of the celestial which is within. Then the Without is as the Within, and the twain are as One in Christ. Being thus the key of all the world, from the outer to the inner, the cross presents, as it were, four wards of significations, and according to these the mystery of the crucifixion bears relation:—

First, to the *natural* and actual sense, and typifies the crucifixion of the Man of God by the world;

Secondly, the *intellectual* and *philosophical* senses, and typifies the crucifixion in man of the lower nature;

Thirdly, to the *personal* and *sacrificial* sense, and symbolizes the Passion and Oblation of the Redeemer;

Fourthly, to the *celestial* and *creative* sense, and represents the oblation of God to the universe.

The crucified, regenerate man having made at-one-ment throughout his own dual and fourfold nature, this crucifixion is the death of the animal body; the rending of the veil of the flesh; the uniting of the human Will with the Divine Will; the concord and attunement with the Absolute Love, or, as it is sometimes called, the Reconciliation, which is only another name for the Atonement.

It is the consummation of the prayer, Thy Will be done on earth as it is in heaven. It is the Divine Life, the vital immortal principle, having neither beginning nor ending. This also is the secret of transmutation — the changing of water into wine, of Matter into Spirit, man becoming attuned in concord with God; this blood of Christ and of the covenant; this wine within the holy Chalice of which all must drink; that living fountain, he who drinks of which shall never more thirst, is the perfect, pure and incorruptible Spirit, cleansing and making white the vesture of the Soul as no earthly purge can whiten; the gift of God through Christ, the heritage of the elect. To live the Divine Life is to be partaker in the blood of Christ and to drink of Christ's cup. It is to know the love of Christ, "which passeth understanding," that Love which is the Life of God, and the Light of the Angels, and whose characteristic symbol is the blood-red ray of the solar prism. By this mystical blood, Love, we are ripened into Spirit and saved by being born again through this blood, which is no other than the secret of all the Christs, whereby man is transmuted from the material to the spiritual plane; the mystery of the Hidden Way; the union of the dual with the triune; the secret of the temple within and inward purification by means of Love. For this "blood," spoken of throughout all the sacred writings as the essential principle of the "Life," is the spiritual blood of the spiritual life, — Life in its highest, most intense, most exalted, and most excellent sense, — not the mere physical life, understood by materialists, nor life from a human standpoint or theory only, but the positive, absolute, and substantial Being Essence, the inward Deity in man, and it is by means of the Divine Love only, which means the Blood of Christ, that we are born again and can come to the Father and inherit the kingdom of heaven, for when it is said that the blood of

Christ cleanseth from all sin, it is signified that sin is impossible to him who is *Perfect in Love.*

The twofold aspect of the cross is Wisdom and Love. Though one in essence, they are twain in application, since Love cannot give without receiving, nor receive without giving. We have therefore in this double mystery both the obligation and uplifting of the *Christ in Man* and the Passion and Sacrifice for others, of the man in whom the Christ is manifest, for even as *Christ is One in us*, so are we *One with Christ*, because as Christ loves and gives Himself for us, we also who are in Christ give ourselves for others.

The *Crux Ansata* or handle cross, also called the cross of Osiris, was the most sacred symbol of Egyptian antiquity, meaning the pathway to eternal life. "United by Love to Love is to Know, etc."

The sacred cross was carried in the high hand, both of the Priest and the Candidate, and was an indispensable emblem of all the religious ceremonials of ancient Egypt. This is the symbol which, when transferred to Christian hands, became the model of the Papal Keys of the Kingdom of Heaven.

The character of perfection is moreover symbolized in the cross, in that, being formed of two transverse beams, it portrays the at-one-ment between the Divine and human wills and the loop or handle is symbolic of the *gloria* or the overshadowing of a dove, emblem of the Holy Spirit, as is the sacred Spirit to all saints and to man regenerate, overshadowing him at his baptism of initiation, as mentioned in the Gospels.

One of the most important signs whose realization gives great power, when used on the Astral color of the individual for centralizing the Will, is that of the double interlaced triangle surrounded by a snake with his tail in his mouth. He who has been instructed into its hidden meanings, and thoroughly comprehends that sign, will remember the words attributed to Christ: "All men cannot receive this saying, save they to whom it is given. He that is able to receive it, let him receive it." In this sign are hidden the law of involution and evolution, the descent of the Spirit into matter, and the reascension from matter back to Spirit. He knows the never-ending cycles of eternity with its limitless days and nights of creation; the involution of the life impulses as it travels from planet to planet, beginning in the elementary Kingdom and ending in the Spirit of Man blossoming into the Angel.

Six points are seen in the star, but the seventh in the centre cannot be seen by the natural eye. From this invisible centre, the great

Spiritual Sun radiates its seven primordial rays, forming a circle whose periphery is without limit and beyond all human comprehension, evolving constellations and systems of worlds, throwing out and planting for cycles of time to reabsorb them again into its great Absolute Bosom.

This is thy heritage, Pilgrim of Light, to see far beyond the comprehension of mankind and the babbling multitude of the present day.

In this hieroglyph are contained the great mystery of God in man and the doctrine of God as the Lord; the duality of the Divine Image; the Divine Word, by which all things are created, having for

THE INTERLACED TRIANGLE.

Known as the Insignet of Hermes; Shield of David; Solomon's Seal; The Prince of Peace; The Builder of the two Truths; is claimed to have been the Divine Symbol worn by the Great Father.

its celestial archetype Humanity, which, subsisting eternally in the Divine Mind, thereby makes the man in His own image. For the Spirit of God is a flame of Fire which the Word of God divideth into many, yet the original flame is not decreased, as a person may light many lamps from the flame of one lamp yet nothing is diminished from the first flame.

This symbolization indicates and represents the growth of Human Nature to its ripening and perfecting. It must grow twofold in opera-

tion, fourfold in constitution, sixfold in manifestation, and as a cube stand four square to all the winds of heaven.

In virtue of its two-fold-ness this vehicle expresses the corresponding opposites positive and negative, Spirit and Love, Justice and Mercy, Energy and Space, Life and Substance, in a word Male and Female, both of which subsist in the Divine Nature in absolute plenitude and perfect equilibrium.

Expressed in the Divine idea, the masculine and feminine qualities of existence are, in their union and co-operation, the life and salvation of the world, while in their division and antagonism it is a fruitless life, unripened by Truth and by Spirit, bringing desolation, extinguishment, and destruction.

On this subject, Jesus the Christ has spoken very explicitly in that part of the sacred writings which are now called apochryphal, and suppressed, and so little known although recorded. One of these, given by Clement, declares plainly that the Kingdom of God and of Spirit can come only when two shall be one and the man as the woman.

The increase, development, and growth of disunity of the sexes, begat disjunction, abstractedness, and disconnection between Spirit and Soul and between Soul and Body. This was the fall of man which introduced and has perpetuated the false balance of placing woman as the inferior part of humanity, and not until the feminine principle in both is grown and exalted on its planes, crowned and glorified, can humanity whether in the individual, in the communities, or in the whole race, attain to Spirit Truth, to Soul Knowledge, to Christhood and to God. This is the Heir, the Light of Spirit, the Reason, the Logos, the Lord. " Come, let us kill him, and the inheritance shall be ours," say those ministers of unreason, the Materialistic Scientists and many orthodoxies and creeds of the Churches and in the World.

The mutilation and defacement of the Spirit of Love and the Divine Reason either by church or Science, and the failure to recognize the dualism of the Divine nature of God, minister to the confirmation and continuation of the fall of man, for no sooner are Spirit truth and Reason suppressed or cast out, than madness, selfishness, ambition, folly and evil of every kind step in and take possession, making the last state (be it of community or of individual) worse than the first.

The interlaced triangles symbolize the Great Infinite Mind without a visible body objective, — being a dual body of Spirit, Harmony,

Love, Mind, Will, Idea, Motion,—at the conception Idea and endowment of Life for the Human Race, when it becomes in unison with anything in nature conceives, creates, and sets in motion a Being; for it is the Divine Spirit Agency of Action, an infinite and eternal Energy from which all things proceed. "The triangles thus combined form in the interior space a six-sided plane figure. This is the manifested world. Six is the number of the world and 666 is the great mystery which is related to the symbol.

St. John talks and writes of this mystical number. Around the six-sided centre are the six triangles, projecting into the Spiritual world and touching the enclosed serpent of wisdom.

In the old Book this is imaged by the great head of the Lord rising above the horizon of the great ocean of matter, with the arms just raised so that they make the upper half of the triangle. "This is the long face" or macroscopos as it is called.

As it rises slowly and majestically above the surface, the calm placid water below reflects it in reverse as in a mirror and thus makes the whole double triangle. The lower one is dark in its obscure depths and sombre aspect, but at the same time the upper part of the darker one is itself light, for it is formed by the majestic head of this Adam Kadmon. Thus they shade, blending into a fusion of a centralization one into the other a united one. And this is a perfect symbolism, for it clearly figures the way in which day shades into night, night into the morning, and evil into good, being the first great symbol known to modern man which indicated that the Spiritual and natural man were again to be united, after the long warfare against each other on account of a selfish unripened condition, so that we would we cannot do, and that which we desire not to be guilty of doing, the darker half of man compels us to do.

These triangles also represent the "manifested universe" and is one of the oldest and most beautiful of symbols of antiquity, having had the most extensive range among all nations and tongues; having been discovered among all peoples, not only those now inhabiting the earth, but also in the monuments, carvings, and other remains of the great prehistoric races of mankind who have left us a few of their gigantic structures in stone, whose corridors and halls are now silent to the footsteps and voices of men, but resounding with speech and conception of thought most eloquent to those who care to listen." *

In the writings of Hermes, in the Kabala and Hindoo books, and in St. John and the Christ, will be found the seven times seven meanings of the interlaced triangles and their mysteries. These ancient

* Eliphas Levi, etc., The Path, etc.

symbols seem to be full of the music of ideas turned into stone. What thoughtful student of to-day has witnessed the deep carving of the Egyptian temples, and not been impressed by the pathos in the Souls of these men of the far-off past six thousand years ago. Witness, for instance, that one representing Justice by a balance in one scale of which the heart of man is placed, and evenly balanced by the feather of truth in the other.

"The serpent with his tail in his mouth is the symbol of Wisdom and eternity, because eternity has neither beginning nor end. Furthermore, the scales of the reptile form the figures of facets or diamonds which typify the illimitable diversity of the *aspects* of *Wisdom* and *Truth*. These reflecting facets are the beings composing the macrocosm. Each has developed himself only to a certain degree and can therefore reflect and appreciate only that amount of wisdom which has fallen to his lot. As he passes again and again through experiences of man he slowly develops and ripens various other powers of appreciating more truth, and so at last may become one with the whole — that is, ripened into a perfect man, able to know and feel completely his union and attunement with all."

This is when he has acquired the knowledge of the Two Truths, solving the secret of Life and Death, the highest a Perfect Soul, — "The Winged Globe." *

As in the reading of the old myth, Adam represents the Body, Eve the Soul, and the Divine Voice the Spirit, so the *Serpent rampant* typifies the lower reason and animal instinct, and the *fiery serpent* — "whose food is the dust of earthly things," that is the perception of the five objective senses which are concerned with the things of time and matter only — the deposition from her rightful place.

The Living Man is typified by the *heavenly* or *dual serpent* which is represented biting his tail. The serpent forming a ring or several circles typifying there is no beginning and no ending, but ever renewing itself through wisdom and silence by the knowledge of its dual forces, which is to become one with the whole — a perfect man, illuminated by Love and Spirit Truth to be in accord and feel completely his union with all, — a ripened, perfect, spiritual, Living Man, whose fall or the division of its duality was brought about by the seductions of the lower instincts, the serpent rampant. Thence ensues the Fall in Eden. Before the fall, the Soul was subject to Spirit, thereafter the Soul is subject to the body, intuition to sense, Spirit to Matter, woman to man.

* See illustration.

Henceforth the monitions of the Soul must be suppressed, her aspirations quenched, her conceptions difficult to quicken and ripen. Her fruit is now only brought forth with labor and sorrow. Spirit and Soul intuition wars with passion, and every victory of the Spiritual man is bought with anguish and torment, with sorrow and a bleeding heart.

The law of life is not far away, neither is it placed in a far off heaven; but it is in your Soul, in your heart, in your reason, in your mouth; for again it is written, "I have left you free to choose between life and death, and good and evil," and it is in your conscience, for if you love the Spirit of Truth, you will obey its Divine voice within, where is found happiness, truth, and perfect peace.

Ezekiel's Wheel.

Among the sacred symbols of the Gods of antiquity, none is more frequently depicted in Egyptian sculpture than the sphere or globe. This is the emblem of creative motion, because the manifest force is rotatory, being in fact the wheel of the "Spirit of Life" described by Ezekiel "as a wheel within a wheel," inasmuch as the whole system of the universe from the planet to its ultimate particle revolves in the same manner. The whole universe and all created things that move and have being grow, increase and advance, having a movement winding in form of a spiral. In the vision of Ezekiel, there were four wheels or circles, each of which denotes a region and a principality of power.

As it is above so it is below. As it is in heaven so it is on earth. As is the outer so is the inner. As is the small so is the great. There is but one law and He that worketh is One. Nothing is small, nothing great in the Divine Economy. Ezekiel of the Jews saw this wheel when he was among the captives by the river Chebar, in Chaldea. In a vision he saw the four beasts and the man of the Apocalypse and with them "four each of the four faces," a wheel of the color of a beryl; it was "as a wheel in the middle of a wheel" and they went wherever the living creatures went, and when they went, says Ezekiel, "I heard a noise like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host."

The beautiful hieroglyphic of the Egyptians, their Winged Globe, represents the Soul passing back to its source, after its pilgrimage, evolving rotations, unfolding into a Perfect Soul, after the trial in the Hall of Two Truths; the globe being a symbol of either the Supreme Soul or a portion of it, and the wings added represent its flight to the

upper spheres, having finished its course a ripened Soul on its returning journey to its original source in the bosom of Absolute Love.

There are many meanings concealed in this symbol, and it is best that many of them remain concealed until man can be better trusted with the power that is within him and at his command through the Astral world and celestial forces through the twelve signs of the Zodiac, much more the elemental Spirits of these circuli, which correspond to Air, Water, Earth, and Fire, beginning at the outer and uppermost and going inward and downward. For the magnetic emanations of the Astrals are under the dominion of the Fire; they are not Souls nor Divine Personalities, but are simply emanations or phantoms of being, and have no real being.

The highest and uppermost of these circuli or wheels is that of the elemental Spirits or "winged creatures," the second is that of the Souls and the seed of Souls, the third is that of the Shades or manes of the past of the planet and its life, and the fourth and lowest is that of the magnetic Spirits commonly called Astrals. This Astral sphere, belt, or circulus is variously known and called the perisoul, the magnetic, the odic fluid or body, the second body, the book of record of thought, the reflector of the Will.

But one of the most important meanings of this symbol is the light of the dual or bi-sexual forces of man in relation to the different signs of the Zodiac, the true light and knowledge of which gives man a mighty power either for good or evil.

Man's will is not free nor is his intelligence active in every part of his body. His will cannot be free so long as it is governed by his imagination. Man cannot be free so long as his desires are illusive and his knowledge deficient. His responsibility grows with his knowledge.

Man is a collective centre of energy, a solitary ray or reflection of the universally present, Divine Light, which is the Absolute and common source of everything that exists, being a true child of the great Spiritual Sun. But as Mother Nature is a true mother she does not give to her children that knowledge of power while they are still in their infancy of selfishness, irascibility, and petulance. Well she knows that to have this power before they have conquered their petulant and passionate temperaments, would be but to consume themselves. Therefore she is benevolent and beneficent in her bounteous charity, hiding these mysteries.

The signs of the Zodiac or of the wheel of Life, as the name signifies, are not arbitrary; they are the words of God, traced on the planisphere

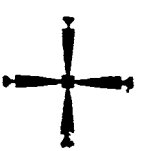
by the finger of God, and the first expressed in intelligible hieroglyphics by men of the "Age of Saturn," who knew the truth of Soul and Spirit, and held the Key of the Divine Mysteries. The Wheel of the Zodiac constituted the earliest Bible, for on it is traced the universal history of all humanity. History repeats itself only because all history is already written in heaven, and the key to the interpretation of her symbols is the word Now.

The Zodiac is a mirror in which are found the reflex of the past, present, and future, but these are but modes to the eternal Now, for in the Divine Mind there is no past and in the Divine Economy no future. The present is philosophically the only tense.

In the wheel of the Zodiac are the twelve gates of the heavenly city of religion, science, the Kingdom of God the Father. The history of the Soul of the Man Regenerate or ripened into Spirit is correspondent to that of the *Sun*, the great vitalizing centre of the physical system, which has accordingly been described in terms derived from the solar phenomena as indicated in the Zodiacal planisphere. Thus the history of the Soul is written in the stars, and the heavens are her chroniclers and tell the glory at once of herself and God. A true bible is always a hieroglyph of the Soul, and the Zodiac is simply the *First* and most stupendous of bibles, which like all others *was written by men who had attained to the knowledge of their own Souls and to that of all souls and of God*, who is the Life and Substance of Souls.

"May I reach that purest heaven
And be to other Souls the cup of strength
In their sorrows, or some great agony —
So shall I join the choir invisible,
Whose music is the gladness of the world."

"The day has dawned — the fair new day
That weds the spirit world with earth;
And Error's chains shall melt away
In the pure light of spirit birth."



CHAPTER IV.

MAN AND THE OPPORTUNITIES OF HIS LIFE.

What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God! the beauty of the world! the paragon of animals! — *Hamlet.*

EVERY man, whether in this world or within the Spiritual world, is naturally attracted to the society of others who are like him.

Man's way to his highest level is always up-grade, and it is within his power to discover all the mysteries he is capable of understanding, even to those of Life and death.

Most men have inequalities of character which produce discords. They thus deprive their interior of that harmony which is the companion of Spirit Truths.

The Soul of our beings being so easily influenced either for good or evil, we should indeed be careful not alone of actions, but of all our thoughts; for as we do and think, so we surround ourselves with the invisible Spirit power, which has all to do with our happiness and advancement; for it is a great necessity that we should know ourselves and our Spirit helpers, ere we drive away the loving influence about us for grosser and lower ones, which chain us down to a miserable existence and blind our eyes to all good. Even our best friends are forced away from us and our lives made a lonely waste by our friendship with anger, intolerance, pride, envy, and passion.

There are, as has been said in a preceding chapter, two gigantic obstacles in the way of progress, viz.: *The misapprehension of God* and *the misconception of Man.* So long as man believes in a personal God who distributes favors and punishments at will; who can be reasoned with, persuaded and pacified by selfish, ignorant man, that man will remain within the narrow confines of his ignorance, and his mind cannot expand sufficiently to be illuminated by Truth.

No man has ever understood the true meaning of Life, or caught a glimpse of heaven, until he has given up self, which too frequently does not occur until repeated misfortunes have dispelled the flattering dream of a selfish imagination which has blinded his eyes to Truth

and Light. When selfishness departs and a universal Love comes, the blindness is cured and the man awakens like one out of a deep sleep, knowing, feeling, and seeing his Spiritual nature.

Some lives seem to the thoughtful observer as though they had been intended only as huge jokes, simply because they are groping, drifting in darkness, refusing to listen to the True Voice. Everything contains a certain deposit of the jewel of Light, which can be found and reached through the door of occult knowledge, by which one can command through the wisdom of concentration and silence, — and be obeyed. Every human being is the centre of a universe, but a man is never so much deceived as when he believes too much in himself, when he becomes blinded and can see nothing else. The selfish man looks into the world as into his mirror, to see only himself, and finds if he is thoughtful only a medley of contradictions. God and Nature are never contradictions; man is seldom anything else.

Strive to possess Love and grow, for great energies bring great opportunities, "that you may cross beyond the sea of darkness." It is hard to appreciate a condition of life different from our own. Charity toward the weaknesses of human nature is a virtue we demand of others, but which is not easy to practise ourselves.

"Being all fashioned of the self-same dust
Let us be merciful as well as just."

If you would grow strong, learn, oh Pilgrim, to sacrifice your secret preferences, maintaining calm silence; if you would remain in peace, remain insignificant. Learn to know all, but keep thyself unknown, is the advice of all Adepts. Be not boisterous nor of a loud noise. Look at the serpent which, coiled in repose, typifies the Infinite and Naught, Wisdom and Peace. No man who starts out to find Truth and pays even a little attention to occult forces can return to ignorance, but will make a definite choice between Truth and Error, Good and Evil. The first step in Occultism brings the student to the tree of knowledge, of which he must pluck and eat. He must choose, must cross the Rubicon, burning his ships behind him, for here he must decide and determine on taking either the good or evil path, for he is no longer capable of the indecision of ignorance, but is fully cognizant of which path he is going.

The great mass of mankind walks waveringly and quite uncertain as to the good aimed at. The standard of life is quite indefinite; only self is known and loved and therefore paramount. The sweet

things of to-day may thus become the bitter things of eternity, for this life is the alphabet of the language of eternity.

Strive, then, to grow by a renewing of your minds. Ask in Truth and you will receive in Truth.

Properly to desire a blessing is to deserve it, for actions are motives let loose on the invisible billows of the energies of nature. When once the threshold of nature is reached, and the door of occult light pushed ever so little ajar, the confusion and vacillation about the initiate begins to lessen and calm decision to take their place. If this decision be for good and for the higher ideal, the forces of will and mentality increase enormously, for now all the forces are acting in the same direction throughout all the different planes of nature, as well as of our own being. An occult student, if *true*, can never be faint nor half-hearted, nor can he return when once he has passed the threshold. These things are as impossible as for the man to become a child again. At this portal the Pilgrim of Light has reached the state of responsibility by reason of the fruit of knowledge of good and evil, from whose light and growth he cannot recede. One step toward progress means growth. Earthly life is often not worth living — that seems very clear. There is not enough in the life of whole nations and tribes to make it a public calamity if they were sunk in the sea. But when you introduce the thought of an eternal life, a renewed existence, the question "Is life worth living?" changes in all its aspects. Life may not be worth living here, and may be transcendently worth living on account of the hereafter. For man is a biennial, and it takes two lives to tell him what he is. As when, for instance, the hollyhock is planted in one season but cannot blossom until the next; all the first season it has no comeliness; it is coarse in leaf, undeveloped in stem, and shows no color; but when the winter has hushed it to rest, and the next summer brings it out, it lifts itself up in unimagined beauty as compared with what it was in its first summer. And men are born here, to come to themselves only after death, and, when another summer shall find them, they will be lifted up in unimagined glory and beauty, unless the winter kills them. The whole question is therefore changed at once; for if we should be led to doubt whether life was worth living on account of the physical condition of things, that doubt would be dispersed when we consider that a double and even a triple work is going on here. Mankind has two sets of feelings and attractions. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments; while the other set lifts him

As man grows and lives more in his spiritual body, he can control and subjugate the destiny of the natural man. Spirit being absolute over all things, he who lives in the Spirit can surmount all the annoyances that afflict the physical man, be they sidereal or terrestrial tendencies. The natural man does not exist outside of nature, but forms an integral part thereof, and whatever affects the whole will affect the individual. On this simple truth is based the much misunderstood science of Astrology.

The Sun and Planets in space, as well as terrestrial objects, have their magnetic, odyllic, and astral emanations, and these exert influence upon each other and upon every organized being, in proportion to their size, their distance, and the velocity of their revolutions. They modify the character, the color of the leaves and flowers, and the growth of the plant. These forces from the planets evolve in the course of ages, monsters, variously shaped, animals of different colors, and various species of birds, and also guide the destiny of man to a very great extent, until his Soul ripens into Spirit guidance; for Spirit, being absolute over all things, is also complete in controlling all Astral forces, while the Star Magno of the planets furnishes the energies which imprint themselves upon the Astral forms of plants, animals, and men which find expression in physical forms. Their signatures may be seen in the open book of life, which belongs to, shapes and gives shade and color to every form.

The shape of features and limbs, the lines and shape of hands, the expression of the face, the color of eyes and hair, are the signature of the planets. These are the marks which the Universal Mind stamps upon every living thing, the signet of its heritage, and those who open the book of nature's truths may read and find the *true* history written on the face of every thing, even upon every stone.

The Astral theory is that the sun, moon, and planets each and all exercise a distinct and peculiar influence upon man. This influence begins at conception, continues with increasing effect during gestation, and develops its culminating plenitude at birth; the ruling planet at this time exercises such power over the babe as to stamp its character upon the entire life. This Astral influence extends not only to the life in general, but likewise to the particulars of thought and action in minutiæ. This Astral influence is conveyed to man, and acts upon him through the Astral light. This, the palmister tells us, is composed of the seven fluids which emanate from the seven primary planets respectively. These fluids, separately and in their combinations, are tempered and modified by the sun and moon. The indi-

activity may last for ages, until it becomes exhausted of its lower instincts, when the purified ray or reflection is freed from earth.

An extremely malicious person is the embodiment of malice and uncharitableness, and if he sees the demon in an objective form, he beholds only the reflection of his own Soul in the mirror of his own mind, judges all humanity from his false standard, and inscribes a deep scar on the age in which he lives.

> O Life and Love! O happy throng
> Of thoughts, whose only speech is song!
> O heart of man! canst thou not be
> Blithe as the air is, and as free?

In order to produce a Spiritual growth in the Soul, a man must be attuned with nature and in harmony with himself; the inner and outer proportions must be harmonious; there must be no discord. Wisdom guides the work and Love furnishes the cement.

An emotion is either a virtue or a vice according as it is applied.

Misapplied virtues become vices, and well directed vices may become virtues.

A man who acts according to the dictates of prudence alone, is a coward; one who exercises his generosity indiscriminately is a spendthrift; courage without caution is rashness; veneration without self-esteem produces superstition; charity without exercise of judgment produces a beggar.

The highest energies are latent in the lower ones; they are the attributes of the spiritual Soul, which in most men is still in a state of infancy, so they have not learned to discriminate between the true and the false, between animal and Spirit, nor to act on the highest ideal of Truth.

The higher Spiritual Truths cannot be intellectually grasped by the reasoning powers of the half-grown man. He must grow to them and into the light when he beholds them.

Man is conscious of being able to receive ideas and put them into forms, and his imagination may therefore be exercised either actively or passively.

He does not live entirely in the objective world, but possesses an interior world of his own.

The interior, like the outer world, is one of its own; its horizon may be either narrow or expanded, limited in some, without limit in others.

It is sometimes dark, sometimes illuminated; it has beautiful scenery and dismal localities, its sunshine and its storms.

As man grows and lives more in his spiritual body, he can control and subjugate the destiny of the natural man. Spirit being absolute over all things, he who lives in the Spirit can surmount all the annoyances that afflict the physical man, be they sidereal or terrestrial tendencies. The natural man does not exist outside of nature, but forms an integral part thereof, and whatever affects the whole will affect the individual. On this simple truth is based the much misunderstood science of Astrology.

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vidual influence of each planet acts upon man by means of this fluid, which reaches him through the mount in the hand bearing its particular name. The combinations of these fluids exert their power upon man as they reach him through the different lines in the palm. These different Astral fluids which act upon the man through the hand, separately and conjointly, determine the man's life, according to his past history of disease and fortune, as well as deciding his future in this respect. The hand is therefore (according to this theory) the reflection of the man; showing his past history, present condition, and foretelling his future fortune and fate.

The past and future, the palmist argues, are alike unknown without the historian and the prophet. The future is as clear to the prophet as the past to the historian, and the prophecy of the future, written in the hand by nature and the gods, is clearer to him who can read that language than any moral history can ever be.

It is no more wonderful, they say, to read the future from the hand than to give a history of the past from the same source. Each is an equally clear page to him who can read the signs written there by the planets. Palmists disclaim any absolute fatality in the signs of the hands. These signs, they say, are rather warnings for man's use and benefit; they predict the temptation and the opportunity — the threat of one planet, the favor of another. It is still largely in man's power to choose which he will hear or accept, or mayhap make one annul the other. Hence, every man may to a great extent court the favor of the beneficent planets and thereby thwart the ill designs of the malevolent powers, and essentially determine his happiness. But he can materially change his trials and his opportunities, through growth and knowledge of Spirit, for Spirit is absolute over all things, and a man who lives in the Spirit and near to God has no fears nor doubts.

Life is too real, too thoroughly momentous, in urgent gravity, to be travestied in empty creed or by fictitious representation. A man who penetrates only the world of mind halts at the gateway of mesmeric will, where there is groping through the thick darkness of the material world, and, if unguided, he blindly penetrates the realms of force.

In this mad dance of demons, this age of avaricious rapacity and sordid covetousness, this age of hypocrisy and commercial traffic, — where the great ambition of half the world is to try to overreach and rob the other half; where on one side are avarice, lust, greed, selfishness, harshness, mercenary cupidity, and the iron hand of ungenerous power under the glove of conventionality, which is but venial vanity;

on the other side, penury, poverty, privation, destitution, hunger, distress, and anguish, smarting upon the rack of torture, the crucifixion and daily martyrdom of a struggle to exist, a life which is one piteous appeal and sigh of pain and want; — the common multitude judge and grade a man by the amount of money he has or can command. In the eyes of the world a man without money is a cipher, a nonentity, a shadow of existence, an effigy of life, who is condemned and ignored. Unless he is illumined by the companionship of Spirit, his mind wanders in horror, his thoughts growing into a hopeless spectre of abject terror, while wild promptings to some desperate act beckon him onward, till it is but a chance if he is not driven into lawless deeds.

The step from poverty to crime is indeed a short one. The world calls even poverty itself a crime, but if a poor man, however low and deep has been the past, succeeds in gaining money, he is absolved. He is an object for distinguished consideration and admiration. The more show you make the more you are admired; but when, by some calamity, the gold has flown, the hand which grasped yours so warmly now slaps you in the face; the lips you hastened to relieve when parched with thirst, now hurl venom and spite after you. The bridge you builded for a friend to cross, receives a kick from the feet you bathed with precious ointment when they were weary and travel-worn. Such is the mad world's way.

Better by far, take the pathway of a kind and peaceful life, that when the hour comes for you to pass on, you may apply for admission at the gates of paradise, bearing with you the perfumes of kindness and charity, the gems of good deeds, for when man attains power and wealth he grows in confidence which, if not guarded, ends in conceit, and his epitaph when all is done is told in few words — Money and Selfishness. The living may erect a shaft to his memory, but the angels see no emblem over the cold, hard heart, the life to them a mere whited sepulchre.

Many an epitaph of some of those whom the world calls honorable men, when read in heaven, is something as follows: —

Here lies the body of a man who lived by cunning and deceit, who never did one hour's work for God, Angels, or men, nor even for his own Soul; who sinned against this life and slighted the next.

Man does not form his own character entirely, it is formed by the circumstances that surround him, nor can he escape this condition except by his union with Spirit, which, through the guidance of Angels, opens the prison doors of human circumstances into liberty and light.

The whole life of an ungenerous, selfish man is only one long frightful mistake. It is like the low tolling of a bell whose song is a sigh, like a dirge at the grave.

Charity, high above all the knowledge and highest powers of man, is the only safe anchorage and greatest of all virtues. Treasures in heaven are charity and Love.

Man, like any other creature, is only content in the element to which he was born, unless he opens his Soul for growth and is illuminated by Spirit. The frog would spring from a golden chair into his native swamp, the captive bird ever tries to escape though you fill his gilded cage with flowers and sweets. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — 1. *Cor.* ii: xiv.

Small minds often think themselves great, — great ones, *never*. As unbiassed thought traverses the universe, active, but silent, unobserved, it gathers grains of golden truths and crystal sands of speculations, with which it paves man's way to his greater destiny.

Man can appreciate many things, but, on account of conceit and conventionalities, enjoys but few. There is a conceit in self-culture that must be cast out, which also brings conceit in the culture of the Soul. So many are stranded on the rock of Phariseeism. Many a good man is swamped in the mire of his own atmosphere and character. That which might have been a full shock of corn in its season is ripened out to Dead Sea fruit.

It is the modest, humble, unassuming man in whom are found True Godliness and True Soul, which are rarest of rare things in this presumptuous age; but the quiet, unassuming life of gentle Love is the greatest of all greatness, the noblest sublimity, an exaltation and ascension into the Spirit world which is an overflowing fountain for which human Souls are favorite reservoirs.

The higher and better nature of Soul is purely harmonious, and ever tends to the equilibrium. In all her strivings, the possession of a special gift or power reaches grander heights and nobler ends if it is accompanied by an unambitious indifference to its possession. Never force talent; let it force you. Great power and great gifts in shallow minds are like richly laden vessels among breakers or in shallow waters.

The moment violent anger controls a man or the fierce sway of passion or even the *lower mental* emotions, the working of the Spirit is retarded, and it is finally compelled to depart or to yield fully to the

impulses of the body. When Moses smote the rock in his wrath, and Christ blasted the fig-tree, their spiritual work on earth was ended. All Hierophants, Adepts, and Anchorites know that through anger, passion, and bitterness of any kind, all Spirit is hindered, and the higher forces are temporarily broken, and if in a mood of passion or violent anger the operator or Adept calls for Spirit and the higher force to unite and give him their action, they act then for the last time through that individual, but rebound and take flight from the adherent inharmonies of that soul and body during its natural life. The Spiritual reign with that Soul so long as it remains in the mortal form is ended then and there.

Well indeed does any Adept know the deep meaning of those words of the Christ at Calvary: "Eli, Eli, lama sabacthani," that is to say, "My God, my God, why hast thou forsaken me."

A very large part of the human race do not desire advanced thought, nor are they inclined to think for themselves. One is moved with wonder at the great deficiency of new thoughts simplified, or of any aptness and fertility of mind among the vast multitude of the human race. This is especially marked on newer thought of religious things. Apparently one-half the world fears to think, while the other half claims to have not time. All are prone to follow the bell-wether like a flock of sheep, no matter into what inconsistency or absurdity, even to danger and to death.

No man who is a shedder of blood or an eater of unclean flesh will ever touch the central secret of things nor hold within his hand the mystery of life and death. No man who has not grown gentle and kind, controlling all anger and boisterousness, can ever lay hold of the Knowledge of the tree of Life. Hence it is written of the Holy City, "Without are dogs," etc., for the foot of the carnivorous beast cannot enter therein, nor shall the lips polluted with blood pronounce the Divine Name.

The Perfect Spiritual Living Man, or humanity in Paradise, made in the Divine Image, was given as meat the fruits of the trees and grains of the fields. Then men were content with the food which nature freely bestowed, for the bodily appetites knew no law but that of Spirit and a healthy intuition, and obeyed the impulses of the God within. But, so soon as man acquired a selfish and perverse will, which grew from moodiness to resentment, thence to anger, a new lust arose, for a new and sub-human nature appeared in it, — the nature of the beasts of prey, whose actions the fallen man has put on.

Paradise can never be regained, regeneration never completed,

man never fully redeemed until his body is brought under the law of gentleness and love of Eden. None will ever know the joys of Paradise who cannot live like man in Paradise; none will ever help to restore the golden age to the world who does not first restore himself. He who will but live the *Life of Eden* shall find all its joys and all its sacred mysteries within his grasp. He who will do the Will of God, of Love, and of Spirit, shall know the doctrine of Truth, shall triumph in the knowledge of the Great Mystery. He is free, being born again by the Spirit and made one with the Father, his own Central God.

We say boldly, and without fear of contradiction from those *who really know*, that the Illumination of Soul, the Interior Life and the Clear Heaven are not attainable by men who are without warm Love, not animal but universal Love. He who remains unable to detach himself from the love of matter and from the attractions of sense can at best but dimly discern the Light of the Spiritual Sun. Thou man who art so heedless and unthinking, look into this inner lamp of thine, see if there burneth a light of harmonious Love; examine well thy casket lamp, for if from it there come no flame of Spirit light, thou canst not see to look into the hidden mysteries of thy life.

How can a man reflect upon himself, or hope to fathom Truth, who neither knows God nor desires to know Him? Without some Knowledge of a Divine Entity, or Absolute Energy, life is so burdened with *ennui* and self-contempt that no refined, thoughtful man would desire to go on with it, and usually only the strong animal man, who lives for desire and appetite, can endure to bear it long. The longer a truly unbiassed, thoughtful but material objective man lives, more and more is he lost in an ocean of speculation; his every effort to climb the heights of Truth is by stairs of sand, and as he thinks he is tossed more and more wildly on the restless billows of a shoreless sea.

A man who does not believe in God is as a child who has lost himself, he knows not where. Far from home, he wanders, — drifting about like a ship at sea, without compass or rudder, which, after much exertion, tempest-tossed and storm-swept, finally enters port, — till at last weeping and weary he returns to his mother's breast. Such a man finds no certainty in the objective animal life of man but that his self-love has often moved his Soul to a boundless cupidity.

Weary of this fruitless labor, which, even if its object were realized, would not fill the void within the human breast, he finds that which has caused him to wander so long in darkness and disquiet most unsatisfactory; he awakes to a knowledge that there is a living Truth of Spirit, out beyond as well as about him, which now illuminates and

gives him light to leap all barriers and break the chains that have so long held him captive, and, waking, he is free; a child born again of the Spirit, he has found God and now learns that God is the crowning feature of the Spiritual, as man is of the physical world.

Now for the first time he finds repose and consolation within the Temple of Truth, whose eternal gates are ever open to invite the weary and erring pilgrim to enter in and refresh himself at the perpetual fountain of undying Spirit Love. He who once drinks of these waters will never again find an uncertainty in hope of immortality, nor are there strewn about the court-yard of this temple the mutilated limbs of truth, but colonnade and court are of purity, harmony, and crowned by the blessed virgin of Truth herself.

Man must be disappointed with the objective and lesser things of life before he will listen and stop to comprehend the true Life and the value of his Soul. This earth life, with its noisy ambitions, its selfishness, and its mean passions, is so poor and base.

As the macrocosmic will of the solar system consciously or unconsciously evolves forms, so does the will of microcosmic man. If we form a concrete or even an abstract idea in our mind, we give it a shape, and create an existence, with an atmosphere, which may become either subjective or subject and even material according to the means applied for that purpose. Every thought creates a subjective form, which may be seen and perceived not only by the originator of that form but also by another person endowed with the inner sight and the faculties of Soul perception.

Forms are the symbols of ideas. The objects by which we are surrounded are but the representations of ideas, either from God or Man, representing the growth of the world. They are the allegories which constitute the dream we call life. Those who can understand the true meaning of surrounding objects understand nature. As ideas progress, forms become more refined, for low ideas are symbolized by low, coarse forms. Exalted, unselfish ideas are embodied in refined forms.

Every emotion that arises in man may be combined with the *astral* forces of nature and create a being, which may be perceived by the persons to whom it is sent, if they have cultivated their inner sight as an active entity. It is through these hidden ways that the Hierophant is enabled, through his intense emotion and desire, to see or give orders to a certain person, even at a great distance. He projects himself from the physical body and becomes conscious and visible at any distance, with those he desires to reach.

Desire results from attraction. Attraction from the separation of two substances analogous in their essences and properties. The more the thoughts, desires, selfishness and the lower propensities clinging to the sphere of desire are concentrated, the more dim and shadowy will become the serene image and Spirit light above one, till it is lost sight of altogether; but if the aspirations and thoughts dwell in the Love universal, everything is made effective by *Will*. Then life and action rise above the sphere of self, clinging to the pure ideal which grows more distinct and substantial until the innermost self and Soul are united with and attuned to Spirit, and are free from earthly attractions. Now one can look down upon all that which remains below and behold it as it is in truth — only the shadow of its own reality.

To recognize the purity of the Divine spark within, is true adoration. To attempt to realize it, true meditation. To exert this Will to bring one's self into perfect harmony with it, is inspiration or prayer; to express that prayer in acts, is to make it effective. *True* prayer is always efficacious on the plane on which it is made to act Prayer on the physical plane consists in physical works. Prayer on the astral plane purifies the emotions through the action of Will, softening and thereby illuminating mentality through the emotions of universal Love. In the realm of intellect, study is prayer and leads to knowledge. Thus the higher Spiritual aspirations lift man out of the turmoils and burdens of matter, and bring him to an attunement with Spirit and nearer to God.

This self-satisfied entity called modern society, which plumes itself on appearance and heritage, is like an old hag covered with cosmetic to cover up all imperfections, but they remain, and under all this masquerade of modern conventionalities, falsehood and deception exist. The only difference in methods of money-making in this modern age is that some are more notorious than others. Banks, Insurance, Stocks, Railroads, Municipal Governments, in truth, nearly all modern methods of conducting business, just escape being criminal, and when one of their managers is brought up occasionally before Modern Justice by some victim brave enough to cry out, Modern Justice often becomes a question of money. Ambition, vanity, pride, deception, and hatred live upon the labor of millions, making human beings victims of circumstances beyond their power to control. It appears almost a necessity at times for the poor to become criminals to live.

Friends of humanity, ye who have never needed to steal that ye

might live, ye whose money has made you respectable! what tenderness of heart, what gratitude can be expected of a man who is holding the wolf of hunger by the ears? The loaf of bread first, then show him the light.

What means all this disturbance and unrest? Is there any significance at all in the movements of large bodies of men, animated by a common thought, directed by intelligence; above all based on absolute justice?

Is a new deluge coming upon us? How many thousands of good deeds and pure thoughts lie cramped and crippled. Behind hot and weary brows, the very Soul is compressed in this mad rush and struggle for bread. Oh the pity of it, that the aspirations of life should wither and fall so low. Surely if men would but think they would feel constrained to give each other room on this fair earth, for 'tis but a breath of time, these so-called years, when the form of which men are so selfishly careful, finds only a few feet of earth, a forgotten mound soon worn down again to the common level. But this mad age runs wildly over everything, building its own judgment day to end in suffering, pain and death. Oh that mankind would be warned in time lest in this matter they be found warring against God.

It is neither just nor philosophical to name the dejection and unrest which so often exist in the Soul and are mirrored in the face of the poor man jealousy or envy. It is not these, but it is the burden of heavy life, a perpetual drag. Even to those who are placed beyond the reach of immediate want, the struggles of life are hard enough, but when to them is added the burden of wrestling for the commonest necessities of life, then indeed is it a torture to live. The condition of the ant by the wayside is far better, for he is conscious of no neighbor who wallows in indolence while he goes hungry. So long as this fiend of selfishness stalks abroad in our midst can any true religion or Spiritual light lay claim to Justice or right? No power can overthrow this monster of impudent hypocrisy, but Spirit Truth, or old Father Time, who is indeed an honest fellow though slow, will balance up the account of the last century by some great calamity and deluge of suffering to all humanity. Even now, at times, Mother Earth rebels at the deep scars men make, and in convulsions throws aside her creeping populace. God is just and Nature balances His accounts. It has been said that only through pain and suffering is man made to halt in his mad career to think and meditate, and only through affliction and death does the human Soul rise into eternal Life.

We do not claim that mankind are all of the same species — far from it; some are for one branch and pathway of life, some for another. The architect, the sailor, the mechanic, the farmer, all have their necessary callings. Let all live in peace, and not devour each other, as the birds that sing in the trees, or the frogs that croak in the marshes, each to his natural vocation and element. To ask or expect the frog to fly in the air, the bird to lie in the pool, is an injustice and reversal of nature.

Misapplied virtues become vices, and well directed vices are virtues. An emotion is either a virtue or a vice according to the manner in which it is applied. Something more than a man's nature is shown in his acts, and error is not always the result of want of education, but often a lack of power to comprehend the Truth. A profound man thinks more easily than he talks; a shallow, weak one talks more easily than he thinks.

Misanthropy is starvation of the heart. It is the heritage of riches. This aversion to humanity grows and grows as man gains possession of wealth and power, and is usually the rock on which his bark is wrecked. He who has outrun the large majority of God's creatures in the struggle for bread, by fleetness, or cunning, or the help of heritage, feels in his heart, and shows that he feels so in his acts, that the great horde of humanity has no right to be poor; that poverty is a crime which debars them from the right to a little room in which to live, but God is just and all His accounts are balanced with interest by dear old Time.

The faith of man in man is broken because we do not worship the True God, and some of the most lamentable errors which have been taught mankind are the misconception of God and the misunderstanding of man. General confidence can only exist where man has faith in Spirit. Could the heart of humanity beat tenderly toward the fallen and the unhappy! could men but understand each other! An unhappy man needs double love and charity, and twice is he blessed who is able to bestow these. At some time in earth's history Spirit Light is coming very near to man; in this new era the old religion of Spirit Truth, the unity of man, must not be lost.

Dear Pilgrim of the Illuminati, the great and rich have plenty of friends; be thou the friend of the poor.

He who gives but one drop of water to the poor unselfishly, it shall be unto him a living fountain in paradise.

Then again modern society trains men to the repression of the sensibilities and sympathies, the expression of which is considered

unmanly, which repression makes them seem almost brutal. Mawkish sensibility that weeps puerile tears over every fancied woe is not manly nor to be cultivated, but a true soul charity for the unfortunate. Crowds may be swayed before the footlights by the passion and pathos of the great tragedians, and retire to live the old life, their excited sensibilities dying out without exercise upon an appropriate object. An increased sensitiveness which would make life an excruciating pain is certainly not desirable, but there is a certain sensibility, a normal characteristic of the Spiritual, moral, and intellectual life, which, though disguised in some quarters, is an important factor in every rightly regulated mind. The conventional well bred composure is carried too far. We bury our tears so deep in the heart that it becomes hardened and congealed. "Let your moderation be known to all men," but do not stifle a noble impulse, although to yield to it is not "genteel" in society parlance. Your joys and sorrows must be kept in conventional bonds. If you feel obliged to weep, weep decorously, is the mandate of the sphinx of modern society, whose dead, expressionless face is not unlike the stone one by the Nile. As the age grows older the sensibilities and sympathies become schooled; as culture and conventionality came in, feeling and sympathy went out, until this age is in danger of becoming an elegant fossil as to its sympathy and emotional nature.

That which was characterized and condemned as barbaric is fast becoming the last result of fashionable culture, a repression of the emotions where real distress, not the painted figment of the stage, should cause the tear of sympathy to flow, and spur the gift of helpfulness which might be exercised for humanity, and which follows hard on a noble and true sensibility.

Many disciples of modern culture imitate the oyster and live in a shell of their own selfishness, preserving a hard, flinty exterior. To them emotion and sympathy are undignified, but they are not above committing a greater sin, perchance, and permit themselves to retail scandal of their neighbors.

Dear Pilgrim, keep a strong hold on your emotional life, that impulse and sympathy may be your savior, without which you might be easily led into sin against God, Nature, Duty and Good manners.

It has been said, with some truth, so widespread is this evil that the children of the present day are losing their kindness and sympathy for their parents, and are all miniature men and women posturing as their elders do in larger life; the bloom and freshness of childhood worn off too early, the artlessness and unquestioning faith well

nigh lost. If the intellect and will are cultivated at the expense of the sensibilities, we have a growing monster, at least a civilized heathen, with great frigidity, a cold unfeeling life, which may appear brilliant to some, but to its owner full of bitterness.

The intellect, with sympathy and wisdom, should be the motive power, the human will the lever that holds it to the track. Sensibilities are the very vehicles of progress, which are to make effective the other powers associated with them. It is sympathy which has made great men so mighty in their influence over the minds of others, and helped to sway the masses to their will.

Others may be far more learned and surpassing in intellectual acumen, but never in the wealth of noble sensibility and sympathy, which impart a magnetic power over the will and thoughts of men and bend them as the needle to the pole, pervading all their intellectual and moral power like an atmosphere until its touch is felt by a true sensibility, and it becomes a living reality before which men must bow, as the orator's heart glows with this magnetic sensibility.

The terms brutishness and modern manliness are almost synonymous. So stolid have we become to common woes and misery; so placidly we read and see life's tragedies; so nonchalantly we march on, that our lives appear to a thoughtful mind like a childish comedy, empty and foolish. In the eyes of God and all true men, it is no disgrace to have a warm heart, no merit to keep it double-locked behind a conventional mask. Why, men "have died and made no sign" because those around them, having eyes, saw not, and, having ears, heard not; because they felt if they asked for bread they would receive only a stone; therefore they passed out into the shadows of the night, forgotten. Between the extremes of poverty and riches, the great surging mass of humanity waits for warm hearts and loving hands to lift men to the vantage-ground of healthful living.

Dear Pilgrim of Light, it is not expected of you to take on the burden of the world only to sink under its weight, but here a little and there a little if only to help one of God's suffering children. This is a leaven which will leaven the whole lump. Let us not be ashamed to feel a brother's suffering and woe; first sensibility, then wisdom and sympathy for the ideal life of humanity.

Even though one should deny the existence of God, there is one absolute certainty — that one is always in the presence of an infinite and eternal energy from which all things proceed, it being the fountain-head of human sensibilities and sympathy.

Sensation is the only means of knowledge, whether for the body

or the mind. The body perceives by the five avenues of touch. The Soul, in like manner, by the same corresponding senses, but of a finer sort, and put into action by more subtile agents; while Sacred Spirit responds and perceives through two higher senses, a combination of the five bodily and five Soul senses. There are therefore seven Soul and Spirit senses for the animal man to cultivate in order to become an Illuminated Pilgrim of Spirit Truth.

To know God, then, is to know these senses and the substance that acts upon them. And to know this and only by knowing these is to know ourselves. This and only this was the meaning of the famous immortal and mystic utterance inscribed on the porch of the Temple at Delphi; KNOW THYSELF, a sentence which in its brevity comprehends all wisdom. The system by which these supreme ends are attained, and which now for the first time in the world's history is openly disclosed, has constituted the hidden basis of all the world's Divine revelations and religions. It is the pathway to the interior of the inner Temple of Soul, Spirit and Reality where God subsists in His plenitude and Truth abounds. Only through the knowledge of these inner senses can man find the True Light, and so, from Nature's seeming, he attains to the cognition at once of his own Being and that of God.

The man who knows himself disdains being fed only by the mouth; he knows there is no true feeding except through his Soul, the higher self which is lifting itself above the animal and beyond time to eternity.

Spirit Light springing up in his Soul as an everlasting fountain, he learns of a truth the words "Whosoever drinketh of that water shall never thirst, . . . a well of water springing up into everlasting life." Spirit Light sweeps away the clouds that hid the horizon; it is the bright and morning star; the forerunner and intercessor; opening the portals of Life, it pleads in love for him in the celestial realms, is his mediator and guide through all worlds, creating about him an atmosphere which can come only from the loving heart of Spirit.

As Love feeds on Love; courage on courage; heroism on heroism; as magnanimity inspires magnanimity; as example provokes imitation, such is the blessed transformation wrought in the man who plunges into the deeper mysteries of the Soul and its union with Spirit and with God.

A pure but ignorant person, if thrown into the highest state of conscious ecstasy, or even consciously into his own astral or star-magno, would not comprehend what he saw, and, if not quite evenly

balanced with good common-sense, would become insane; while the most fearless and learned man, so long as his mind is clouded with selfishness and greed, or is prejudiced by human theories, cannot enter the superior state. For this reason the inductive and deductive methods of reasoning must go hand in hand. How is it possible for the acorn, buried in the darkness of the ground, to foresee its future condition as an oak into which it may develop? The true instructor in occult science will impress on the mind of the student that the first step toward attaining true knowledge of the inner world is to realize fully that he is ignorant. The fresh student usually thinks he knows everything already, except perhaps a few details. If he remain on this ground, it is little use to occupy valuable time, for he will be unable to learn much more than details.

Material Science deals as yet only with the lowest two principles of man and the five objective senses, while the remaining five higher principles and seven subjective senses are ignored and left unknown.

Man's actions are his writings. By putting his thoughts into acts he expresses and records them in the book of Life. Man's acts are his creations, and give form to his thoughts and expression. The motive he vibrates endows them with life, the will furnishes them with strength.

He raises the magic wand of his Will and quiets the tempest raging in the Astral world. The animal or selfish emotions which were rushing about in disturbance and tumult, consuming and driving him on to destruction, now obey him and execute his orders, while he walks safely upon the waters under whose surface is hidden the abyss of death.

His fate may be to walk through life greatly misunderstood, and perhaps alone, but he never can be isolated, because he knows that, wherever he may be, he is only a part of the great Absolute Love, the All in All which is united with him. He knows that personality is an illusion, and that the Divinity within him will never die. He has developed a far-seeing perception which reaches away out beyond the narrow circle of his material surroundings, and beyond the short span of time which encircles the all of this earthly life, and knows that it is in his power to control his own future destiny.

Fear and doubt have no power over him, for he knows Truth of Spirit. His Will is power; his protection, Spirit Truth. His faith rests in the bosom of Absolute Love and his knowledge is directed by Love and Wisdom. But most men who take an accurate account of their moral stock-in-trade will find the chief assets to be made up of selfish-

ness, the principal liability the debt of nature. The greedy miser, on looking at nature, thinks only of the money value represented, while the Poet and true man finds beautiful forms and flowers, music in the trees and waterfalls, fairies in the wandering clouds, peace and rest in the mountain-tops, a dream of love in the shady groves. The selfish coward wanders and drifts through life with a scowl upon his face; he sees in every corner an enemy, and for him the world has nothing attractive nor right except his own small life. The man who cannot be trusted is ever distrustful; the thief fears always to be robbed, and the slanderer and backbiter is extremely sensitive to the gossip of others.

Love and sympathy, envy, hate and vindictiveness, benevolence, kindness, and amiability, lust, selfishness, and greed are not persons; but, becoming assimilated with the objective part of the man, thereby become personified in the man. An extremely malicious person is the embodiment of malice, and if he sees the demon in an objective form he beholds the reflection of his own Soul in the mirror of his mind.

Spirit is everywhere, but Spirit cannot exist without form, nor can it anchor without an attraction.

To call up a good or a wicked Spirit we need not go in search of him. We need only to create an atmosphere and permit him to come. To call up a devil is to give way and create an atmosphere of selfish desires and wrong-doing.

Love is the Mother of all emotions and is of a dual nature. To vanquish the devil is to create an atmosphere of the highest *Ideal of Love* and *Spirit Universal;* thus the man resists all temptation, and evil departs.

Whenever a certain amount of energy has accumulated, the time arrives when it will be expended, which must produce an effect either great or small. Man's will is not entirely free. Every mental state is the necessary result of previously existing mental states. Man's Will is the result of growth and involution, and as such cannot transcend its own powers, but it is capable of further development and growth. The Divine Spirit principle alone is free, — being not a result of material causes, but Spirit eternally existing.

The principal work of the universe is not done by manual labor, but through the *Illumination of a few Minds.* Forms are mental states, and the Cosmos is the result of the state of the Universal Mind.

Man's outward expression gradually changes according to the *changes going on in his mind.* Thus the external aspect of the uni-

verse changes according to the change produced in the Universal impulses. As the Universal Mind is only the collective sum total of all individual minds, the Cosmos must be the result of the gradual *Involution* through which all the individual minds that ever existed have passed.

There is no question nor doubt that the operations of the mind of an individual affect all other minds to an extent proportionate to its power, and those operations will therefore equally affect the regeneration of the Cosmos, which as a whole is the result of the collective action of all individual minds; and hence it follows that the more an individual mind grows, expands, and becomes *Illuminated by Truth*, the more it acts in harmony with the Universal whole.

Again, the more power will that mind obtain and become a true co-worker with Spirit and Nature, while he who opposes the law and resists the growth of Truth will become his own destroyer, for intellect must take the place of instinct. Besides, the will becomes more powerful through the subjective and more free to accomplish what it desires. The more the brain is illuminated by Truth, the more it becomes developed to Light, to perfection and in harmony with Spirit. Thus the more it will be able to receive the vibrations of the universal Intelligence, and to assimilate them with its individual mind. The will, in order to become powerful, must be free, and the wheels of liberty can revolve only on the axle of good government.

Intellectual people are as variable as barometers, which only show a change in the weather, they are so frequently set on some human theory with great obstinacy only to veer on the morrow to another with greater vehemence.

Genius alone is essentially good. Pure happiness is only to be met with at the two extremes of the moral scale, either in the good-natured fool or the man of genius and silence, but never in the purely intellectual.

The student or physician who gives to his fellow-man, in most comprehensive language, the law which governs temperaments, and the bi-sexual relations, touches one of the fundamental basic foundation stones of nature, and he who teaches this lesson kindly will be a noble savior of his race in his time. This law of human temperaments which shows that certain temperaments are suited to each other, while certain others are totally unfitted for each other, is the pedestal of happiness or misery. The men and women who practically understand this will do more toward making hospitals unnecessary than all the Sunday School teachers who talk about the Holy

Land and the lives of the saints. It is the living who need our prayers and not the dead. Instruct the children about the land of life which lies before them. A right understanding of the laws of temperament, and a living in accordance with those laws, will in three generations drive out from the world three-fourths of the disease in it, and the doctors into other business; the human race will escape much calamity, wretchedness, and misery. The only way to purify the world and make the home circle more happy is through the comprehension of Spirit and the understanding of the *natural man*, which must be ingrafted and entwined in the lives of the children that are to come.

It is far too common nowadays to marry for convenience and according to wealth, social position, etc., but when mankind has been sufficiently educated to understand a few of nature's laws and the true law of temperaments, such marriage will be looked upon as criminal against the community and nation.

When this is brought about, the world will be purer and happier, and men and women will be modest without prudery. Heredity may be a thought of which to speak with silent breath, but it is a science of nature made up of fundamental principles, a timely knowledge of which will save many a human being from living death and a premature grave.

Great facts remain to be discovered; they lie hidden in our homes, our offices, our shops; above, below, around us, at our very feet. Let us not be idle for a moment then, for life's greatest dangers are often found in apparently small risks. We are all sinners through ignorance of Spirit in Nature, but much more by practice.

Men and women who are evenly balanced, thoughtful, and with good common-sense, are looking for some one brave enough to overcome the prudish condemnation of those who have little brains, and wise enough to look toward the improvement of the races of mankind, with an inquiring mind and desire for the improvement of children through the law of heredity, in which are to be found the underlying principles of either the suffering or the happiness of the coming race. Knowledge is purity where the Soul is reaching for truth, and such discussions do not border upon nor promote obscenity. The general aversion to liberal consideration of the propagation of the race and of sexual matters tending to its advancement is not only prudery but is criminal, and is the result of long centuries of superstition and ignorance. There are two ways to change all this; first, by ensuring the reproduction of the best and healthiest elements of society; and,

second, by teaching the youth the best forms of development, and instructing them in all matters of such great import with regard to their physical, intellectual, and moral condition. The continued adulteration of human life is a great crime, especially in this age of advancement and knowledge, for we cannot now claim ignorance of these facts. While the rigid conventionality of society prevents investigation and closes the door, there must continue to be sorrow, suffering, disease, and premature death, until, on some golden dawn, generous, kind Mother Nature will rebel.

To the Pure all things are Pure. This morbid evil thought of looking for the impure in everything, be it ever so philanthropic, is ingrain in the very nature of the age, and poisons the atmosphere like a pestilence.

"But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness." Thus it is recorded, spake the Christ. Again, St. Paul, in Galatians vi: —

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not.

"As we have therefore opportunity let us do good unto all men."

Is not the human race of sufficient importance and consequence to require as much scientific attention to breeding as is given in the case of other animals, which are bred and improved on a scientific basis?

Happy the toiler whose life is illumined by the light of truth and warmed by human love for all his kind, and a hope and inspiration for purer manhood and purer womanhood; whose only object through life is to bring a higher state of being to mankind, thereby protecting children from suffering, misery, and early death.

Man's acts are his creations. They give form to his thoughts. The motive endows them with life, the will furnishes them with strength.

Learning may lead to wisdom, but does not necessarily make a man wise; the Adept in Occult knowledge cannot be made, he must grow. Those who want the Truth must rise up to it by their aspira-

tions, and, ascending beyond the sphere of earthly desires, they will see that bright constellation of hallowed light which illuminates the world of Spirit forming the cross of wisdom and surrounded by the rosy light of Love, in which is inscribed in letters of gold, "Oh, man, know thyself and walk with the knowledge of the Spirit within thee."

A man may have a large amount of knowledge and not much intelligence. Multitudes come out of our colleges every year with great knowledge and very little common-sense. Men who have plundered right and left, by chicanery and cunning, through all history and in all directions, are hailed by the material multitude as great and grand, but they are not intelligent men after all. They are encumbered by their knowledge of cunning as to modern methods, but they know less of the True secret of life than many a little child, and after they have attained great wealth do not know how to use it. They are no more rich in the true knowledge than the ass that carries gold from the mines to the mint in panniers knows how rich he is.

Pilgrim of Light, exhort men to abate their selfish passions and learn the pleasure of development of Spiritual knowledge and the intellect of the Soul.

In this free country, there is no reason why men should be ignorant except limitation of capacity. We are a reading people, and, if we were calm thinkers in the same ratio, should be a wise people.

The food for true knowledge of Spirit was never so free and abundant as now. But, as has been frequently said by the Italian friends of the compiler, "Americans have no time for anything in the silent, loving world. You run and plunge into every science, but get at the depths of nothing."

Entrance into this life is through the gate of pain. Every creature that comes to birth in this world comes crying, and every step up in life is, as it were, a new birth and attended with more or less suffering and trouble; but when once the man has gained the true secret of Life, he reaches the heights of song, and his transition is a charming melody.

While a man sits at table and eats and a healthy hunger makes him eat with relish, though he does not continue to eat merely because of that relish, his bodily strength is refreshed, his muscles and sinews restored to renewed activities, his body built up to manhood. So also in regard to his Spiritual food. In his harmonious child-nature he strives and prays for higher Spiritual light, for these emo-

tions are pleasing, refreshing his Soul just as the material food refreshes the Body. He wants joy; he desires rapture and the inner experiences which bring the perfect peace that passeth understanding, which strengthen the True man (the inner, not the outer man). So he is better fitted to bear the burdens of life. We all want a strengthening of faith, of hope, of Love, of conscience, for the grace of Love which makes us more perfect in the Spiritual man.

God legislates for mankind, not for single men, and it is a living truth that the cleanest, purest development of these higher spiritual affections is just as much superior to the wisdom of the world as it is more beautifully elegant in the aspects which it shows. Spiritual Light is profitable in all things for it is quite apparent that in the administration whether of medicine, or of law, or merchandise, or enterprise in the production of material anywhere in the world, the man who carries to these spheres the highest form of Spiritual knowledge and intelligence will find his judgment will be sounder, his will and skill finer, than if he brought only the wisdom of his lower nature. When once a man has grown into the light of Spirit and has tasted the knowledge of Truth, there is no danger whatever that he will retrograde. Once established he will not go back, for he finds his very success in life lies in the knowledge attained.

Such a man judgeth all things, and is himself judged by no man. He has reached the high moral achievement *of doing right without knowing it.*

Following the vibrations and intuitions of his Soul, such a one directs the forces of his mind inward and upward to Spirit. He is subordinate to and made one with the Absolute Eternal Energy. He passes within the *veil*, and knows even as he is known.

St. Paul says, "What man knoweth the things of man, save the man himself?"

The uninitiated person, the Materialist or highly intellectual person, with curious inconsistency (since they claim liberty and progression in all things), usually deny positively the possibility of Spirit Communion, or of any positive knowledge of the life beyond, or of the inner Soul of man, and declare that all we know is—Nothing.

They speak truly so far as concerns themselves and their fellows.

Well does the Apostle Paul declare as to the truth of these very inconsistencies. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The two orders here indicated refer to the inner and outer man or the Soul and body of each individual. They refer also to the two great divisions of mankind. The greater part of humanity as yet recognizes only the body, while those who have ripened their Souls to Spirit Light and become initiated into the sacred mysteries have so far unfolded their interior nature as to recognize the Spirit and Soul above the body.

So likewise the things of God no man knoweth *save the Spirit of God within the man*, and the Spirit knoweth all things and revealeth them unto the man.

The life of man passes through five degrees of existence. The first is the infantine or state of pure sensation.

The second, that of observation and understanding. The third, of argument and reason. The fourth, the perception of wisdom through silence and meditation, when there dawns upon the man the knowledge of higher Truths.

The fifth is beyond all these in which the man becomes attuned with Soul and Spirit, a harmonious trinity. He now beholds the hidden things, perceives what has been and what will be, and all those things that escape both the senses and reason. He has now attained his freedom, by knowing himself well.

To know thyself is to open the Divine mysteries and the hidden things of earth and heaven are now uncovered to thee. Thou canst attune in absorption with the Absolute, for the veil is now lifted from thine eyes; thou hast solved the hidden mysteries of Life and Death.

Oh, liberty of Illumination in this life! All hail the joyous freedom! — even if the body be imprisoned, the mind enjoys the largest liberty.'

Human life is a continuous battle between error and truth, ignorance and knowledge, darkness and light, between man's Spiritual aspirations and the demands of the animal instincts. But Love is the secret of Life. Some arrive at this light sooner than others and many are lured away by some illusive creed which diffuses a refracted light, and perish like the insects that mistake the flame of a candle for the light of the Sun, scorching their wings and falling into its fire. But as the light of Spirit and the dawn of gentleness, charity, and Love becomes the atmosphere of a man, he is convinced of the emptiness of the shadows in the path he has been pursuing, and like the winged butterfly emerging from the chrysalis, he stretches out his feelers into the realm of Infinite Spirit, when his eyes are opened,

and he is astonished to find a radiant sun where he expected only darkness and death.

The impressions made on the mind by the effect of imagination may be and frequently are powerful and lasting upon the person; they may change or distort the features; they may render the hair white in a single hour; they often mark and disfigure or break the bones of the unborn child and sometimes even kill it, through the imagination of the mother; they make the effects of malady or injury received by one person visible upon the body of another through the mediumship or imagination of a third with whom that one is in close sympathy. The impressions made on the human mind act more powerfully than drugs; they are very frequently the cause of disease, and frequently cure the most violent and obstinate maladies. Imagination performs its miracles, either consciously or unconsciously, in all the departments of nature.

The forces of nature, influenced by the imagination of man, act on the imagination of nature, and create tendencies on the Astral plane, which in the course of time find expression through material forms. In this way, man's vices or virtues become objective realities. As the man's mind becomes refined and purified, the earth becomes more beautiful and refined, while vices and evil thoughts find their expression in poisonous reptiles and noxious plants or may become as a vampire prolonging its horrible existence for a time by living off the life-blood of weak and sensitive persons.

The dream of life differs from the dream after death only in this that during the former we are able to make use of the human Will to guide and control our imagination and acts, while during the first stages after death that guidance is wanting, and the Soul must rely on and be guided by what Spirit Light and Love it has gained on earth. Thus we reap that which we have sown, whether it be pleasant or unpleasant; for no effort, whether for good or for evil, is ever lost.

Those who have reached out in their heart, Soul, and imagination toward a high, sublime, unselfish *Ideal on earth* will find it in heaven; those whose life has been deceit, and whose animal desires have dragged them down, will sink to the level of their desires.

Well did the Persian poet write "There is no heaven nor hell but that which man creates for himself," but it is nevertheless real and enduring to him. He who is willing to sacrifice the world to save his own insignificant little self will soon shrink to a mere nothing.

But he who is unselfish and careless of his own benefit, seeking only to ameliorate the condition of the suffering and lift up all humanity; whose Love is universal, embracing all things, expands his energies, thus accumulating causes whose effects he will enjoy during ages of eternal happiness in a real, and to him, a substantial heaven, the creation of his own Love, Life and his own imagination.

If we form a concrete or even an abstract idea in our minds, we create an existence; every emotion that arises in man, may be combined with the *Astral forces of Nature* and create a being; every coherent *Ideal* based on Spirit, becomes the *Real* of the man, thereby Truth becomes manifest through matter.

There are *Three kinds of loves;* the love of Heaven which forgets self, this is Spiritual. The love of the World which is appearance, this is material; the love of Self which is animal, this is corporeal. The man who is affected with the love of wisdom, is like a garden in Eden, in which are two trees, the one of life and the other of the science of good and evil. The tree of life is the reception of love and wisdom from God, and the tree of the science of good and evil is the reception of them from self. To believe in himself is to believe that he loves and is wise from himself, and not from God, and this is signified by eating of the tree of the science of good and evil; but to believe in God is to believe that he loves and is wise from God, and not from himself, and this is signified by eating of the tree of life. — *Rev.* ii.

Unselfish Love.

" *True Beneficent Love* serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbor, first it will embrace,
His country next, and next all human race;
Wide and more wide the o'erflowings of the mind,
Take every creature in of every kind."

CHAPTER V.

SOUL AND SPIRIT SOUL.

Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew.

Life's little span
Is as a bark upon the shoreless sea
Of limitless eternity.

NEITHER HEIGHT NOR DEPTH CAN MEASURE THE POSSIBILITIES OF THE HUMAN SOUL.

IN works of great antiquity, and from those of Christna, it is recorded that the Soul is the principle of life which Sovereign Wisdom employed to animate bodies. Matter is inert and perishable, while the Soul thinks, acts, and is immortal.

Of thought is born will; of the will is born action; and of action is born understanding. Hence it is that man is the most perfect of all terrestrial creatures, for he operates freely as to his understanding in his mind and intellectual nature, and by meditation knows how to distinguish the true from the false, the just from the unjust, good from evil, the higher from the lower man.

Therefore by that inward knowledge and conscience, that Will which conveys itself by the judgment toward what it deserves and likes and withdraws itself from what it dislikes, comes that freedom which God gave to man alone. Therefore his Soul is rendered responsible for its desires and for its choice and all his actions. And for this cause God established rewards and punishments. The Soul, being immortal, came from God and must return to that Great Soul from which it issued; but as it was given to man pure and undefiled from all stain of evil or error, it cannot reascend to the celestial abode until it shall have been refined and purified from all the evil it has wrought and all the errors and faults committed through its union with matter.

The Soul being purified by a shorter or longer course of self-illumination and strivings according to its faults and errors, held in the lower infernal heavens or firmaments, the exclusion imposed upon it

from reunion with the parent Great Soul, is the greatest infliction it can feel, for its desire and longing is to pass upward and return to the Primitive fountain and source of all Love, to be again merged in the Soul of all that exists. It is from its union with matter alone that all the imperfection, error, and evil comes to the Soul, but that imperfection and error does not affect its inner *Germ Essence*, for they are not in its cause, which is the Absolute and Supreme Intelligence, which is God.

Therefore the Soul cannot be imperfect in its pure essence.

The Light of this sublime Central Sun does not draw obscurity from itself. If a germ of imperfection and error existed in the nature of the Soul, nothing could eradicate or destroy that imperfection and error, and this germ, developing itself in the Soul, would render the Soul perishable and mortal like the body.

That Christna and Zoroaster arose into those regions of Spirit, Truth, and understanding, even to the subtile illumination of the Soul and Metaphysics, no thoughtful student can doubt, and when we remember these were tabulated thoughts of men who lived ages before Moses was born, so much greater is our admiration and astonishment.

The Soul of man being between spirits of such wide differences, those who always contemplate the Divine Essence, and those incapable of such contemplation, our Soul can raise itself to one or sink itself to the other.

We know that according to the goal which each Soul has reached on earth during its life-pilgrimage will be its first starting-point in heaven or "Spirit Life," and that an unripened Soul must win its way only through long ages of self-elaborating effort, upward and onward until it reaches the Archetype, thence passing on into its Angelhood, becoming a perfected Soul; a ministering Angel and guide to the living; a beacon light of hope to the so-called dead; progressing ever onward and upward, a messenger of Love; reaching out nearer and nearer toward the great Central Sun — Spirit; and at last entering this Principality, resting finally in the bosom of the Absolute Love — God.

The philosophy of Spirit, and the communion with departed Souls, and the guidance and guardianship of Angels is not new.

The philosophy of Love and Wisdom and that of Truth by Spirit are in no way new, but date back to prehistoric man. But just at this period in the growth of the world there comes a fresh and strong overshadowing of Spirit to mankind, reminding him that through all his errors, misconceptions, and usurpations he is just beginning to rise

above the unreason, selfishness, and ferocity in his animal nature, and is now awaking to a knowledge that he has a Soul Spirit and that there is an inner man and life as well as the objective life of the outer man, and that he is made more strong, more noble, more grand, with a greater power of potentiality and attributes of Divine Wisdom by the inner life of Truth and Spirit than he ever conceived possible through the outer, animal man; he now finds that his better part of being has been made more massive, more grand, more noble by the perfect serenity this high and sacred *Dual Love* diffuses over his mind and heart.

He is now lifted to such a height of ecstasy that he feels life can give him nothing more, being on the eminence and altitude of perfect peace, the Illumination of the Spiritual dawn. He finds about him now an atmosphere of newly organized Spiritual force, and, glancing back at the past, he catches glimpses of development everywhere.

But Spirit and Love had never been made the foundation element until now that the day of involution has come. Until this time the whole world was organized upon the animal life, its forces, craft, avarice, selfishness, luxury, and cunning diplomacy. With its physical force and armies, its coercive government, the strong always above the weak, the whole world was near to the animal level, and the successful animal powers and cunning were worshipped.

Who has not heard thoughts expressed from the lips of learned men on the fifth chapter of Matthew, which is so often read with vast additions of loquacious verbosity, yet so little comprehension of its meaning.

"Blessed are the poor in Spirit." No! The ambitious and covetous; the men who think they have never received their full credit, but who push ever onward with desire; the men who think others spiritless, inactive, and mean if they are poor in earthly ambition and spirit, — how can they understand: "Blessed are the poor in Spirit."

"Blessed are they that mourn." Why, the whole world was in a scramble to get away from mourning.

"Blessed are the meek; they shall inherit the earth." And of all things, if ever there was one who more than all others was considered despicable, who was compared to a sheep, and railed at as not worthy of respect, *it was a meek man*, a man humble, gentle, and mild. Yet what is this meekness which to the animal man is so odious? It is a sense of superiority in *Universal Love;* of patience, goodwill, and charity for all, so that, when confronted with insult, ingratitude, and slights, integrity is still maintained, and good-will and love

shed upon the smiter. "But," inquires the natural man, "where, then, is my manliness?" "All must be buried," replies the Adept. The worldly notion of dignity does not blend well with Love. "Blessed are the meek; they shall inherit the earth."

And this is now coming to pass. The dawn of Spirit has come by the Illumination of the Souls of men. The power inherited through the long reign of brute force among men has been overtaken and conquered by Love and the inherited power of meekness and gentleness, which is slowly beginning to unfold, and the day is coming when not in the warrior's arm, nor in the accumulated treasures of the rich man, nor in the theory of worldly wisdom, nor any of the ordinary and lower forces of man or of society, — but in the accumulated solid phalanx of meekness and Love is generated an overwhelming, silent power, a "force inflexible."

"Blessed are they who hunger and thirst after righteousness" — the inner Soul of Truth and Love of Spirit, which was considered the most worthless thing by the multitude in those days, as it is the most useless by the fashionable society of these.

"Blessed are the poor in heart." "Blessed are the peacemakers." "Blessed are they who are persecuted for righteousness' sake." Now, all these qualities represent the Spiritual element in man, the combining of two forces, male and female, as the organized elements that had preceded and do still exist so largely in the world representing the corporeal elements of mankind.

While the planet has been ripening in the fulness of time, the Souls of men have not kept pace through Illumination of Spirit, but a little cloud of Light no larger than a child's hand burst through this long night of darkness and a new revelation of Spirit Truth is dispersing and scattering the gloom of error and superstition. Not only is it a revelation of the Spiritual elements inherent in human nature, but a new and clear view of the development of the Divine nature in man is opened out, and he is inspired with renewed hope and joy. From its truths has sprung expert and reliable testimony in regard to the reality of the life beyond, and the awakening of the Soul after death. Through this unfoldment we hear echoing down the ages a voice that calls men back to life; that raises the so-called dead, making them tangible realities; that throws aside the cerements of grief and mourning of the past. At the hour of man's transition now, his friends are called to "*loose him and let him go.*"

Now that thoughtful men and women are casting aside the napkin of theology, multitudes of dear, good, but narrow-minded people are

frightened lest religion itself shall be destroyed, but it is only the grave-cloths being removed, the things that have hindered the power and life of truth and impeded the Light of Spirit in the Souls of men. That which every one longs for is the knowledge that his whole life has not been spent in vain, only to be buried at the end of it; that his dear ones, his hopes, his loves, his yearnings and aspirations — all are living truths: that the result of all his heroic struggles will be a triumph; that the victory of the Spiritual over the animal man is assured.

Remember the words of the Judean Prince. "I came down from heaven. I have power to lay down my life and to take it up again. I go to make preparation for you, that where I am ye may be also. In my Father's house are many mansions," etc. Surely, if any man in this world had a right to speak as a moral expert in Soul life, it was He.

In His discourses and sermons, He always spoke in parables, and continually used metaphor with his audiences and disciples. This was the pronounced peculiarity of the Essenians and Nazarines, while the Galileans, who dwelt in villages and cities, never used allegorical language. Indeed, those of his disciples who like himself were Galileans were surprised to hear him use such a form of expression. "Why speakest thou in parables?" they frequently inquired. "Because it is given unto you to know the mysteries of the Kingdom of Heaven; but to them it is not given." These are the words of an Initiate and Anchorite. "Therefore I speak unto them in parables, because, seeing, they see not, and, hearing, they hear not, neither do they understand."

Occasionally we find this Prince of Peace expressing thoughts and sentences purely of Egyptian Cult, and also Pythagorean.

"Give not that which is holy to the dogs, neither cast ye your pearls before swine; lest they trample them under their feet and turn again and rend you." The student of Eleusinian Mysteries will observe a like disposition on the part of Jesus and of St. Paul, and must classify their doctrines as Esoteric and Exoteric, some being hidden and others being communicated and made known. The mysteries of the Kingdom of God for the apostles, and parables for the multitude. "We speak wisdom," says Paul, "among them that *are perfect*" (or initiated). Again he says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." (1 Cor. iii: 1, 2.)

In the Eleusinian Greek and many other mysteries, the participants were always divided into *Neophytes*, *Anchorites*, and the *Perfect*, and in the narrative of Paul in the second epistle to the Corinthians the student finds many descriptions of initiations and mystical rites. For instance, "These things which it is not lawful to repeat." "A certain man, whether in the body or out of the body I cannot tell," etc.

Not only have we this light, but there is to every man who has lived in the higher dual loves, and believed in Angel guidance and Spirit communion, an elementary power transcending any earthly comparisons. In every true man who aspires to Spiritual growth, there is a continual struggle — a battle of life, a war without banners or trumpets or sound.

Through this division of the dual attributes in man, a perpetual conflict goes on in the life of each, between the animal objective and the Soul subjective, and every man in life is subject to more or less of sorrow, disappointment, and defeat. The more frank and open the man, the more he feels the thrust of sorrow and ingratitude; the truer the faith, the stronger the love of a man's heart, the deeper falls the bolt in his household.

This is the pilgrimage of this world, this the combat between earth and Spirit, and he only accomplishes a glorious victory who conquers himself. Then only does his Soul find repose amid the flowers of Spirit that bloom in the silent calm which follows the storm; then and not till then does he catch glimpses of the golden ways of Spirit, or hear the melodious music of the spheres flowing out from the mansions of the blest.

Weary Pilgrim of Light, store in your memory the melodies you hear, for it is the song of Life, thereby be refreshed and quickened. Grow as the flower grows, unconsciously but anxious to open its Soul to the air and light of golden day; open out your being to Love and press forward in Love. Open your Soul to the Eternal Light and the Eternal Light will illuminate your Soul to its ripening and to perfect peace, which shall be your constant companion; that peace which nothing, not even the violence of impending storm, can disturb, for through this peace you can command the storm and it is stilled. This is that peace through which the Soul grows to Spirit in the Light as the flower grows in the silence of the wood.

You, Pilgrim, can now stand upright, firm as a rock amid the turmoils of the raging storms that beat about humanity at times. If you are a man according to the world's idea, only fragments of the

great song of Peace come to your ears, but if you listen and remember faithfully the melody which reaches you, you will grow and your being will be illumined and you will learn the meaning of the mystery which surrounds you, and that only in the perfect union of your two natures is harmony. You find yourself a part of the great harmony from which springs wisdom, — the knowledge of the one Light which illumines your life and makes all that in the past appeared mysterious open and clear to your eyes. Learn of the earth, the waters, the forests, the flowers, the birds and beasts, for the dumb creatures make far less blunders than mankind. Nature's countless mirrors reflect the Image of God, therefore look to nature and learn of her children the secrets they hold for you, and the book of Life will be opened for you. The true Pilgrim of the Illuminati has a right to demand the secrets of nature and to know the rules which govern human life. Therefore ye who desire to understand the laws of nature should first attempt to free yourselves from the laws which seem to hold you. This can be done only by fixing your attention on that which is unaffected by them — which is Spirit. Thus as you grow in Spirit and become a child of Spirit, you are in accord with the Absolute Love, and Love is God. Inquire of the calm, silent men and holy ones of earth who have thrown aside all ambition, of their secrets and what they hold for you, and as you grow more into the Light you will find that out of peaceful silence shall arise a resonant voice. Inquire of the inmost, that Dove of Immortal Love, of the final secret it is holding for you through the ages, and this melodious voice will say, "It is not well that thou shouldst reap and gather continuously; now thou must sow," and knowing this voice is that of wisdom and the power of Love, in silence thou wilt obey, thus united in silence with wisdom and through wisdom with the power of Love.

Ambition grows to selfishness, and selfishness is a bottomless pit. Desire to sow no seed for your own harvesting. Lay aside self. Strive and desire to sow that seed the fruit of which shall feed the whole world, being a part of which, you feed yourself. The Soul must be unfettered; the desires universal and free. Begin at the earliest moment to practise unselfishness, and so a thousand serpents will be kept from your path.

Live in the Eternal. Listen only to the true voice which is Spirit, and Spirit dwells in the land where silence reigns. Therefore listen only to the voice which is soundless, Spirit first flower

of earth, first gem of the sea, limitless and unchangeable. The Souls of good men are illuminated by innumerable rays flashed from the flame of Spirit Love, coming out from the Eternal Ocean of Light in the world beyond, through which by and by men do ascend to the skies. Such is the way to immortality.

A man who lives in the Eternal Spirit and Universal Love is as a precious stone set in a rim of true life, a beacon-light and guide.

One Soul is often the index by which another is directed to its grandest spiritual triumphs, and it is the highest moral achievement in a man that he so orders his life that he does right without knowing it; that he is a precept and living example without sensing it. Example is a germ from which may grow a tree of good or evil. If the former, the branches shall reach to the throne of the Eternal; if the latter, it shall darken the shadows of the infernal, your own life, and the lives of others.

Man fulfils his mission on earth only when the Christ Spirit truly reigns within him.

"Ye are the light of the world. A city that is set on a hill cannot be hid.

"For there is nothing covered that shall not be revealed, and hid that shall not be known.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you."

The language of Truth is simple, and by its simplicity Truth conquers. This life is the great pathway to glory. If the eye is fixed upon the beacon-light of Truth, the Soul will surely be borne to its bright home, whose glory is eternal.

The attainment of a pure and Divine Spiritual condition is the first object and last achievement of him who seeks to realize the loftiest ideal of which mankind is capable, viz.: a great Universal Love. He who attains this is no mere adept, who covets power in order to save himself only, and whose knowledge of the hidden way is a thing apart from his Love. This inner Love of the Soul is the power that distinguishes the Christ, the love which saves others as well as one's self.

Without self-abnegation and a universal, unselfish Love there is no at-one-ment. The man cannot become One or attuned with the Spirit within him until by his passion and crucifixion he has utterly vanquished the "Old Adam objective" of his former self.

Thus he is born again; thus has he risen from the dead, from the

condition of deadness in regard to things Spiritual, and out from among those who, being in that condition, are said to be dead in trespasses and sins. Therefore it is this which constitutes the *Great Work*, which is not the resuscitation of the dead body, but the *redemption of Spirit from Matter*.

It is only through the Soul that man learns the Divine Will. It is through the Soul that man communes with Spirit Souls, and, learning the knowledge of Spirit Truth, saves himself. And the clearness of his vision depends on the union of his duality and the purity of *the Force* or mirror of the Soul in which lies the essence of all religions.

It is the burden of all the Bibles. With the mirror of the Soul pure, man dwells in Eden and sees God. With the forces of his being disunited, the Soul impure, and the mirror clouded through the objective man, he is driven forth into the Wilderness.

Man tends toward or away from God and the Tree of Spirit Life according to the specific gravity of his Soul. Salvation and condemnation are matters of Spiritual gravitation, whose density depends upon the nature of the Love and of the affections cultivated by man.

And this, again, depends upon his own Will, which is quite free. Being the regulator of his own specific gravity, therefore, he is the arbiter of his own destiny, according to the atmosphere which he himself creates; and as he himself wills and acts, he tends either inward and upward toward the Light, or outward and downward toward darkness and unripeness of Soul. Yielding to the tempter, Sense, in the objective world, and making of matter, not merely means to an end, but sole ambition, object, and end, his Soul loses at length much of her Spiritual nature. But while there is life and a germ of unselfish Love, there is hope for him through a return to purity of the inner life of the Soul, in whom the Christ, the Spirit, the Saviour can only be born when she is immaculate. St. Luke viii.:—

10. And he said, Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

17. For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad.

18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then the heart will utter words of understanding, and wisdom will grow in thy breast, for *the Spirit will strengthen thy memory.*

In each human Soul is planted a Spiritual seed-germ that in different periods and times brings forth the fruitage of an Angel. This little fire-germ, a ray or reflection from the great Infinite Essence, comes out to a material body, and the chief aim and ambition of a man should be to grow and guard his own Soul with protecting care, conducting it back through successive stages of growth, cleansed and purified, and returned to its original Architect, the Absolute God. These were the great Truths of the Egyptians and the central doctrines of Plato and Pythagoras. He who has grown to the capacity of finite perception and love is one who surely has the right to say *I know.* He who dwells in the silent land of Spirit and communes with the immortals has entered upon a grander vista of Truth and he will reveal the order of Divine wisdom as manifested in our human existence, declared by the departed Souls who have lived and struggled behind the veil of Life, now growing into the fuller light of knowledge. A true and natural man, like nature, must grow, and be like children of the forest who do not vainly exhaust themselves to find God, He comes to them, and they simply find Him. In our time men stigmatize these children of nature as barbarians. It is because they are free and untrammelled by creed, unfettered by priestcraft and unbiassed by inherited prejudices; not exhausted by intellectual theories, they do not seek for God; they go out into the forest and simply find Him, interpreting without failure His writing and words to His children. Tradition comes wafting down the ages and it is whispered that God needs no temples made with hands but will respond to the call of His loving children in the forest and on the plain, on the mountain and in the valley, on the sea and on the land, a living voice, with *Ray of Flame* gently leading His children to the perfect day.

Time is nothing in carrying out the issues of Divine Will and purpose. A second of time, a year or millions of years are but cycles forming a dot on the dial plate which marks the round of eternal progress, and in that long ago forgotten age when mankind was young and natural, men veiled their adoring eyes in the passion of their Souls, communing with Spirit and worshipping with nature, the Absolute, in primeval simplicity.

Then came the age when men of learning, through years of preparation, were set apart by king and people to watch the order and the pathway of the marching worlds; striving to delve into their hidden

mysteries; gazing incessantly night and morn from pyramid and tower were these men of yesterday. Again Time puts his sickle in among the days, and gathers them into sheaves, to be gathered into years and ages. With succession of times and seasons, generation has followed generation. Still the world rolls on gathering some of her children each day to her bosom, the whole grand scheme involving her own dissolution when ripened for the harvest. The glory and brightness of the stars; the silent magnetic motion of the planets as they glide along in their pathway through the firmaments; the fiery comets in their wanderings; the terrific flashing of meteors; and the silent, unfathomable mystery of floating nebulæ, all have and do exert an influence on this fair green earth, standing out alone far into the night under the gentle radiance of the moon, with its gentle rivers and shoreless seas; its lofty mountains and mysterious valleys; its sombre forests and vast prairies; its natural children untutored and savage still and its refined and half Divine mankind; with all these realms of power, what sublimity and what littleness! Looking up through the mysterious, solemn silence of the night; dwelling but a moment on the thought of boundless, limitless space; on the countless systems of worlds far beyond the eye and thought of man, one gasps for breath, the heart leaps up, and one cries out with the Psalmist, "Oh Lord our God, when I consider Thy heavens the work of Thy fingers; the moon and the stars which Thou hast ordained; what is man, that thou art mindful of him, and the son of man that Thou visitest him?" Back in the dim ages of the past, the ancient mind discovered, through patient toil and untiring study, that all, everything moves, in corresponding order and one continuous motion sweeping both earth and heaven, "and all that in them is." Throughout all the regions of limitless space, all so harmoniously defined, the grandeur of such knowledge of the universal law of nature's harmonies; the stupendous wisdom munificence and Love manifest the presence and the attributes of that Divine Architect called *God*, all in Him one grand interblending universal brotherhood of Love, Wisdom, and Power.

Who has not heard the profound outcries of the human Soul for Light, more Light?

Spirit and Spiritual energy, when viewed from the highest altitude attainable by human conception, become merged into the great Absolute and Universal Spirit. Not with the limited idea derived from appearances in the objective life in the realms of nature, but with an ever-expanding Truth as the inmost Soul becomes illumi-

nated, the student will view the great universe itself. Then the mere loss of what we now think is personality and individuality becomes an incomprehensible and infinite gain. When the Pilgrim once becomes possessed of pure wisdom and the knowledge of the Absolute Spirit of Love, that dread of death which causes so much fear and suffering to the living; that great dark gulf which modern ecclesiasticism is unable to light up with a Truth, giving only blind faith and indefinite hope, — all is made quite clear and lovingly attractive when the Soul has ripened to its fulness, unfolding its own mystery, and, laying down this mortal body, he

> "Wraps the drapery of his couch about him,
> And lies down to pleasant dreams."

Every human life is either a prayer or blasphemy. The theories of the average man and woman of to-day; the ferocious, imperative demands of modern society, are something like those of swine and wolves. The chief, indeed the only object, in life, in youth, is to make an independent living. In riper years, to accumulate wealth, no matter how, only being careful to keep out of the clutches of the law. What better is such life than that of swine and wolves?

Avarice is even stronger than hunger; the former has motives, the latter has none, and some men seem more desirous of making an impression upon a fool than upon a wise man, and among animals there are no fools.

It requires a strong constitution and well balanced brain to withstand repeated attacks of prosperity, for a man's future is controlled by present circumstances.

The ambition of the young woman is to be beautiful in exterior form and face, or to appear so to the world, no matter how much nature is abused. A little later it is to find a mate, to furnish her with fashionable attire, house, servants, etc., that she may live in indolence, though thousands should suffer. If such is the sole object of womanhood, what is her life better than that of a butterfly or vampire? But nature, abused, is a hard mistress, and this poor ignorant child is quite apt to drag out an existence of suffering, pain, and death, after this masquerade of modern life. While earthly ambition invariably strives to reach the top, it oftener leaves its victim at the bottom, and the sweets of to-day become the bitter things of eternity. Fashion is a fleet-footed monstrosity, which often outruns decency, and generally completely distances rationality. Thoughtful and Spiritual men well know why our prisons, almshouses, and insane asylums are crowded to

overflowing, and too well they know it will never cease to be so until the race is ruled by the Spirit and Soul from within. Then and only then can we hope for the ideal man and woman and the ideal society; then will the human race come into that unity of faith and the knowledge of the Spirit into a Perfect Man.

The God of nature, according to Plato, is exemplified in the little seed that produces the plant. The little acorn, planted in the earth, surrounded by darkness, swells and softens and at last bursts from its little shell, by the self-acting energy of the Germ in its interior, reaches the sunlight in the tiny plant, then the tree, passing through several transmutations, all the phases illustrating the idea of so many potentialities. The plant participates in an idea as at any given moment it realizes only some of the phases of the idea.

Real existence as we see it is thus whirling round in spiral form in all its possibilities.

To be born of the Spirit requires of a man a greater change than boisterous noise and ecstatic shouts.

The new birth generally comes in the change of a man after great affliction and sorrow, when there is an entire giving-up of all earthly ambitions and fond desires. The heart softens, the Soul broadens, and the *Dual* being becomes more harmonious. Then a new birth is effected, in which the true union of the dual forces of the animal body become united with the Soul and for the first time the eyes of the Soul open to the light of Spirit. Thus inspired and filled with God, the Soul kindles into flame and the God, Spirit, identified with the man, speaks through him, making the man speak in the name of God.

Hence he disavows for himself the authorship of his utterances, as did Christ. "The words I speak unto you I speak not of myself. But the Father which dwelleth in me, He doeth the works."

To attain to the perfection of the Christ, is to become above all things Media — not a Medium as is ordinarily understood in the modern Spiritual science, but to become polarized in Spirit Love through the *Union* of *the Dual Nature* of *Being*.

That is the Divine Spirit without measure, unlimited, and to become a Pivotal Point, a Man of Power, and a Medium for the Highest.

Although this development is open potentially to all men, it is in this present stage and character of civilized man not actually open to any but the *Illuminated* few, who, while not declining the experiences of life and the body, have made the Spirit and Soul, and not the body, their chief Love, their object and aim.

The wrongs of others wound the Spirit of God, and the stripes of others fall on His flesh. He is smitten with the pains of all creatures, and his ear is pierced by their cries. There is no offence for which He does not suffer, nor any wrong by which He is not hurt, for His Heart is in the breast of every creature and His blood in the veins of all flesh, for to know perfectly is to love perfectly and so to love is to be partaker in the pain of the beloved. So, then, he who loves and succors and saves even the least of God's creatures ministers to the Lord. Christ is the perfect Lover, bearing the sorrows of all the poor, oppressed, and broken-hearted, and those wounded in Spirit.

The sin, injustice, and cruel wrong; the ignorance, imposition, and intolerance of the world are the nails in His hands and feet, and ingratitude the spear that pierced His side. Oh; Passion of Love, that givest thyself freely even unto death, for no man can do Love's perfect work unless Love thrusts him through and through; but if he love perfectly he shall be able to redeem his beloved, for strong, energetic Love is a net which draws all Souls unto him, because unto Love is given all power and might both in heaven and on earth.

Seeing that the Will of him who loves perfectly is one with the Will and in concord with God, and unto God and Love all things are possible, therefore the secret of Life is Love.

There is an interior vitalized life principle in all men, peoples, and systems which, according to wise and unerring and omnipotent law, the *Economy of the Absolute Spirit*, must ever be working outward, and which manifests its power in involution, by the formation of distinct and different *genii* of mankind.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me."

The complaint made against occult knowledge and Spiritual Light in the past, and that which will be made by modern theologians against this exposition of the real and true nature of the gospel history, is that it has taken away their Lord. Not so. He is only taken away from the place wherein the church has so long kept him, the Sepulchre.

There with the dead, bound about with cerements, a figure altogether of the past, the Christians of the past have laid their Christ, but at last the stone of superstition has been rolled away by the hand of the *Angel of Knowledge, of Spirit Truth*, and the grave so long concealed is found to be empty. *No longer needs the human Soul to seek her Lord and Master among the dead.* Christ is risen into the

heaven of the *Living Ideal*, whence he can descend into the hearts of all who desire him. None the less real and powerful and not merely a historical personage of the past, but a real person in Spirit and Love of the present; no less mighty to save because instead of being a single man regenerate, He is every man Regenerate ten thousand times ten thousand, the Son of Man (Himself).

The Man Regenerate is so exclusively under the influence of his inner Soul Spirit or *Mother* as to have but a slender connection with his external body, using it only for shelter and nourishment and such other purposes as minister to his Soul's welfare and to others during his earthly pilgrimage. Thus men ascend to Spirit Light and God. Such is the pathway to immortality.

The fruit of the Spirit is Love, Charity, Joy, Peace, Gentleness, Long-suffering, Benevolence, Knowledge, Light, Meekness, Temperance, and Great Wisdom. He who has grown to possess these is a child of Spirit.

"The wind bloweth where it listeth and ye hear the sound thereof but canst not tell whence it cometh nor whither it goeth; so is every one that is born of Spirit."

It is a man's Soul growth which determines what he may become and what fruition is possible to him. The man whose title is full of Love and Charity and magnanimity, and who wears it with simple unaffected grace and true feeling, with that grand God-like Love born in all mankind, — how can the outside world of lesser men measure him or have one true thought of judgment.

Then let us hold our peace; very often one word or look can efface years of happiness to a Spiritual, sensitive, or refined medium. For great hearts live fast in a little while. A year is an age to a great, pitying heart.

"Ye are not of the world; but I have chosen you out of the world, therefore the world hateth you."—*Christ.* As tall trees of the forest are the first to be smitten by the storm and shattered by the thunderbolt, so men of advanced thought are first assailed by the tempest of indignation.

"The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, unto them hath a light shined." — *Isaiah* ix : 2.

The halo of Peace which surrounds some men often excites the brutish man to anger. The Spiritual man is likened to the heavenly orbs, which shine more brightly as they approach the mundane world. Strive, therefore, to be illuminated by the Spirit of the Living Truth.

SPIRIT—THE LIVING TRUTH.

PSALM CXXXIX.

1. O LORD, thou hast searched me, and know *me.*

2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3. Thou compassest my path and my lying down, and art acquainted *with* all my ways.

4. For *there is* not a word in my tongue, *but,* lo, O Lord, thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine hand upon me.

6. *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me, and thy right hand shall hold me.

11. If I say, Surely the darkness shall cover me; even the night shall be light about me.

12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee.*

13. For thou hast possessed my reins: thou hast covered me in my mother's womb.

14. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

18. *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22. I hate them with perfect hatred: I count them mine enemies.

23. Search me, O God, and know my heart: try me, and know my thoughts:

24. And see if *there be any* wicked way in me, and lead me in the way everlasting.

We are living in most peculiarly excited and exciting times and in the midst of turmoil and perplexity. On every hand a new light is

breaking, surely even though slowly, upon all sorts and conditions of persons and institutions.

Everywhere man is confronted by a Power, a Force, a Law, an Energy, a Will, infinitely beyond himself; that law operates in all the elements and through all agencies, it is indeed that perpetual reminder of the Infinite Spirit's presence everywhere which led the author of the 139th psalm to pen that wonderful composition which must in every age and every country awake responsive echoes within every reflective mind. Ideas of Deity change, but only to improve and to enlarge; ideas of responsibility and duty change, but only to grow diviner and clearer, as age by age man's moral sense unfolds. Religions change, but only to become purer and more helpful to mankind.

As each Sabbath dawns upon the fair earth, what oceans of verbiage follow the noonday sun around the world. How very little True Spirit is to be found in it all! what dissimulation and artful coloring to make the word fit pet theory, dogma, and creed. How cold, lifeless, and insincere are the parrot-like prayers of salaried preacher and hireling priest, as compared with the burning appeals and eloquent entreaties of one who is overshadowed and inspired by Spirit. The Spirit is given to every man to profit withal, says Paul. Every man has a Spirit Soul, therefore Spirit becomes *en rapport* with Spirit, so every one must have a Soul Spirit within him or herself, the latent possibility of mediumship.

The Temple of God within man contains the True Light of the world. Love and wisdom in sacred duality make the only light that can illuminate his pathway or be shed on the pathway of Truth. If one is unable to perceive it within himself it is useless to look elsewhere for it. It is yet beyond him and he must strive continually to achieve it, making it his purer love. When he has reached it he will have gained the heights of purer day and lost himself in the bosom of Absolute Love. If he does not reach these heights it is unattainable, because it forever recedes as it depends on the attraction of attunement and Unity. He may press on and enter the halo of the Light, but he will never touch the flame without uniting the Soul of Life with the Spirit of Life.

In social life men visit only where they are welcomed. Spirit in the subjective world is much the same, visiting only where there is an attraction, a unity of hopes and fears, a similarity of thought. The very Alpha and Omega of *Spiritual success* is its dependence on *Love*, *Sympathy*, and *Unity*. Some think the Soul a miracle, they hear and

speak of it with awe. It cannot be described in common language, for only those can comprehend the Soul who live at times in the true subjective world.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them."

From the Egyptian rock temples that have withstood the ravages of time and the vandalism of man, and from the ancient Sanscrit of the Jews, we find the human Soul is an emanation or seed from God, and in its original Essence is all purity, innocence, and Truth; that in the mansions of paradise, the home of Truth, Purity, and Love, Soul flowers spring up like blossoms in this the All-Father's garden of light and immortal beauty; and as it is the tendency of that Divine nature, God, whose chief attributes are Love and Wisdom, whose presence is Heat and Light, to repeat itself eternally, and mirror forth its own perfections in scintillations from itself, these sparks of heavenly Fire Seeds, when planted in the animal form, become to us a living Soul. And as the effect must share in the nature of the cause, the Fire which warms into Life also illuminates into Light. Therefore, the Soul Seed emanations from God are all Love, Action, and Heat, while the illumination of light, which streams ever from the great Central Sun of Being irradiates all Souls with corresponding beams of light.

Born of Love, which corresponds to Divine Action and Heat; brightened with Light, which is Divine Wisdom and Truth, the first and most powerful Soul emanations repeat some of the acts of their Supreme Originator, giving off emanations from their own being, some higher, some lower, the highest tending upward into Spiritual essences, the lowest forming particles of matter.

These denser emanations, following out the creative law of God, aggregate into suns, satellites, nebulæ and worlds, each repeating the story of creation, suns giving birth to systems, and every member of a system becoming a theatre for subordinate states of Spiritual or material existence.

Thus do ideas descend into forms, and forms ascend into ideas. Thus is the growth, development, and progress of creation endless. Thus must Spirit originate and create worlds of matter for ever, for the purposes of its own progressive unfoldment. Thus the mighty march of creation never ceases. Thus the endless cable anchored in the heart of the Deity stretches out for ever. Forever, shout the blazing suns, Forever echoes back the anthem of the stars. Forever,

the planets and our world join in the chorus, whirling along their glittering pathway, flashing in their jewelled crowns humanity, for men are real gems when they have grown to majestic Truth and Love.

As the Soul is made more tender through the refining fire of Life, and grows into Love and gains Wisdom through silence and contemplation, it is filled with indescribable longings for a change from the animal and its appetites, with a growing desire for a broader vista of knowledge, for peace and rest. As it cultivates less of ego, dropping its selfishness and worldly ambitions, and aspiring for mightier power to ameliorate the suffering of others, it grows more and more into Divine Love, and through this urgent appeal of the earth to man to be lifted up and his tender appeal and yearning for Love above the animal, the Divine Love, which has also its involuntary sympathy and tender yearnings, is called into action, and a union is effected between the two. The Spirit becomes attuned in harmony with the Soul, thereby precipitating itself into the realm of matter along with the Soul, to undergo a pilgrimage through the probationary states of earth, and regains its paradise by the fulfilment of the pilgrimage.

The Soul of man may have lived on many planets or worlds before he reached this. Myriads of worlds swarm in space where the Soul in rudimental conditions performs its pilgrimage ere it reaches this planet called earth, the glorious function of which is to confer upon Soul the consciousness of itself, and knowledge of good and evil. On this earth only is he man; prior to this, in every other stage of his vast journey, he has been but an embryonic being, a fleeting temporary form of matter, gaining here a little, and there a little, a creature in which is a part of the high imprisoned Soul seed, which shines forth a rudimental shape with rudimental functions, as a butterfly springing up from the chrysalis; ever going onward into new birth, new death, new incarnations, dying and living again, stretching and reaching upward, striving onward, rushing along the giddy, lonely, tiresome, toilsome pathways, onward and upward. It awakens once more out of darkness, opens its eyes once more to life to be for a time a thing of dust, a creature of flesh and blood for a little space of time — a man.

After this birth of the Soul into humanity, it acquires the knowledge of its own individuality, its passions, its loves, and a knowledge of good and evil; it gains self-consciousness, and is closing forever its career of material pilgrimage and transformations.

With the death of this human body it gravitates to a fresh series of pilgrimages and existences through the firmament where are purely

spiritual realms of being. Here commence the further purifications and growths of the Soul; now filled with the sublime attributes of Love and Wisdom gained by self-knowledge, or with the lower attributes of the Animal by which it permitted itself to be overcome during its earth life.

The Illumination of Soul gently leads the natural man to a more interior and pure thought, to an unselfish and more elevated standpoint, where fallacies have no place, but where pure truth is displayed, and spiritual blindness passes away as fast as the natural mind can bear the gradual unfoldment to the True Light of Spirit.

St. Paul cautions and admonishes his brethren at Rome thus:—

"Let every Soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

"Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

Let love be without dissimulation. Christ said, "And I will pray the Father and He shall give you another comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."

Again Paul counsels, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

"Be not overcome of evil, but overcome evil with good."

The great truth that humanity is brought into this world to grow and ripen the Soul is set forth thus in the analogy of the fruit-bearing vine, where Jesus said (John xv.: 8): "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples." There is scarcely any figure which so abounds in different forms in all the different bibles and holy scriptures of all religions, as this of the vine, the vineyard, the vintage, and the gathering of the ripened fruit. It is found in every shape, both as it refers to the church and to the individual; to those who are good and those who are bad; in numerous analogies, as ripened and unripe fruitage; while in the chapter where the Judean Prince likens himself to the vine, and his disciples to the branches, it becomes almost an apologue.

More precious than whole worlds like this is the possession of him who knows and feels that his daily life is attended with God's Perfect Love ripening in the golden light of Spirit Truth.

It is written, the more one's Soul responds to Spirit, the more is revealed the nature of God. It is through the development gained by

silent contemplation of purer thought that men at large come to form gradually a conception of the Divine nature. One cannot become learned by scientific investigation or human argument, that is to say the cultured investigation one would bestow upon geology, astronomy, the higher mathematics, and that class of studies. It is not that sort of culture that reveals Spirit, although that culture may fully recognize it, for that *Law* that moulds a dew-drop forms a world.

The poet says: —

> "Nothing that is shall perish utterly
> But perish only to revive again
> In other forms, as clouds restored in rain
> The exhalations of the land and sea."

It is a revelation of these qualities and a recognition of them in ourselves that constitute the glory of the Divine Image, God. Thus the Illumination of the human Soul by Spirit is much like the diamond in its purity, having the power both for reflection and refraction. So with those who are really God's gems and jewels. The light that flashes from their daily lives reflects Him, and, through the atmospheres of Wisdom and Love which surrounds them, He is made easily manifest to men. Therefore, Pilgrim of Light, strive continually for Spirit Truth, — Mental Illumination, a full transformation by the renewing of the mind by Spirit, and thou shalt have the True Light of Knowledge, out from the great Central Sun, that Absolute, Eternal Energy from which all things proceed.

He who is brave enough to rise above the ostracisms of society, the sneers of the babbling multitude, will find himself more than a hundredfold repaid, by that Perfect Peace he finds on every height of Spirit Truth, that glorious Light and calm repose the world cannot give.

He sees a new world, and in it a realization of that ideal of pure religion which he had formed in his Soul. His vague ideas and loftier hopes have now become realities. The star which he had seen glittering at a great distance has now developed into a gloriously radiant sun enveloping him like a halo of glory.

The Perfect Soul lives as a pure Spirit in Spirit realms, gloriously bright, radiantly happy, strong, powerful, eternal, infinite, free to come and go as it pleases, and, having conceived an attachment through sympathy for some of earth's children, an attachment is interwoven with the very heart-strings of that person. Such Souls are man's Angel guides, and Heaven to him is the in-dwelling with God,

the thrice-blessed mortal finding an indescribable oneness and magnetic sympathy which attaches him to his invisible friends and companions, which is, to the Materialist, simply inexplicable — unknowable.

But those who live by the Spirit, and those who are indeed of the Christ Spirit, as well as called by his name, know by personal experience that the kingdom of heaven is within. They know that religion which is the Science of Life does not appeal to the animal or bodily senses, but to the Soul and Spiritual sense, since no mere physical phenomena can have any relation to Spiritual needs.

The Substance of Spirit in the Soul or inner being of man, as also the Spirit of all things therein, being an essence from the Absolute Mind, is a part of the substance of Deity.

Since there is but one substance of the Divine Spirit, which is always a Trinity in Unity, that by which substance becomes manifest is the evolution of its Trinity.

If we reckon from without inward, and from below upward, the Trinity is Force, universal Ether, and their offspring — the Material World.

On the intellectual plane, the Trinity is Life, Substance, and Phenomenon.

The fertility of the earth is due to Water, while its transmutory or chemical power is due to Fire. The water corresponds to the Soul, while fire is to the body what Spirit is to the Soul, for wherever there is motion there is heat and consequently fire. As motion is the condition of Matter, so without fire there would be no matter. In other words, Matter is a *mode* of life.

Blood is the first incarnation of the Universal Fluid; it is the materialized vital Light; it lives only by perpetually transforming itself, and renewing itself through the polarization of its dual magnet force. The lines of human progress are radii from the central point of creation, the great Central Sun Spirit, diverging ever, yet to be extended to the outermost circle of God's universe. Although the ways of Deity may seem slow to our short vision, they are swift in the sight of heaven and the eternal.

That which will occur at the expiration of this cycle, when earth will take her rest in the tomb of worlds, will not be a quittance of mankind from earth in the physical sense, as ordinarily supposed, but a complete withdrawal of the man into his own interior Soul Spirit and celestial region.

It is the growth and ripening to the attunement and unification of

the duality occurring within the individual which constitutes the At-one-ment, and in him in whom this occurs to the fullest extent the Soul nature realizes the ideal to attain which she first came from God.

The process is one which each individual must accomplish for himself, for, being an interior process of ripening and illumination by inward self-purification, it cannot be performed or accomplished from without. It is according to the Divine order of nature that the Soul should control the body, for as a manifested entity man is a dual being, the Soul being the real, permanent individual, the self, the everlasting substantial Idea, of which the body is but a temporary residence and phenomenal expression. But the Soul, properly speaking, has no soul of her own, since she is feminine and negative, being the intuitional mirror of being. She is, therefore, by her nature bound to obey the reflexion or will of some other than herself, which other can only be the Spirit within or the animal body without. — The Within and Above which is Divine and of God, or the Without and Lower which by itself and in its lowest expression is the so-called Devil.

Sin does not consist in fulfilling any of the functions of nature, but in acting without or against the Spirit, and in not seeking Divine sanction in every act, for sin is not of the physical but the spiritual part of man, and by and through the act he is redeemed or condemned.

Evil in the world is but the friction in the running of God's great machinery, which He is overcoming more and more as time rolls on. When He shall have accomplished the last degree, the millennium will dawn. In that unknown silent land SIN *is only undeveloped good.* God, being the source of all good, cannot be a source of unpardonable iniquity.

> "The souls of those that die
> Are but sunbeams lifted higher."

Death is only the loosening of the Soul into the infinite. Therefore, Pilgrim of Light, let thy life be as the hands of a good watch through every golden moment marking the progress of the inner life. Because of ignorance, the Soul of man comes in horror to its change by death. Man fears and trembles when he is confronted by the soul of nature, because he is false to nature, most men having more scars upon their Souls than on their bodies.

Golden threads of Soul growth and Spirit knowledge will always

be found woven into the fabric of a *true human life*, and it affords one of the sweetest pastimes of old age to sit down and slowly to unravel them, recalling the hours when they were woven in, the first dawn of the day when Spirit became to the man a truth. Although years of snowy winters may have left their mark upon his head, the Eternal Love and Spring of Spirit are in his heart. The more nearly he approaches the end of things earthly, the more frequently he feels about him the immortal presence of his loved ones, the more distinctly hears around him the melodies in the eternal symphony of the world of Spirits who await him.

It is marvellous, yet so simple; a fairy tale, yet a reality and history. He can await his transition through the valley of the shadow like one who lies down to pleasant dreams with a full assurance of a beautiful to-morrow. His day's work done for this life, his hour of rest has come, but, the life being by no means ended, next morning another day's work will begin. The tomb is to him no blind passage or darkened lane, but a great open thoroughfare where guardian Angels and loving friends await his coming.

The life of this earthly day closes in the twilight which opens with a brighter dawn into a new day.

The Soul of man is *of* God, not *from* God, an exile from Him; it lives in the body as in a prison and banishment from God. Before its exile the Soul saw Truth, but here it has only glimpses "to awaken the slumbering memory of the past."

The object of all Sufi teaching is to lead the Soul onward by degrees to reach that stage again.

You say "the sea and the waves," but in that remark you do not believe that you signify distinct objects, for the sea when it heaves produces waves, and the waves when they settle down again become sea; in the same manner men are the waves of God and after death return to His bosom. Or you trace with ink upon paper the letters of the alphabet, a, b, c; but these letters are not distinct from the ink which enabled you to write them; in the same manner the creation is the alphabet of God and is lost in Him.

The *world* is *life* and *intellect*, as far as the mineral kingdom; but the manifestation of intellect in everybody is determined by the temperature of the human constitution. Sometimes beauty attains an excellence which is uttered with ecstasy, and becomes a modulation more powerful than that which strikes the ear; and this is the work of the prophet.

Human life is a journey, and the seekers after Spirit Truth and knowledge of the Love of God are Pilgrims of the heavenly way.

Perfect knowledge of Deity as diffused through creation and the ripening of the Soul to perfect fruit is the purpose of the journey. Spirit Truth is the guide, and the end of the journey is a Perfect Soul, the Angelhood — a union with God.

Soul is finer than air, thinner and more ethereal than wind, more volatile and light than ether, and only through attunement of the duality of being can man's Soul become fine and pure enough to sense it. He who is just beginning to see into the Soul world sometimes finds before his inner vision bodily shapes of individuals apart from the person, which shape is the Astral, Double or Atmospheric Spirit, the Star Magno or covering of the Soul. Again, at times, if the Soul of a person has grown a little toward ripening, it will be seen separated entirely from the body before it is quite resolved back into its original element of Spirit.

Through silence God communes with the hearts of men; through Love, Spirit embraces every Soul, and through this experience comes Wisdom, and the wise man builds a magnificent temple, not made with hands, whose golden spire of Truth is first to catch the sunlight of the morning which proclaims the glory of God's light and Love to all the world.

Has your night been full of song like those of the Angels, or a pathway of thorns, lonely and dark, a midnight of despair and defeat?

Does this life satisfy your soul,
This life of show and empty sham,
Too late you find how vain the goal
For which you ran.

MEMENTO VIVERE.

CHAPTER VI.

THE ASTRAL BODY.

I hear a voice that cries, "Alas! alas!
Whatever hath been written shall remain,
Nor be erased nor written o'er again;
The unwritten only still belongs to thee:
Take heed, and ponder well what that shall be."
— *Morituri Salutamus.*

Guard well thy thoughts;
Our thoughts are heard in heaven.

THE Cassandras of life are never believed in. Arguments are useless and as empty as words.

The things that are seen are temporal; but the things which are not seen are eternal. — 2 *Cor.* iv: 18.

The Universal Agent or *Star Magno* has been known and used by the mystics of all ages with the favored few. It is that subtile and all-pervading fluid, of which the phenomena of light, heat, electricity, magnetism, and vitality are considered to be but the grosser and more palpable manifestations. It is the subjective and one of the first great principles of nature and of being.

The *first* element of man is perishable matter; the *second* is that portion of this universal agent which gives him life; the *third* is the reflection of his perishable substance in the Star magno or Astral light, coincident with him, but not visible to his earthly eye; the *fourth* is made up of all the desires he feels by his material senses, this part not real but only transitory being, — a result; the *fifth* is that which says, "I am," whereby a man knows himself from other men, and with which there is an intelligence of lower but none of higher things; the *sixth* is that pure understanding, eternal and co-extensive with all infinitude of time and space, and all that is real, imperishable, and invisible to the eye of man. The *seventh* element is the true Soul — itself from God.

The Astral odic substance is not the Soul itself, but is the medium or manifestor of the Soul, as the act is that of the idea. It is the fiery manifestation of the Soul, the magnetic factor of the body.

From close observation we find this Divine Essence and Spirit of fire in the blood and also with marked demonstrations we very frequently see it in the eye. As it is above, so it is below; as on earth, so it is in heaven.

The Astral or Star magno may be said to be the quintessence of matter, and is the principle of organic life. It is also the agent of all the sensations of the outer life. Observation has shown us that the Astral body at death disengages itself more or less slowly from the body. During the first few moments which follow dissolution, a Soul does not usually clearly understand its own situation. One does not think himself dead, for he feels himself alive. He sees his body beside him, knows it is his, yet does not understand that he is separated from it, and, according to the Spiritual growth of the Soul, this state of indecision, or else a numb unconsciousness, continues so long as there remains the slightest connection between the body and the Astral. We know that in proportion as the Soul progresses, the essence of its Astral, which is of the finer nervous fluids, becomes more and more etherealized, whence it follows that the influence of matter diminishes in proportion to the advancement of the Soul; that is, the Astral becomes less and less gross.

A careful study of this Astral or Star magno, which plays so important a part in all Spirit phenomena (for every effort made or occult power reached must come through and by it), makes it highly essential that we know more of it and its use.

As it is the link that unites the Soul with the material body, and is drawn from the surrounding atmospheres, from the planetary fluids of the universe, it participates at once in the nature of a more refined electricity, that which we receive from nature being much grosser in all its elements, or of the magnetic fluid of *inert* matter.

Numerous Occult Societies in the East, and also the Rosicrucians, allege that this material body is only a vehicle and covering for the invisible Soul, and that the Astral body is analogous to the Spiritual body of which the apostle Paul speaks. The magnetic and astral body are the same, being the *Dual Agasa* or *Life-fluid*, the Astral being that *Life-fluid* which Spirits use as their means of coming in contact with matter, and it is the magnetic Star-magno which they draw from the bodies of mediums to manifest their power and make themselves visible.

The human body being the instrument of pain, which, if not the primary cause, is at least the immediate one, the Soul receives the pain thus caused through the Star-magno or Astral, which possesses

the faculty of perceiving and transmitting every action of harmony or inharmony of the human body. While the memory of pain retained by the Astral may be very acute, it cannot exercise any physical action. Neither the Astral body nor the Soul can be disorganized by either heat or cold, nor can they freeze or burn, but we see constantly among humanity either the remembrance or the apprehension of physical pain producing all the effects of reality, and even causing death.

We know, in cases of recently amputated limbs, not properly cared for, that in almost every case the patient is sure to complain of cramps or pain in the limb he has lost, even if he has not the slightest knowledge of the disposal which has been made of it. All this is due solely to the action of the Star-magno, or Astral, vibrating between the amputated limb and the patient. So frequent and almost universal are such occurrences that all surgeons use the utmost caution in disposing of amputated limbs.

The writer, having had a marked experience of the same law through an accident to a friend, feels it may be of interest if related here.

While summering among the White Mountains, in 1881, with a party of friends, a gentleman of the party, visiting a saw-mill, accidentally slipped, and his forearm was driven against a rapidly revolving saw, and so mutilated as to render amputation necessary. Being at so great a distance from any city, a country surgeon was called, who finished the amputation begun by the saw, and disposed of the injured member by placing it in a crude box, packing saw-dust about it, and burying it back of the mill. Soon after he recovered from the shock of amputation, the gentleman began to complain of discomfort in the absent member, declaring that *the hand was full of saw-dust, and a nail sticking in the finger.* His complaints were so persistent, especially on awaking from his disturbed sleep, that many of his friends feared his reason was giving way, and might become dethroned. Happily, at one of our sittings for occult experiments, some of his friends thought to inquire of the accident and condition of our friend, when we received through independent writing the assertion that the hand was placed as he declared, and *a nail driven partly through the first finger*, in closing the box.

It was decided at once that two of us should go to the place, have the box taken up and see just how it was placed and left by the surgeon, which was done by the writer of this book, and a personal friend, and, strange as it may appear (the patient being more than a hundred miles away at this time, and neither himself nor any of his

family knowing of the exhumation taking place), the armless man suddenly exclaimed, "They are pouring warm water on my hand, and taking the nail out. I think my arm will get well!" His friends thought this was imagination, but on our return, when we came to compare notes, we found he had been right as to the moment of every detail, and every operation performed by me was accurately described by him, even to procuring the warm water with which to cleanse the hand.

From a surgical journal the compiler has copied the subjoined report, bearing on the same subject.

A SUGGESTION IN SURGERY.

A similar instance of pain in an amputated limb, attributed by a poorly informed reporter on a New York paper to the "effect of the imagination," was lately reported in Elizabeth, N. J. Samuel Morgan, an employé of the Singer Machine Works, had his arm caught in the machinery, so badly mangling it as to necessitate amputation. He afterward complained of a sensation of pain in the shoulder, as if the amputated limb were still on, and the hand cramped and aching. He caused the arm to be dug up, when it was found that it was bent at the elbow from the manner in which it had been buried, and the hand partly closed. The arm and hand were straightened and reburied, since which time the unpleasant sensation has disappeared.

It is no longer a matter of doubt that an amputated limb retains a sensory connection with the body of the individual, and that any injury to the member is promptly transmitted to the sensorium. This may occur at any distance, but of course ceases when decomposition takes place. A few years ago it was demonstrated by actual experiment in a case of amputation of the hand that the pain caused by a string designedly tied by the surgeon around a certain finger of the severed member was promptly transmitted to the patient in the next room. It was removed to another finger, and tied around a different joint, with the same result.

We have been led to think that recovery from amputations would be more prompt and satisfactory if, instead of waiting the slow process of decomposition, the limbs were at once cremated. The physical limb is not only severed, but its spiritual counterpart is also involved, and is attracted by this mysterious affinity to the buried member. When the amputated limb is cremated this attraction is overcome, a readjustment of the disturbed spiritual and physical elements takes place, promotive of comfort to the patient and a speedy

recovery. It would be advisable to place the patient under the influence of an anæsthetic to avoid possible shock to the system from the sensation of burning.

We have made many inquiries of persons who have lost limbs by amputation, and find in all a consciousness of the presence of the lost member, the fingers and toes of which readily move in response to the will, although years may have elapsed since the operation. Instances are on record where this impression has continued twenty years, and although the perception may be effaced or blunted in as many months in certain temperaments, it does not change the fact of the existence and relation of the spiritual counterpart to the physical limb.

The growth of the Soul is also a growth of the Astral body, which becomes more and more vivid and etherealized as we progress.

Soul Spirits from other planets draw from the atmosphere in which the Soul finds itself for the time being, which varies according to the nature of the different worlds.

In passing from one world to another, Soul Spirits change their envelopes as we change a garment when we pass from summer to winter or from the pole to the equator.

The sight of Soul Spirits is entirely independent of our light. The faculty of vision is an essential attribute of the Soul for whom darkness has no existence. The Soul Spirit, therefore, possesses in itself the faculty of all perceptions.

In this earth-life the inner monitor or mirror may be so defaced by worldliness and evil that there seems to be nothing left of it; from a human point of view we would say it was utterly obliterated.

This is not so. Nothing is lost. Man, by transgression of law, shuts out God and his Soul's blossoming for a time. Going into Spirit-life in such a condition, he is driven and drifts about, sometimes into numbness and sleep, sometimes into the dark region of regrets and despair.

But he is not forgotten; the Angels of Love and Mercy are ever on the watch for an opening by which they may operate on the monitor or mirror, the inner part of the darkened Soul of this immortal, and when this opening does take place, as a result of the discipline undergone, when the little spark appears, the door of the Soul is thrown open for the influences of these ministers of Love and Truth; the dark sackcloth is thrown aside, and the links of the chain forged by passion are broken forever. Light flows into the darkened cells of his inner being, gradually and slowly at first, but ever increasing,

and as light comes in, the unripe fruitage of earth emerges, and, refreshed by new growth, out from past miserable conditions he rises, going upward and onward, and in God's good time reaching and passing up through the firmaments a ripened soul.

One who awakes fully in the Astral body seems to stand like a bird poised for flight, quite free of every clog or chain, except an invisible but quite tangible cord, which connects the Soul and its Astral covering with the clay form it has inhabited, which now lies inert like a cast-off garment on the couch or easy-chair beneath, while the real living self is poised and quietly balanced in air. Above, below, and all about will be found a radiant, sparkling, and discernible mist enclosing the whole form, which will glow with more or less of radiance according as one has attained the duality of his being. The vision now pierces walls, ceilings, and dwellings, taking in an almost unlimited area of space, including cities, fields, plains, mountains, and valleys, together with the firmament on high. One who has fully balanced his Soul with his dual being can, despite any obstacle of matter which may surround him for the time, enter at will into the vast realms of earth and heaven, through his Soul's perception in its Astral flight, with a vision as clear as that of the natural eye. The objective, opaque obstacles of the mundane sphere are no more. He finds by this union of Will and Soul with the Astral form which appears to him like a singular kind of bluish vapor, surrounding him like a second self, that he quite readily becomes *all Force*, that subtile yet soluble as a radiant fire-mist could pass through anything material. It is the fire flame of Soul, loosed from the body save by the invisible cord which connects the Astral body with the material form.

Poised in this realm of Soul, the Soul of matter, one has now for the first time arrived to the knowledge that the Soul realm in which he now enters is the real force which holds matter together, and he can just as easily break apart the atoms of matter and pass through them as one can place a solid body in the midst of air or water.

One realizes now the curious phenomenon of atmospheres about other persons, and observes a similar aura or luminous Astral in more or less broken shadows, a tangible second self about each and every one, varied in color and in density according to the nature of their lives; an open Astral book, which correctly reveals the character, motives, and full record of the past life of each individual.

Where is there a medium or seer who has not frequently been shocked, though he must remain silent, at these interior disclosures so often revealed to the eye of the Soul, although entirely hidden

away or unknown to the objective bodily senses? Where is there a seer who has not been made to shrink aghast at some apparent gentleman, of fine exterior, who has imprinted on his Astral photosphere crime, hate, and deceit, representations of most foul and disgusting reptiles?

Here are photographed all the events of our past lives, and the motive which prompted all our acts. Now it becomes clear that the set of motives of man's selfishness produce horrible deformities, and the motives of unselfish love, gentleness, and sympathy, which seem to illuminate the Soul and cast a halo of beauty and radiance over the whole being, are glorious emanations, making one appear like a perfect Angel, whose atmosphere is redolent with Love.

The Astral body, enclosing the Soul like an atmosphere, can be and has frequently been seen by attendants and physicians, leaving the animal body, just at the moment of separation between Soul and body, known as death or dissolution. It has been found, by numerous experiments, that by having a strong bluish green light thrown obliquely from a window across the face of the patient, an observer standing a little to one side, in the shadow, will find as the death rattle sounds in the throat of the patient a column of thin ethereal violet blue vapor vibrating and oscillating, ebbing, finally passing upward and fading away. At times where there has been a violent and strong desire in the patient not to die, this has been seen to return and settle over and about the upper part of the corpse, where it will remain until the human form has entirely returned to dust.

It was on this account that the ancient Greek and other nations esteemed above all other things the privilege of cremation after death.

The translation reads thus: "I pray you, my friends, if you indeed love me, see to it that my body is burned into dust, that the vestal fire of the Soul may pass on its way rejoicing." Pythagoras says: "This is that deposit out of the jewel of Light, passing on its way rejoicing. That it may be released unfettered, being one of the *Two Truths*, it is a *Holy* Necessity" that the body return to dust.

The compiler gives below the words of a Scientist on the discovery of the departing soul with its Astral covering.

"In some way," he says, "I have become possessed of the belief that the Soul of a man has a counterpart of the body, and in this theory of the dual man I have long sought for the key of Life and Death. I have been forced to believe, and have reason to do so, that

within this body and sinew, as well as an outer atmosphere about it, there is yet another body existing, of a thin, ethereal, and vapory form, which, according to natural law, death alone should set free, and felt, after extended reasoning, that a simple microscopic device could be made that would assist the dull sight of human eye so that it might penetrate the most minute particles of the air we breathe, and thus witness the Soul and this ethereal form take flight to the boundaries of the other world. My attention was first attracted to these truths by a patient of mine lying upon a sofa suffering with pain in his foot, and yet *there was no foot*, the leg having been amputated nearly to the hip, and the wound had healed quite nicely. I found that not until I had the limb and foot disinterred and placed in a natural position (the foot having been thoughtlessly placed beside the amputated limb at burial) did the patient's suffering cease. This being done, he gained in flesh, slept well, grew strong, and never again complained of his foot. For a long time this incident ran in my mind, until at last I resolved upon an experiment. Procuring the most powerful lenses I could find, I completed an invention of my own, and, when my light was so perfectly arranged that I could examine the microbes in the air, called upon a patient who had lost his arm, and had also suffered in a similar manner, explaining to him that I wanted him to put his imaginary hand where I directed.

"He laughingly accompanied me to my rooms, and did as I desired. The moment I adjusted the glass, a new world and light of revelation broke upon me. *The dual hand lay beneath my glass!* I asked him to make letters with his imaginary finger. He did so, and, to his wonder and astonishment, I spelled out the sentences he thus wrote. This was to me conclusive evidence of an ethereal second self. Will you most kindly and sincerely apologize to the noble Italian, with a part for yourself," continues the doctor in this letter to the compiler of the present work, "for my contradiction and protest against these very truths which you and your noble friend were trying to impart, while I in my ignorance and narrowness, disputed and disclaimed these natural curiosities."

Then he continues thus: "The second experiment was one of great difficulty. Remembering your oft-repeated assertion that one could see the Soul take flight at the moment of dissolution, I was not contented in my past blind ignorance, where I so often professed to know so much. The time finally arrived where I had proper conditions of light, etc., where a man of more than ordinary spirituality was being called over to the silent majority. I watched the hours go

by till the moment came when he was about to cease breathing, and a sudden tremor passing through his body announced his hour had come. 'Now is our time,' I whispered to the friend who was assisting me. We passed our heads under the black cloth, and bent our eyes intently upon the object-glass. Particles of dust in the air were magnified several thousand times, and for a time their motion kept a perfect dazzle upon the glass. Then a thin violet column of vapor gathered into a soft cloud apparently formed over and about the body.

"Particle seemed to seek particle as if by some molecular attraction until the outline of an object was clearly distinguishable.

"As it grew stronger, it seemed the vapory form of a man, rapidly assuming a more perfect shape, pure and colorless as the most perfect crystal, having changed from the violet tinge.

"There was at this moment an awful stillness. An indescribable feeling came over both of us; our hearts seemed to stand still. Words are perfectly inadequate to express or describe our feelings. We bent our eyes intently on the glass until particle after particle came into the shapely form of the man we knew so well. It lay floating about a foot above the body, apparently moored by a slender cord to the breast of the corpse. The face was the face of the man, but far more peaceful and beautiful in expression; the eyes were closed, and the new form apparently seemed asleep. Through some impulse, both my friend and myself wished, as it were simultaneously, that he might awake, when the cord that held it to the clay house parted; a gentle tremor passed through the beautiful form, every limb of which was of perfect mould; a violet flame was radiating over the heart, a kind look on the gentle face. He had lived his life unselfishly, and was an unexceptionable man when he was with us. As his beautiful inner life united with the outer one, the perfect mould was a perfect man. It arose to a standing position; cast one sorrowful look at the tenantless clay that lay so still; extending a hand as it were to say, 'Farewell, thou narrow house! I need thee no more,' gathered its forces into a little sphere passed out into the sunlight of the everlasting morrow. We are assured and know that our friend lives; that memory and thought which loves and feels, although no material eyes ever saw them during life, were only his manifestation through matter; he is immortal, a living presence forever, and we conclude our narrative of our discovery by saying that we are both changed men. To us this life and this world appear entirely different since this experience."

How truly wise was the inscription over the portals of the old Grecian temple:—

KNOW THYSELF.

Meditation in the quiet calm of nature is the poising of the Soul's wings for flight. The Initiate finds through his Astral that perfect Soul and Spirit can make and dwell in any kind of a body it chooses and dissolve it at will. By and through this knowledge one will be led to more beautiful scenes and more beautiful homes than human thought can imagine. There are many mansions and many homes in heaven among the firmaments, prepared by the Angels and other loving hands of those who are waiting patiently to receive us when our earth work is done and life's long dream is over. Mortal eye hath not seen nor ear heard of the wonderful beauties and the melodious songs of Spirit-land. Here we find reality that exceeds any description that can be given; here in God's great economy we learn that time is nothing; that this life is but a moment on the shoreless sea of ages. In this exquisite nature of pure Spirit we see written in the Astral world countless volumes of the heart; age after age, race after race.

It has been found the best mode of reaching the Astral world is by slow and patient growth, step by step, octave after octave, till the third state, the perfect harmony is reached.

Man's first initiation into the Astral world is in Trance, or Semi-Trance, or sort of dream. In dreams all human knowledge commences; in dreams one hovers over measureless space. This is the first faint bridge between Soul and Spirit — this world and the world beyond. After long periods of renewing the mind from every-day avocations, there come times of silence and contemplation, then comes that third state of being which all sages of the East and among the Indians rightly recognize as that Peace between sleeping and waking, which is very imperfectly described by the name *Semi-Trance*. One of the first Eastern Occult Societies names it *Tranos*, another the *inner contemplation*, another and the oldest secret society known, the Egyptian, calls it C A B A ℵ, meaning the Hidden Way. A most noble Brahmin, in whose company the writer had the pleasure of passing some months, says to the Omniscient in Truth, "Trance is a third and co-equal condition of being, the three modes of life being sleeping, waking, and trance."

The Astral body of a person asleep or in a trance may be attracted to certain places or persons, and visit them without being able

to realize its surroundings; it may be attracted, as is often the case after separation from its physical body by death, to places or persons in a half-conscious condition, and, being partly magnetized into consciousness by another person, may give intelligent answers; or it may, either before or after death, be fully conscious and act with judgment and reason, while the physical body is asleep or unconscious. This is that coveted secret of the feat of projecting the Astral body to a distance, which the Indian Mahatma performs by reducing the animal body, and by seclusion and fastings producing a very negative, ecstatic state, neither natural nor practical.

The same beautiful phenomenon is more readily attained by the focalization of Will, through the united effort of several persons, as performed by the German branch, Occult Egyptian Society. It is a process acquired by birth or learned by practice. The difficulty in the way of development consists in making the physical brain capable of receiving the influence and atmospheres of the higher planes, which is accomplished by the process of involution, which may be slow or fast, according to the manner in which the life objective is transferred to life subjective, the physical consciousness to the Astral and Spiritual plane, and the manner in which we assist the process of nature by our own efforts.

The Adept forms an image in his mind, and may make that image directly visible to others by throwing out his Astral body, either projecting it directly upon their mental spheres, where it may be perceived, or he may send it into space, and, by the power of the knowledge of Spirit, clothe it with matter and render it both visible and tangible. It is well known that the Adept has power to part with the living waves of his being, the vitalized life-principle of dual energy. He may send them to the shores of another's life at will. This was the true Love of the Spirit of Christ. *I will give my life to you as a part of you*, to bring forth the living fires of your Soul and illuminate the temple of your inner being with the Spirit of Everlasting Life. *I die that you may live.*

The most powerful All-Force known to Adepts is formed where the Astral of two individuals of the same sex have been united, one of a positive, calm temperament, the other a negative, vivacious one. When these are attuned with one accord they are invincible, leaping every barrier. They are a dual force of Soul in the realm of Soul.

It has been found that the Soul force generated by a good act in one part of the world can, when a perfect union of Astral Soul and

Spirit is a perfect octave, be used to prevent crime and wrong-doing in other places, no matter at what distance.

In the finer realms of exalted being, the vision of the Soul views the grosser at will; and as man grows and becomes attuned to Spirit and a fuller knowledge of the highest, *he becomes a power and power is will and the secret of will is knowledge silently put into practice*, united with the Astral.

This little world is one of God's great whispering galleries, and is so constructed as constantly to bring God's messages to us in unaffected simplicity or polished elegance; in Love's fidelity and nature's grace. If man will but rise above his grosser elements and keep his harp-strings attuned to unselfish universal Love, with a sincere and open-hearted veracity, he will read the messages of Deity and commune with God, and men then will know the *actual reality of things* without seeing it with the objective eye.

The inner jewel of light or Astral fire is never absent from even the grossest atom, although it may take ages to unfold it, to make it susceptible to the Divine Spirit ray which is ever tending to uplift, refine, and purify through chemicalization and physical changes, converting gross and base things into refined and ethereal.

Even this round red globe, in process of time, will be changed into a glorious etherealized and spiritualized planet.

He who has once been a companion in a closed circle of Adepts knows there are occasions when the magnetic aura has united and combined to the required degree, when he may ascend in air and float there at will. He does not fail to grow and expand into lofty aspirations and soar away above the frivolities and petty aims for which all the world runs wild. He is changed, as it were, in an hour; the habits and ambitions of yesterday have no charms for him to-day; the whole world looks so differently from this hour; he is a changed man, who can never again return to the unfathomable abyss of ignorance and darkness.

The Spirit Soul of man can penetrate during entrancement away up the mountain-tops; among the regions of eternal snow, away beyond the paths of light, cleft only by soaring eagle's wings; and down deep into the ocean depths, among the cities of pearl and coral palaces. The closed gate of the mysteries of Life and Death is unlocked by his own hand. *When he has done all that was required of him*, the illumination and ripening of the Soul takes place,—then he may rest in peace.

Besides Souls, there are very many kinds of Essences: Spiritual

Astral, Essences, Elementaries and Elementals, of earth and sea, of hills, valleys, and running waters, of primeval forests and all flowers that grow. Some even inhabit the depths of earth.

Their numerous places of abode cannot be named, as they are found in all earth's secret corners. And these Astrals, Essences, Elementaries, or Elementals, are sometimes brought under the control of men. Sometimes for good, but more often for evil, as they appear to grow and flourish under the guidance and will of man, and take delight in serving him, not distinguishing between good and evil deeds.

All locations, earth, minerals, and water, are directly governed by Astral influences. In everything that has any life are found Elementary and Astral forces, be they planets, bodies, animals, or men, and Spirit is the eternal and absolute energy over all.

In the earth and vegetable world are found Matter, *Force*, and Spirit. In the animal and human world are found Matter, *Soul*, and Spirit. This is that grand Trinity of being which constitutes the solar universe and its inhabitants.

The Astral body never forgets; from it is generated that action of life known as instinct to the animal world. To the mineral and vegetable, waters, rocks, and gases, it is that spirit principle of motion known as galvanism, magnetism, attraction and repulsion, etc.

The Astral influences and Elementals are as great a necessity for the growth and well-being of the mineral and vegetable world as air is to the growth of man. Every essence, every element, every plant, element, and man is in its appropriate place, and working out its appointed life.

An Adept forms an image in his mind and through the Will, united with the Astral body, may make that image directly visible to others, either by projecting it directly upon their mental spheres where it may be perceived: or he may send it into space, and by the power of his Astral with Spirit clothe it with matter and render it visible or a potential force to direct and control the action of things and persons, for it has become a tangible power. According to the amount of momentum imparted by the Astral body to thought, so it vibrates, going fast or slow, gaining in its subtle potentiality as Will is united with it.

The Astral body or Star magno receives impressions, and on it is engraved every act of the individual to whom it belongs; all his peculiar traits of character; all his vices, powers, motives, and virtues; his hopes, defeats, memories, and thoughts both past and

present. It keeps an accurate and unrelenting account of every act and deed the Soul has woven and gathered on its earthly pilgrimage. Thus man shall be his own judge when he has grown enough in wisdom and true Justice to look over the pages of his life in his own Astral book.

Again, the Astral fluids of the world are the element in which Soul Spirits live, as our air is the atmosphere in which all animals exist.

It is very often the case, where there is a concentration of thought by numerous individuals, that a magnetic battery of thought has overcharged the elements and imparted a certain current of vibration which acts on other persons, who are impelled to act in accordance. Thus new doctrines or ideas "are in the air" and spread like wildfire. One or two strongly positive minds who may focalize a Will thus give the initiative, and the impulse flies through the whole mass of latent light, correspondingly influencing all who are in relation with it.

The Spiritual and Astral forces produce the Magnetic, and it will be found on a close observation that the magnetic fluids or forces are to the Soul and Mental body as the circulation of the blood is to the animal body.

There is that subtle something which proclaims a well rounded individuality affecting pro or con not only those in immediate physical contact with the magnetizer, but extending its influence as the sun sheds its rays, over every part of the human race which in any sense comes within range. People often exclaim, "What a wonderful magnetism!" It is simply a harmonious union of an odyllic vibration or octave with the Astral body, which generates that gigantic magnetism that sways the multitude and almost "moves the world." This is known as the *Arch Gift.*

The Spirit and Soul, which are original life and substance, are Divine and uncreated, while the Astral and Material bodies are the created or *manifested* part. The Astral, which is called the Star magno, the Sidereal, the Odic, the Magnetic, the Soul of Fire, is fluidic and constitutes the bond between the Soul and the material body. It is the second self or the original body, being that which *makes* and that which *becomes.* The original, immortal, permanent individual consists of Soul and Spirit and when manifested in objective form it is by means of the *Astral* or *Fluidic Body*, of which the material or fixed body is the *outer manifestation.*

It is frequently claimed by old Hierophants that the Astral body

contains and holds all the thought and memory part of us. Not only have men and animals their memory, but each stone, each plant, and every physical substance has its surrounding Akasa in which is stored up its own past history and the history of its surroundings. It is given to him who cultivates his inner soul senses to learn to read all nature and the account of the daily lives of all things.

What a curious faculty is this intuitive perception, this subtle "something" of an inner sense.

It is very marked in dogs and horses and is attached to a woman as part of her daily life to shun, recoil, and evade this or to seek, court, and endeavor to attract that.

Happy and thrice fortunate is the man who has cultivated this gift of inner sense, which is known as the peculiarly feminine trait — Intuition. It arms him thrice against danger and that which is false; opens up to him a thousand beautiful avenues and unknown ways, that he had never seen or dreamed of during his single life of mere masculinity, for he can now fathom the Soul and subjective of things as well as the exterior and objective.

He who once drinks at the fountain of the Astral world is changed in all his hopes and aspirations. He has become initiated into the secrets of that magic which empty worldly wisdom and philosophy treat as a chimera or an imposition. To argue is useless, for the knowledge is gained only by experience. Therefore, dear Pilgrim, hold thy peace. Thou canst now behold the immortal shore up to the mansions of the blest. Thou art the victor. Therefore follow the path that is silent, for well thou knowest that our eyes are holden, that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened — then we behold them.

"The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear."

Dear Pilgrim of the heavenly way, never resort to argument. Mountains of theory often become mole-hills of fact. Understanding in the hidden paths of Spirit is only gained by experience. Neither must you claim a thing is thus or so, simply because you want it so, nor assume that which you do not know is false. Study in silence to know, know to comprehend, comprehend to judge. Perchance these pages may excite a new conception in some thoughtful mind. Before judging of either book or author, study calmly, thoughtfully, and with

unbiassed judgment the history of the nations of antiquity, of old civilization, and the religions of the far East, and with one who has done this the writer would shrink from no discussion on God or Spirit Truth and fear no light.

To the first and highest circulus belong the Spirits of the elements which pervade all things, not only of the Macrocosmic planet but of the Microcosm Man; of these elementals, the Air-spirits preside over the functions of respiration and the organs which accomplish it. The Water-spirits preside over the humors and secretions of the body and the blood in particular.

The Earth-spirits have for their domain the various tissues of the body, and Animal heat, assimilation, and nutrition are dependent on the Fire-spirits.

The Adept or Initiate of the highest grade, one who has power to hush the storm and still the waves, has a full understanding and knowledge of these forces and gradations, and can through the same agency heal the disorders of those who are ill, and regenerate the functions of the body in those who are broken in strength. He does this by an impulsion of Will, acting on the Astral or magnetic Atmosphere, every particle of which has a Spirit capable of responding to the human Will, for to concentrate a thought with Will forms a projectile.

Pythagoras speaks of a direct mystic intuition of the Deity, which is sustained by a flame like atmosphere that vibrates an enthusiasm without passion, a still intoxication of the Soul, in which man rises above his common life to contemplate the Absolute, raising himself through that height of mystic union, knowing himself to be in attunement with the Father of All Wisdom. This is that *asbestos flame* that was lighted in every heart when once united with the white flame without, the Astral, never to be quenched, but to dwell with the immortals.

At present even the most advanced of modern Spiritualists believe that the phenomenon is produced almost entirely by disembodied Souls, and cannot believe that embodied human beings are more than passive spectators. Here lies the most serious difficulty in modern Spiritualism, which must give place to a very different view, when it is learned what Spirit and Soul forces actually are, and that embodied Souls can and do produce phenomena more forcibly than disembodied ones.

This unquenched thirst for physical existence is a great force, and has a creative force in itself so strong that it frequently draws the

being back into earth life when it should have passed on to loftier heights.

Strive, therefore, to test the beauties of the Soul world, the Spirit of Truth in the subjective life, that a creative force and power may receive you and waft you onward to the mansions of the blest.

Herein lies one of the greatest mistakes and errors of these modern times. When the hour has come to an individual, and the Soul is about to depart from its tenement of clay, through blindness and cruel ignorance, friends gather about, calling the Soul, when it is fluttering like a chained bird through its Astral body, back to its animal body. By and through this ignorance of nature's law, the Soul of many a departed loved one has been made to hover about his tomb awaiting release either by the resolving of the body back to dust, or by some kindly hand, which may be either embodied or disembodied. The writer has known cases where the Elementaries have assisted in the release of Souls thus chained.

As man has his counterpart in his world of thought and his disembodied Soul, so do the vegetable, mineral, gaseous, vapors, air, heat, etc., have their counterparts in the elementals.

In pursuing inquiry into the forces, nature, power, habit, and condition of the elementaries, or elementals, great care and calm judgment must be exercised. If by neglect or thoughtlessness, or from idle curiosity, the investigator does not strictly maintain every occult law of nature, he frequently finds himself adrift upon an unknown sea without compass or chart to guide his course, and is most fortunate if he is not seized in the vice-like grip of some elementary, or elemental, pestilence, which, if not promptly released from his physical body, consumes it even unto death. Even the most fortunate experimenter in the subtle invisible collections of elementary forces is sometimes thrown back upon the shore from whence he started, bewildered and astonished at what he has encountered.

It is claimed and believed by most Hierophants and Adepts that more than half the persons who become insane *are obsessed by a disembodied Soul in its connection with the elementaries finding an anchorage in the living person.*

Thoughts are motions existing in the mind, just as motion exists in the waves of the ocean, one acting on the other.

Emotion with more or less consciousness exists in the Astral elements of nature and in the Astral body of man, the Astral forces of nature being creators of form. As every motion on the physical plane may give rise to a modification of forms on the lower plane, so

Astral energies determine the constitution of higher forms of life. To give pure, simple, and perfect expression to thought is a potential vibration — is *white magic.* All our thoughts and memory rest in the Astral body or so-called Star magno, and everything pertaining to the Spirit world must come through the same.

Human nature reflects herself in the mirror of the mind, and, mind being the atmosphere of the Soul, men should surely guard well their minds and thoughts, first in silence, for silence is the sentinel of wisdom. Remember, kind reader, "As thou thinkest so thou art."

Selfishness is a bottomless pit, her home a whited sepulchre, and minds beclouded with self-conceit and selfishness are blind to all truth.

When Spirit shall have gained complete mastery over matter, death will be unknown, for matter is only solidified Spirit. Then the perishable becomes eternal — the earth a part of heaven, and it is found that the tribulations of earth diminish in proportion to the elevation and illumination of the Souls of men to Spirit Truths.

Human Conscience is the vibration of the Astral body between the higher Soul and the animal man. About this human conscience more has been said and less understood than about almost any other quality of the human mind. It has hitherto been generally supposed to be a kind of moral intellect infixed in the constitution of the human mind, whose function it was to discern the peculiar quality of right and wrong in human feeling and conduct. When, in opposition to that view, it was asked: "How, then, if there be a Divinely appointed arbiter of right and wrong in the human Soul, can it be that consciences differ so much?" To which it was replied that watches differ although they were all made to keep time aright. Watches are but creatures of man's construction, and only objective; while man is a creature of God's construction, and men differ in their individuality, as to climate, circumstance, and culture of physical and mental strength; creating their own individual vibration between the Soul within and the natural man without is conscience, simply the Astral pendulum playing between the man higher and the man lower, or selfish animal body.

Conscience carries the idea of discernment. Now, conscience is simply a sentiment, an emotion which may grow and gather strength as Will is united with it. Like all other emotions, it is without intellectual perception. It is not itself a percipient faculty, and is dependent for its action upon the judgment of that wisdom the Soul has been enabled to radiate in its understanding of reports of right and wrong. The conscience, when it is in its normal and not in its exces-

sively morbid condition, acts as an appendage to the inner life and vibrates like a pendulum between the Astral and the objective and the Soul the within. If the sentiment of emotion is stronger with the *animal* man, this pendulum of conscience will vibrate to the Astral body a mental thought of merely animal judgment. If the illumination of Truth in the Soul is the stronger, the judgment will be to the higher and better thought which reaches the inner man by each vibration opening his Soul to the Ray or reflection of Spirit and to the voice of God. Conscience is a sentiment or emotion, as has been said, and is dependent for its action upon the judgment, whatever the understanding of the individual reports as right or wrong. A piano has its strings, each of which has a quality of its own, but not one of them can give forth a note of itself. It is through the touch of a hand that the cord is struck and so resounds; and conscience, like these strings, is dependent on the stroke of thought to make it resound. Now, when any emotion is predominant, and the quality of its organs fine with exalted illumination of Spirit within, the feelings will inspire the intellect with a particular sensibility of exalted loftiness which is one of the traits of the emotion. Many persons go through life never seeing any of the *True things* in it, but only the objective, not the qualities; while others go through life with the skies full of something else than the mere objective clouds.

They see about nature and humanity a harmony of Spirit and Soul, a sublime and exalted idea of some sublime Mind. To them mankind is something else besides a mere crowd, and they enter with kindness and harmony into the flashes of life's brightness and mirth — the springs of life, which lift one easily over the jolts and ruts. The answer to the question, Is life worth living? depends entirely on the man who is living it. His years may be many, yet his life as an empty vessel. Thought, being the unconscious and unceasing language of the mind, is frequently interrupted by conscience peeping through the windows of the Soul, and our thoughts play hide-and-seek with memory.

That which is true of conscience is so of all other emotions, simply the vibrations of the Astral body between the Soul higher and the objective world. Without the emotion of benevolence a man goes through life seeing little that touches him in humanity. Those in whom benevolence is large and sensitive can scarcely take a step without discovering cause for pity and assistance of humanity. The intellect, while it discerns and determines, is itself affected by the magnetism of emotions in the astral that lie behind it.

There may be many persons whose conscience and whose judgment of right and wrong as revealed by their intellect are small, which is usually caused through the influence of *Heredity* and wrong in the beginning. Other men have consciences large and sensitive, and the intellect discerns the sense of right and wrong on every side with emotions of kindness and sympathy, which sometimes become even oppressive, for conscience is one of those qualities that man cannot do without and often cannot do with; while it is necessary, it is frequently despotic in this age which does not fully recognize the sacred rights of mine and thine.

This being the case, how is the intellect trained so that it may discern and report through its Astral messenger to the Soul that which is right or wrong? Here comes the great necessity of Spirit culture of the inner man.

In the beginning, when a child is born into earth life, it does not know one thing from another, and when it begins to gain knowledge it does not yet get it by experiment (except in a very narrow sphere) but by instruction, and, as it advances still further, only learns the difference between right and wrong through the influences, culture, and instruction thrown around it; for those who have gone before have found out how they can live harmoniously and truly in the culture of the gentler family relations, and there are already existing certain distinctions in that immutable law of Heredity, and the child is instructed in those atmospheres to which it belongs. We are in this respect gathering that which has been growing for thousands of years, and have not yet determined the *True Absolute* right and wrong, but only that which is relatively so, for right and wrong shift ground as we rise higher and higher toward the octave or plane of Spirit Truth.

Thus, as the Soul becomes more illuminated with wisdom, a higher stage in humanity is reached, when men determine right and wrong by applying Spiritual knowledge and wisdom with the principles of Truth and the *Genesis* of the man. Therefore, benevolence is right and affection is right, and all the gentler, loving qualities are right.

In all uncertain conduct which has not yet been determined in custom or law, minds of a superior class are able to exert their interpretive conscience. A higher class of mind is continually enlarging the way of justice, making it straighter and picking out the crooks and knots, false teachings and unwholesome broodings of life, and making of it far more than it was in the early conditions of humanity. This quality of wisdom can hardly be explained by mere intuition. One must look higher in the Spirit, his Soul, and his Astral body to

solve the problem. The writer well knows the philosophers of the day have been very shy of the use of any such phrases, but nevertheless this *moral intuition* goes beyond the logical and scientific processes, and works upon the lower grade throughout society which determines things, facts, and qualities to be right or wrong.

Men of genius, too, have their vivid intuition. Artists and musicians tell of a certain thing or atmosphere which comes over them, they cannot tell how; a true orator feels the overshadowing that comes to him in making an appeal to a public assembly, though he does not know why. It is the higher Soul speaking through the man, — in Christ's words, "It is the Father within me that speaketh," — through the vibrations of the Astral body. All inspirational speakers will tell you that they strike the key-note of thought and then strive to get away from the objective about them, when words come and do what it is desired to accomplish. Striving to give full freedom to the inner man without thinking of the outer, their words will flow like rippling waters.

Now, in the brain are organs of power that have special reference to the human body; then, there are higher organs, the emotional and intellectual and the moral sentiment, — the kingdom of mind, the kingdom of heart, and the kingdom of Spirit. The company these organs and attributes keep with each other determines a man's character. At war within himself, how can there be peace and truth without. Then, again, things in this age may be moving in the best way and may be relatively right. The best in any age is relatively right.

Creeping is the best a child can do, though walking is better than creeping. A thing which is right at one time may be wrong at another, even in the same age. When a man is ignorant, his conscience is in bondage. No law or form as high as the *highest thought* in any community can be made effectual. No law can be enforced that is higher than the *average* knowledge and common-sense and the average conscience of that community, and to attempt to take the ideal of to-morrow and coming years and enforce it upon the present will always bring failure and defeat, and be injurious to the cause. But the *average* knowledge and common-sense and conscience may be raised toward the ideal.

What are the influences that determine human character? Heredity is one of the leading ones. There are multitudes of men born in a well balanced state, as to the animal, who neither before nor after birth ever felt the least vibration of Spiritual growth or Love within

the Soul. Children from the very beginning and earliest days need to be taught kindness and loyalty toward others, which cultivates true wisdom of the Soul.

When men find what is right and what wrong in every relation of life, and what their own individual duty to humanity, then shall follow a great impulse to pursue the right and avoid the wrong. Such a various body of men and women cannot be held together unless they can be held to the law of rectitude, nobleness, and goodness through the emotions of the Soul within the inner temple. Thus the messenger of the Astral must play its little part instructing the individual to a standing of conscience on the plane of Truth which will be the ultimate salvation of the world when all truth, wisdom, and justice will be meted out by the power of Spirit vibrating through the Astral body in our consciences. The Astral is the primary actuality of the living body and the framework upon which matter builds, the Soul being simply the tenant of the little house, and Soul ripened by Spirit is made an *Eternal Thing.*

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian spring."

Thou art now treading the heights of an unknown land, and, unless under the guidance and directing hand of Spirit or mortals, thou art on dangerous ground, moving on through lonely darkness, over an unknown abyss, in whose depths are secrets as profound as death. Thou art much like the Neophyte of Ancient Egypt who, attempting to climb the long, dark, tortuous passage in the Great Pyramid, when just on the point of entering the Grand Gallery, through blindness to his own radiating atmosphere, slipped into that narrow descending passage, down, far down, into the subterraneous pit, never again to reappear in this world, but passing out into the clammy embrace of the silent Nile. The ancient sages believed and taught that every living creature was and is during all its life surrounded and enclosed by an atmosphere to which he belongs, and to that special sphere in which he dwells, and not *until his dual forces have been attuned to the lower octave toward Divinity* does he cease to consume the inner vitals of his Soul. "Therefore know yourselves and never unprepared but always ready advance your inner growth, for he who does not advance fails. Be faithful as Angel guardian to your own Soul, and you will find the magnetic *Key* which unlocks the gate of heaven. Have little to say of your pilgrimage to any man; but impart justice, mercy, and love to all. Pass on in silence; nature silently keeps her wits, try you

to keep yours. No man can injure thee. Thou art one of the children of the Divine Truth," says Pythagoras.

Pilgrim of the shadow land, never despond. Trust in the God that made thee and follow the sea that is silent. You need only be anxious with deep solicitude for the advancement of these *Golden* Truths, when reaching and drifting in the Astral world becomes fashionable, and familiar mundane spirits become popular to the world at large. Then we indeed tremble, but Mother Nature guards her secrets well, and is indeed good and wise toward her children, while he who has grown and whose Soul has ripened into the Astral world now finds immortality is no longer a name, but fully knows and realizes that after bursting these barriers the True man ascends to that source of unbounded power and infinite wisdom, a ripened Soul resplendent with the

LOVE OF GOD.

"WE ARE OUR OWN CHILDREN."

"Men must reap the things they sow.
Force from force must ever flow."

"Our acts our Angels are for good or ill,
Our fatal shadows that walk by us still."

CHAPTER VII.

A WORLD'S RELIGION.

ONE WITH GOD IS A MAJORITY.

. . "For if this counsel or this work be of men, it will come to naught;
"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."
—*Acts* v. 38, 39.

A GREAT tidal wave of the Spirit is now sweeping through the land. Dogma and creeds are of the past. They are no longer believed in by the great majority even of church-going people. The greatest change of this epoch and age has been wrought among thinking people during the past seven years. Never since the time of Christ has there been so high regard and anxious search for Truth in the depths of Spirit knowledge.

Soul and Spirit are triumphant. In them are the kingdoms of the heart, the realms of human affection. From them is drawn the conclusion that mankind is universal, immortal.

We stand on the summit of ages. Our eminence has cost the fruit and toil of centuries. Who shall eventually lift the veil which shuts out the *True Light from the spiritual eyes of the Masses?* For in the *Word* it is written; "My Spirit shall not always strive."

"Prove all things," says St. Paul, "and hold fast to that which is good."

A World's Religion! What shall it be? Materialistic, Spiritualistic, Æsthetic, or Ecstatic? There are strong tendencies toward the Spiritual or Ecstatic.

Ecstasy is but the tasteless foam crowning the cup of joy in human life; let us beware lest it overflow and soil the white robes of our virtues.

There is a great tendency at this time toward the ancient and antique religions, of which the compiler mentions the following:—

Religions based on Nature Worship.
The Norse, consecrating Valor.
The Greek " Beauty.
The Roman " Justice.

Moral Religions, based on Authority and Reflection.

The Doctrine of	Confucius,	cultivating	Reverence.
" "	"	Mahomet	"	Faith.
" "	"	Zoroaster	"	Purity.

Intellectual Religions, based on Science and Imagination.

Osirianism	characterized	by	Aspiration.
Brahmanism	"	"	Spirituality.
Buddhism	"	"	Emancipation.

That which is so much needed here is a religion suited to both climate and people, a religion of Divine Humanity, the Temple Within. As all the woes of the world have their root in sin, while sin and evil have their origin in a depraved heart, the illumination by Spirit Truth will turn the heart to goodness.

All ancient or Eastern religions have but one Key, one diapason, one word. In all the sacred books, the Veda of the Brahmins, the Paranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitika of the Buddhist, the main diapason with one refrain and one voice is this; Salvation of the Soul is by works. They all say, Salvation must be purchased, bought with a price, the sole price the ripening and growth of the Soul through one's own works.

What we need, in these eventful days, is not a dull uniformity of thinking, but a league and union of different minds for a predetermined conquest for Truth Absolute; a religion, a church without dogma or intolerance, a church of the *Divine Fragments*, a temple for Divine Humanity.

The age demands a Spiritual rostrum, free from all the prejudices of the past, and it can only be maintained in so far as it becomes the vanguard of Spiritual things.

The world needs help and the Light of Truth, irrespective of all creed or dogma. Struggling mortals need help to attain a higher Spiritual life, and greater peace to their Souls. Should not the tearing-down period give way to that of building up? We cannot exist on pulling other institutions down. We must build for ourselves. Make religion broad. Let it draw into its current representatives of every belief and every creed. Make its inspirations like the bounteous river of life, and mould its members into one common brotherhood, but in all good works use charity, deal justly, build wisely, and our cause will prosper according to the abundance of our faith and the purity and elevation of our work.

No one poor weak piece of human clay has the right to dictate the road to immortality or sit in judgment on a fellow-being, and none has a right to think a thing true simply because he wants it so.

He who claims to have the whole truth in any direction closes the door to the reception of more light and truth in that direction.

Human character is the Key to everything in life; man stands out alone as a goal; everything in life builds up to man, and then beyond; not externally, but having reached man, the development goes on within. Man must be developed out of life.

Every individual possesses certain inalienable rights of which he cannot be justly divested by any act of his own, nor can any other individual, society, or government deprive a person of or trespass upon such rights without committing a crime against such person. Among these inalienable rights, the first in time and importance to the individual is the *prenatal right to be well born*, free from all *Hereditary tendencies* to disease of body, mental aberrations, or moral obliquities. This call rises from millions of suffering children the divine right to be well born.

This *enfant terrible* of the present age and time proclaims the immutable law of Heredity. We need a religion that will make it a duty to see that our future men and women are as well born as our domestic animals, in the breeding of which more care is now taken than the human race obtains, for circumstances are the mould in which characters are run.

"A woman who loathes or fears her husband will find that the children born to her while living in a chronic state of terror or loathing will inevitably be fretful and troublesome in their infancy, disobedient and unmanageable during adolescence, and most likely riotous, treacherous, and criminal in their maturity."

A very lovely and high-bred lady, who had the misfortune to have a son hanged for murder, once said to us: The crime of my boy was the legitimate outgrowth of my own criminal weakness in living with his father, whose violent passions made my life a torture; too much the slave of my social position to give food for gossip or scandal by leaving him, even while I hated him as bitterly as I feared him, for many years previous to his death I never saw him leave the house without an involuntary mental prayer that he might not live to return.

For years this poor lady, as shown by her confession to us, was a murderer at heart, and transmitted to her child the character that led to his death upon the gallows.

Another woman, educated and well connected, who had brought

her husband a large fortune, found him to be so penurious as not to be willing to allow her the necessaries of life, although he spent money without stint in the gratification of his own tastes and vices.

"When I was about to become a mother," said she, "my husband refused me money even to provide necessaries incident to my condition, and had I not risen from my bed after he was asleep at night and taken the money I needed by stealth, from his pocket-book, my boy would not have had a single garment at his birth."

This communication was made to us by a broken-hearted mother, whose young son (detected in stealing from his employer) we were endeavoring to save from the legitimate consequences of his crime. This boy, in spite of light, intellect, and high culture, had, we afterward learned, been an inveterate thief from infancy, and could no more withhold his hands from that which pleased him than he could prevent his ears from receiving sweet sounds, or his eyes from roving over the scenes that delight them.

"Had I known anything of the laws governing Hereditary transmission," said the mother, "I would have wrapped my baby in swaddling clothes and laid him in a manger, or have taken him to the nearest stream and cast him in, rather than to have stamped upon him, by prenatal impression, a character that will forever make honest living impossible to him."

A woman, of course, cannot control the proclivities of a vicious husband, or even her children, altogether from taint inherited from the father; but all women can understand that criminal or dishonorable impulses entertained unchecked by themselves are likely to be reproduced in their offspring and bring them to grief and shame. We do not believe, at this stage of the world's history, that any intelligent man or woman can seriously doubt that the evil traits of parents are transmitted to their children just as frequently as are their virtues and features.

If the distinguishing characteristics of parents are virtuous, as a rule we may look in vain through pauper or criminal lists for their descendants. We have Christ's own words as authority for believing "a good tree cannot bring forth evil fruits, neither can a corrupt tree bring forth good fruit." The old adage "blood will tell" is but a more terse rendering of a still older scriptural warning: "The sins of the parents shall be visited upon their children, unto the third and fourth generation."

Travellers in Lombardy are invariably struck with the astonishing

number of deformed persons to be seen in that province. Everywhere the eye falls upon dwarfs, cripples, hunchbacks, and such unfortunates, of both sexes. This is said to be the result of marriages within the forbidden degrees of kinship. In Lombardy first cousins usually wed each other, and uncles and nieces frequently live together in marital relations. The offspring of these unions are apt to be all wrong in some way, and the nuisance is further aggravated by the fact that the deformities intermarry, begetting others like themselves. Thus the people are fast being transformed into a race of monstrosities.

The coming religion must of necessity be one of perfect charity, pure love, and unfaltering faith, with a divinely trusting hope and a belief that can be demonstrated beyond a doubt. Based upon such a safe foundation, with the assured aid of all the good of past and present time, shall not such a union of spiritual strength work wonders indeed?

A charity that gives to each a perfect right to individual belief, ready and willing to take those who differ by the hand in all harmony, and listen to their mode of thought in brotherly good faith and feeling;

A love so pure that "an injury to one is the concern of all"; that each shall help bear the others' burden, thus lightening sorrows and sharing together all joys; every heart shall be ready to respond to those in need, poverty, and sickness, or to rejoice with the happy and prosperous;

A faith made *sure* by more than *promises;* by actual words of cheer from departed friends; by the sight of beloved ones gone before; that is able to be fully demonstrated by science and philosophy as well as fact.

A blessed hope, too, that desires good to all humanity, and a Divine aspiration of beholding a heaven upon earth, which would certainly be possible if all humanity earnestly endeavored to be unselfish, honest, pure, intelligent, just, and industrious, believing in the fatherhood of God and brotherhood of man. Then will every true man and woman feel to say and each new day practise, "The world is my Country, and to do good my religion."

We need a religion in which the grand conception of faith of a Socrates and the loving tenderness of a Christ may be actualized without fear of poison cup or bloody cross.

A religion in which every man is free to develop and grow his Spiritual life and utter his best thoughts.

A religion in which we behold the fires of the old hell quenched, and God's great Love made so manifest that the meanest wretch in all the world, if penitent, may hope through his own good deeds to win another chance.

A new religion, in which the voiceless darkness of death shall be dispelled by the voices of the so-called dead and awakened by joyous welcomes of love to a land of light and everlasting day, while across the starry spaces golden threads of sweet messages from those we love make a reunion of eternity.

A new religion, in which the cry of the oppressed gains a hearing; where money is no longer the *open sesame*, infallible over all, while goodness and moral worth stand at the door and vainly knock.

A religion where the new birth called death reveals man as a living Soul in Spirit, still marching onward and upward, so that the possible greatness in human nature shall yet be rounded out into a divine reality.

A new religion that shows all men that when we pass from the border lines of life and this present, the truth of the future means to man a continuation of growth; a perpetuation of all purer and nobler joys, and an eternity of pure Love.

A world's religion that has Justice, Mercy, and Love for those who bear the burden and heat of the day in honest toil.

The labor question is a deeply religious one. The clergy are happily coming to a keen realization of this fact. Every man who would turn back the threatening drift toward civil war must labor for the substitution of co-operative compromise, through peaceable arbitration, in place of the barbarous law of retaliation now threatening the peace and safety of society. If there is not religion, learning, and sense enough among us to keep this malignant ulcer, a settled war of classes, from seating itself upon the body of society, the days of the Republic are numbered. But it will be many a day yet before the average citizen will lose faith in that silent but powerful consensus of the best thought and conscience within society, which will bid a halt to imperious greed, on the one hand, and the violent sway of irresponsible brute force, on the other.

Never was the line which divides the rich from the poor more rigidly marked than now. Side by side with the man of wealth, encased in sealskin overcoat, with gloves and hat to match, walks the poor devil in shabby coat and fluttering trousers, with broken shoes, shivering from head to foot. The palaces of the rich absolutely blaze in the electric light with regal sumptuousness, and the miserable tene-

ments of the very poor are made more comfortless than ever by the icy winds that penetrate unguarded doors and windows.

Society, says Science, coolly, with slippered feet before its open fire, is a struggle for existence, the issue of which is the survival of the fittest. Let Science stop a little and ponder that the survival of the fittest means also the despair and death of the unfittest. Struggle for existence! Survival of the fittest! Oh, brothers! is a great city only a great jungle? Are men and women only beasts of burden or beasts of prey? God forbid!

The contrast between the conduct of some of our overpaid, high-toned fashionable ministers and the self-abnegating missionary work done by the street preachers who harangue throngs of men upon our docks, and those who occupy the steps of the City Hall, Sunday in and Sunday out, paralleled as it is with the ceaseless endeavor of the same strain of Roman Catholic clergy, is not to be mentioned in the same day, not to be thought of in the same mind almost. The former sit literally in the lap of luxury among the votaries of fashion, while the others, imitating the Man of Sorrows, seek out the poor and suffering, extend the hand of helpfulness to those who cannot help themselves, and never hesitate a moment to help a lame dog over the stile.

That which passes under the name of religion is not the religion of Christ. As we live, so is our Christ, and such our temple and form of worship. The God that is professedly worshipped is as far above the God actually worshipped as the infinite is above the finite or the eternal above the transient. The pure and transparent word of Christ is dimmed by our earthiness and selfishness, but the light is constantly there. *The perfect religion* of all ages shines upon the earth, illuminating the darkness, though the darkness comprehend it not; and the light is still there, though its rays may be perverted by the shadows of our present condition, and the whole world will finally acknowledge the glory and splendor of its rays, even as the whole earth now acknowledges the glory of the light of the sun.

This religion is all summed up in the one brief commandment that we love one another. In obeying this, we are all of us sure to keep ourselves "unspotted from the world," and thus while in it are not of it in the sense of being evil.

The perfect release of a man from worldly chains will readily be acknowledged as the first and simplest condition. Whitfield asserts that this alone, without further need of form or ceremonial, will be the final religion of earth. God reveals himself according to human

needs, and the revelation continues to go on as the human state becomes adapted to the influx of the Divine Spirit in increasing measure. We shall become as the Angels, in the ratio of our release from the thraldom of earthiness.

The process is an advancing one, ever a struggle and a new victory, with numberless discouragements and defeats. It is the Christ-principle that is at last to be all in all.

The forms of religion will in the future be of less account than religion itself — the reverse of what has prevailed till now, and even now is only shaken, not overthrown.

Form and substance will become one. The manner of expressing it is wholly secondary to what is to be expressed. One man may formulate his religion in one way, and one in another; but the vital and only thing *is to love one another and seek to do good to all.*

The real measure of our religion should be the measure of our loving kindness toward one another.

In America, there is great opportunity to make a religion out of the sacredness of the individual. In every human being there is a Temple of the Living God. Method is simply an adaptation to facts. *Law governs all things.*

Can this Republic set up for itself without practising the Divine Beatitudes? Can she afford to do without a God? One of the great questions of the hour is, Does the Infinite Entity of Being, in its primal condition, have an objective and manifest existence, fully developed and unfolded to its highest and most perfect condition, or is its existence in its primal state simply essential in Being and potential in form?

> "Ah! if our souls but poise and swing
> Like the compass in its brazen ring,
> Ever level and ever true
> To the toil and task we have to do,
> We shall sail securely, and safely reach
> The Fortunate Isles."

"You cannot grow grapes of thorns, or figs of thistles." Neither can you obtain brilliant thought from an audience devoid of zeal or aspiration. Live thought is like lightning, it dazzles the eye and strikes the heart. This age calls for rapid mental action and profound thought.

The corpse which all noble effort is doomed to carry around lashed to its back is Indifferentism. The orthodox pulpit gives it the name of "the world."

The decadence or total loss of enthusiasm is the greatest calamity that can overtake human life. The happiest days are those that are commanded by a noble passion; and youth is happy because it has not lost the power of dreaming great dreams.

The life which has forgotten how to wonder and weep and exult is to be pitied indeed. If life has been natural, then what touched it so in youth should touch it with all the more power in age. The early music should then burst into a chorus. The Soul can no more live without earnestness than the body can live without air or food. Apathy produces spiritual asphyxia. Only life can produce life.

"Whatever makes the past glorious and memorable is the result of a mastering enthusiasm."

Nothing of worth ever came of either vanity or apathy. The Souls that have headed every noble advance have been fully awakened Souls.

"Those who have given the world its highest art, its noblest liberty; who have discovered its new continents or its new planets, or have reformed its religion, have been those who were strangers to all indifference, and were completely enthralled by the beauty or necessity of the thing to be done. Everywhere victory awaits earnestness, and everywhere victory waits upon earnestness. Man is never more joyous than when he is under subjection to the subtle influences.

"Then he is capable of his highest acts; then he is most fearless, then most self-sacrificing; then most ready to undertake every difficult, noble task, and to scout the very idea of impossibility."

Great are facts, and figures, and statistics. Bring to us nothing — say these present days — that has not some fixed data; let us have no dreams, hopes, expectations, memories: "If you have a veritable planet that you want weighed or measured; if you have a railroad to survey; or a new insect to classify; or a new theory about germs and cells; or an ore to be assayed, — we will attend to that. But as for poetry, and worship, and immortality, and God — they are not in our line."

But what is this *which has discovered* the laws of all these solid, measurable things of earth and sky? It is the Soul. Upon what do they rest ultimately? Upon an idea. *They are a thought realised.* But what is an idea? It is that which the Soul sees. But can the Soul see that which is not? No more than can the eye. These things which the eye sees — the atom, the flower, the tree, the planet — on this side, are objects; on the other or reverse side are thought. Who will deny, then, that these other ideas which the Soul sometimes has

power to see — God, Immortality — but which the eye seeks in vain to see, may not have an existence as well founded as any material form? Let us trust that the pendulum has reached the further limit of its swing toward materialism, and is about to begin its return.

Or rather, we would say, let us hope that this too ready credence in the external and material as the only real is to discover its supplemental part, is to find its other half of truth, and acknowledge that, although it is noumenon and not phenomenon, it is capable of being objectively cognized by the Soul alone, that it was thought before it was creation, and that Infinite Being of necessity precedes finite creation.

This it is to lift the vision to the higher spiritual level, and in so doing to enlarge, exalt, and inspire it. And it is only after this way, too, that the light of inspiration pours in over the human mind like a wave, lifting it to unknown heights and filling it with a truly sacred enthusiasm.

In this age of immense intellectual awakening and stir, the danger chiefly is that the claims of the heart will be either slighted or wholly cast aside. Therefore no church can be truly called a church that does not transmit inspiration from the universal Spirit to the individual Spirit. Never will the mind expand faster, never be more hospitable to truth, and never will thought and action have more beauty than when the Spirit comes in contact with the Eternal.

> "Slave to no sect nor creed
> And take no private road,
> But walk with nature up to nature's God.
> This is the liberty God gave to man;
> Yet few there be that find it."

The heaven of man is the harmony of his own Soul. Then prepare thy heaven now, that thou mayst enjoy it the more in the grand hereafter.

This life is man's opportunity to illuminate the Temple Within. To do this is and has been the prayer of all ages. When grand old Socrates cried, "I pray thee, O God, that I may be beautiful within," he knew the secret of Life. Also when David, in his 51st Psalm, calls on God, "Create in me a clean heart and renew a right Spirit within me," and Jesus says "Blessed are the pure in heart," there is little difference, the essential element is the same in all. They all knew the secret of Life.

In going back over the dusty pages of human history, we find the

men and women who have moved the world upward to higher Truths have not been the learned priests, philosophers, and statesmen who assumed scholastic airs and adhered to dead forms and ceremony, but the deeply and sincerely thoughtful persons, who, filled with the zeal of great conviction, have faced the learning, science, and religious faith of the world, scorning rack, dungeon, pillory, and scourge, and all that hoary-headed bigotry and intolerance could inflict, standing out alone, even unto death, that they might be honest with their inmost thoughts and convictions.

If the devotees in many of the churches of to-day, who complain of absence of worshippers, were to look within, they would see themselves like the decayed, standing trunk of a cold, sapless tree. Empty of life, vacant and tenantless of Spirit, they have not kept pace with their time and age. The Spirit of progress and growth has departed.

A Parable.

A man was in the habit of going to mill with a bag across his horse's back, with a grist in one end of the bag, and a big stone, to balance the grist, in the other. One day his son, preparing to go to mill, forgot to put in the stone, and when he placed the bag across the horse the grist accidentally became about evenly divided. When he saw what he had done, he called exultantly to his father, saying, "Pa, look here! We don't need any stone."

His father replied, "Stop that foolishness. If that were the best way to carry a grist, don't you s'pose I or my father or my father's father would have found it out?"

Like unto that man is he who will persist in believing a lie, merely because it is an old one.

Man requires but one Truth — that Truth Spirit; but one Book — the great open book of Nature; but one Temple — the Temple of God within. Man stands between two worlds, one of light, the other of darkness. Here he is left to his own free will, either to rise into a glorious ascension or to decline into a subsidence.

Modern Spiritualism is only the material part of True Spiritualism.

True Spiritual phenomena are as the sun-ray of the morning to the objective world, being an enlightener to the unbiassed, thoughtful man. While the action of the Spiritual sun-ray is a new influx of Truth and Knowledge to the inner man, the Soul which expands to the True light from Spiritual sources is the true enlightener of the human intellectual faculty. This is the difference between material,

phenomenal Spiritualism and True Spirituality and illumination and growth of the Soul within man.

The Materialistic Spiritualist lives by and judges from phenomenal appearances. He thinks that organic forms are the results of external forces, and that mind with its rational faculty is evolved from external conditions of life, by what he calls the process of nature. He forgets that it is impossible for a lower order of form to generate a higher one than its own.

But the true Spiritualist, whose Soul has grown to the illumination of Spirit vibrations and Truth, — of the Divine Essence, — has a more highly enlightened intellect and knowledge of nature. He knows well that all forms of life are evolved from within toward the without; that nature is only the external appearance or outward expression of the Truth or Spirit Life, or, in other words, Involution is the True Spirit, Evolution being only the outward expression.

Spiritualism and the communion with our so-called dead is a blessed Divine Truth. It is that fountain of living water which alone can bring peace, joy, and hope to the weary souls of men.

It is the only assurance that we shall meet our loved ones on the other shore.

But, alas! it has been converted into merchandise so much that it is continually adulterated cruelly and pitilessly, as it comes before the public, thus losing the confidence and esteem it merits as a Divine Truth. Who will be the Christ to drive these hucksters and money-changers out of its sacred temples? When will the pure white lilies of Spirit, with stamen and pistils of golden Truth, arise out of this mud of human selfishness, above the dark impure waters of the lagoon of jealousy?

Egotism appears at the present time to be a chronic disease, sapping the very life out of Spiritualism. True Spiritualism does not make any one a fanatic, but it is painfully apparent that its crude phenomenon often has that effect. It is not difficult to convince the modern Spiritualist that the windows of heaven are opened for his own knowledge — specially to and for him. Indeed, one hears on every side of modern oracles, of mediums who have had revelations and manifestations to be obtained nowhere else, and who are more dogmatic and bigoted than the rankest and most antiquated Calvinist. "You must," say they, "take that which is given you and pay as you go, and moreover fully believe all you see and hear from us," on pain of a spiritualistic curse, as arrogant and vindictive as the curse and proscription of a pope or priest. Among these phenome-

nalists one finds neither toleration nor charity for those who cannot feast on barren platitudes and diluted pap. Even old friends, whose friendship has existed half a lifetime, are cast out in the bitterness of *pro* and *con* of this frightfully adulterated Spiritual phenomena.

The great differences of the different bodies of the votaries of Spiritualism bring contumely, continual inharmonies and discords. Some are still trolling the muddy waters of atheism, while others repose in the serene calm of Spirit, on the bosom of the Infinite Love. A large number stand shivering still at the door of the charnel-house of materialism, beclouded in the atmosphere of a whitened sepulchre, and of an empty life. Others live only in the objective phenomenal world, even condemning those who find peace and repose in the subjective.

It is really lamentable, too, that so much absurd bombastic praise of this new era of Spiritual power has already become such a feature on its rostrum, and oftentimes a public airing of private personalities in oceans of verbiage.

Where are Spiritualists drifting? Must modern Spiritualists step aside and permit others to do the work laid out by the Angels for their hands to do? What shall the harvest be? Where are the monuments? For it is written: "By their fruits ye shall know them."

Intolerance always follows too great positiveness. Then comes persecution, with her cruel bloody hands, soon followed by disintegration and death. Whither are Spiritualists drifting? Must the golden dawn of Spirit communion be again obscured by the adulteration of its True Phenomena?

Must the curtains of the night of fanaticism again close over the world? Spiritualists, awake! The Angels call. Although man in his narrow bigotry may deny thy heritage, oh, Spiritualism, thou art still an eternal Truth. The Christ has proclaimed thee. Let the orthodox bigot turn, and read again and again the first epistle of Paul to the Corinthians, thirteenth, fourteenth, fifteenth chapters, which but for want of space the compiler would gladly place here, that he who runs might read.

In the Vedas of Brahma, and that wonderful code in the Sanscrit (Manon) which is claimed to be that of Moses; in the Tripitika of Buddha; the Shaster Zend-Avesta and Koran; the Vulgate Septuagint and Pentateuch; from the book of Two Truths of Egypt; from the Cabala and Sastras of remote antiquity; from out all the East and West, from the North and the South everywhere, communion with the immortals is proclaimed.

From the worship of Zoroaster; from the Book of the Dead and the symbols of Ancient Egypt; from the deep, silent mysteries of Eleusis, and the Light of Truth of the priestesses of Vesta, with one accord is proclaimed the communion with the immortals, and the counsel to mortals to illuminate their Souls in the higher regions of purer thought. All scholars have perceived these hidden truths of Spirit without daring to proclaim them. Spiritu, True Spiritualism is only the old truth made new.

It puts off the dusty sandals of the ages, having watched the silent stream of centuries in its ceaseless flow; has seen the rise and fall of mighty empires and kings; has been obscured at times by man's ambition and brutal selfishness, and blossomed out again in the light of the morning of liberty within the last few years.

The *truth* of anything is the vitalized life principle in the blood of that particular thing. He who destroys the Truths given for his guidance and light destroys himself. But striving for Truth and goodness is in itself goodness and understanding, and man finds beauty is the result of harmony. Mother Nature presents no wrinkled face nor tottering form, but constantly renews the bloom of her youth by the calm harmony within and without, while time fills up the volumes of her history, a living witness of Truths, of the Divine Economy of an Absolute Mind. Truth is the accurate verity and reality.

Truth is the understanding and perception of the mind of that which *actually is*. It is the unchangeable amid the changeable; the permanent, unfailing fixture in the transient; the substance behind the shadow. Truth knows neither time nor sex nor relation, yet it holds in its eternal arms all time and all relations. Its church is the Universe; its doctrines warm and fraternal; its light is wisdom and understanding; its footstool is Divine Humanity, and its Temple will endure throughout limitless eternity, when sun and moon and stars and worlds go out in night.

No system of religion can be wholly true, and none can be wholly false and live. A falsehood is a blank — a cipher. It is the Truth in each religion which has given them all vitality, and the falsehood in each which gives rise to their anomalies. They all rest upon a reality. They have their origin deep in the Souls of men. Science and Religion are born of the same mother, but in the years of selfish struggle and selfish theory they have forgotten their nativity, while they both touch the sea of fundamental Truth at some point. Man strives through human theory and science to solve the problem of nature, forgetting that he is within himself the *Enigma of the Universe.*

If religion were founded on modern science, we would be obliged to change it with every new edition of the encyclopædia. All theories and doctrines would be thrown down, and new ones built up by our descendants, in consequence of the invention of more powerful and refined instruments for observation. The scientific world is in constant commotion. The conclusions of scientists continually change. They anchor a buoy or plant a milestone in the path of the traveller to-day, only to change the direction of the index finger to-morrow.

Ask the Hindoo where we can find religious Truth. He points to Brahma, and tells us to study the sacred Vedas, and drink the juice of the Soma-plant. His truth is *Caste*, and certain theories of spirituality, at last reaching the highest state of felicity in somnific dreams.

Ask for Truth of a follower of Buddha. He says, in Emancipation of the Soul from the natural body. He will tell you that Buddha revealed the sacred Truth to all men, and no man need doubt.

Moreover, he will tell you his religion has more followers and believers than any other on earth, and therefore must be true.

If you inquire of the Greek, he tells you — Beauty and Grace are Truth.

Of the Roman — Justice. Of the Mohammedan — Faith. Of the followers of Zoroaster — Purity. Each has his Truth.

Theosophy (from the Greek *Theos*, God, and *sophos*, wise) means wise in the things of God. Its mission is to teach man to control and use his Will-power for the higher advancement of humanity. This, stripped of mystic symbolism, oriental phraseology, and abstruse metaphysical speculation, is the real essence and meaning of theosophy.

The divine dwells in man, manifesting itself in various forms, from the crimson cheek of virtuous indignation to the blinding force of universal truths dawning on the mind.

That which is divine in man is alone the power to recognize that which is divine apart from him.

Any Philosophy or Theosophy that teaches the expanding of the *Spiritual* at the expense of annihilation of the *Physical* body is not of practical import, or good among any class of people, but is superficial and impracticable.

A people whose mundane spiritual vibration has had no growth would soon reach a condition where if the higher forces were permitted to environ, the physical body would be rent in pieces.

Matter, in order to endure Spirit force, must grow with it. Matter being only solidified Spirit, to throw an overplus of Spirit force at once upon matter is much like pouring water on a hot fire. There is a certain altitude, pitch, or lower octave of vibration to which the physical body must attain before the breathing in and environment of higher forces is permitted.

Aryan Theosophy partakes much of the old Aryan religion, much theory and worship, with rules and creed, but little true religion. Its truest followers adopt the primitive Semitic theory, whose ancient followers assumed that in the beginning nothing existed save God, and accorded to Deity the power of creating a universe by the exercise of His will, while the old Aryan thinker assumed that matter was uncreated; that it must always have existed. Therefore the Aryan Deity was worshipped as Maker of the Universe, but never thought of as Creator of Matter.

As has been shown, the word Theosophy is one thing, while the Aryan Theosophical Society is quite another. This society is trying to place in modified form certain Buddhistic principles, as their entire occult science has been derived from the Mahatmas of India. The writer is by no means antagonistic to the beauties of Buddhism and of its occult sciences. But the question at once arises, Are these truths, many of which are of Divine and exalted thought, quite practical to Americans or even to the Caucasian race?

Theosophy calls for the highest possible cultivation of the Spirit and the subjugation of the self in man. It calls for pure lives, pure thoughts, and noble aims; for the love of doing good for good's sake, and it teaches us that an unworthy motive or a mean thought puts us back in the scale of progression and cripples us in our efforts to rise to the wonderful heights obtained by those who are ever vigilant. A religion or a science which rests on such a foundation is worthy of the world's respect, however meagre and mysterious its promises and its rites. There is no such thing possible to the theosophist as a sudden conversion, a death-bed repentance, or a vicarious atonement. It is a matter of slow, steady growth — hard, patient climbing. They believe that Spirit forces aid you in this uphill journey, but more frequently casting rocks and boulders in your path, to try your strength, to test your courage, than by any other mode of resistance. To complain of any misfortune, to be deeply wounded by an earthly loss or sorrow, is incompatible with true theosophical knowledge. Not till you cease to love or hate, as mere mortals love or hate, can you hope to be admitted to the companionship of the good.

What, then, is Theosophy? Numberless are the misconceptions to which the word has given rise. Etymology does not throw any great light on it. The interpretation of "God-wisdom" can be spread over a very large area. Without following the history of the word, it may be stated that the chief exponents of the present revival of Theosophy take it to mean Wisdom-religion. Their interpretation, while open to no great philological objection, is sufficiently precise for all literary purposes. Theosophy from this standpoint is synonymous with Truth.

Sanscrit, Esoteric Buddhism, Aryan Theosophy.

That a code of morals existed six centuries before the Christian era all unbiassed scholars must admit, and that it was a perfect philosophy, and a code broad enough to have anticipated the induction of modern research and speculation, is claimed by its followers.

Buddhism teaches right thought, right speech, right belief, right doctrine, right means, right endeavor, right livelihood, right memory, right meditation.

Desiring peace fervently; desiring power ardently; driving out all earthly ambition; all desire for sensation; all selfishness; desiring only that which is in the subjective world; that which is within one's self. He who enters upon the path of power must tear out of his heart and his very being all selfishness and ambition. His whole objective life seems to be utterly dissolved. He must live neither in the present nor the future, but in the eternal. He must stand alone, isolated, because nothing that is embodied, nothing that is conscious of separation in the objective life, is for him. Nothing that is out or away from the Eternal can aid or benefit him.

But it is the Eternal that draws forth strength and beauty, never the desire for growth or sensation, for in the one case one desires a development and ripening in the luxuriance of purity, while in the other one is hardened by Ego and the forcible passion for personal stature. Seek, therefore, only for the Eternal, for within yourself is the light of the world, the only light that can be shed upon the True Path.

Buddhism teaches re-incarnation or rebirths, and the pure doctrine of Karma. Without a thorough understanding of these two points it is useless to try to master its philosophy.

The Initiate must realize the ten stages of Yoginism much like an ecstatic dream. At first there comes a vapory chilliness, and all the hairs of the body stand on end. At the second there is an apathy of

thought and numbness of the limbs. At the third, a casting away of everything, a lassitude and exhaustion of the animal body and all its members. At the fourth, a quickening, a fascinating rapture and a fluttering in the head like intoxication. At the fifth, a sense of the water of life flowing back from the brain. At the sixth there appears to be a vitalized life-force, like vapor or water, which overshadows and descends into his being and nourishes with a renewed light. At the seventh, he becomes master of a new vision, that vision of the subjective world and astral body. He sees into men's hearts, and hears the most silent voices, even thoughts. At the ninth, he finds himself so subtile, ethereal, and rare that he can transport himself at will, distance being as nothing. He can pass and not be seen, or poise and be visible at will. At the tenth stage he becomes attuned with the universal and Absolute, being a part of the indivisible voice, collectively embodied with the *Absolute Love*, the *Divine Central Sun*, — Spirit. This is the ripening of Soul, according to the Egyptian and Yoga, the great mystery of Krishna.

In these different stages of Spiritual growth, two are held very sacred, and would be of little use to the American mind, even if the compiler were not under solemn obligation not to speak more plainly of them.

There are eight stages to be passed through quite thoroughly by the Novitiate, before the prize of Mahatma Adeptship can be gained, and he who aspires to the crown of Power this adeptship professes to give will require a strong physical character and fortitude, of which the vast majority fail, and retire from the work in its earlier stages. In some instances the strain is so very excessive that physical death is the result. The requirements of life being so vastly different from the past mode, this Mahatma discipline is indeed no child's-play, but involves pain and suffering that is to the mass of humanity an insurmountable barrier.

The first of these eight stages of experience is called Yama. It is the practice of certain bodily postures prescribed in order to attain a high state of quietude and contemplation, the necessity of cultivating which is enjoined upon him as a means of developing the moral qualities of gentleness, calmness, innocence, honesty, truthfulness, chastity, and unselfish disinterestedness.

The second stage is called Niyama. The physical process is of quite a similar nature, with longer hours of practice, at times looking intently for hours on one central point or object, while the mind holds in contemplation the adoration of the Great Love of the Absolute

Supreme Being, and the initiate is here enjoined to purity, cleanliness, contentment, patience, silence, devotedness, self-denial, ever striving to be exalted and illuminated by Spirit.

The third stage is called Asana. In this process, one must learn the art of controlling the respiration and circulation with long practice of the Divine inward breath and its object of inward illumination which secures a concentrated power of will and meditation, of both the inner and outer man united, which is great power when properly accomplished.

In this stage begins the inaudible pronunciation of the word OM, also AUM, a certain number of times.

Now dawns the holy rapture of the celestial fire Gomel,

in in —The True Voice.

The fourth stage is Pranayama. This begins with the semi-trance, accompanied with profuse perspiration and tremblings, with extreme chilliness, when Self-Trance is produced. And now as the neophyte is advanced to a certain lower octave of vibration, levitation results.

Then the great sacred words are inaudibly pronounced for a certain length of time, so as to ensure a perfect state of abstraction from all external surroundings.

The fifth stage is called Pratyahara. There now ensues a more perfect control of the circulation of the vitalized life principle between the outer and inner man, through the Divine inward breath. The initiate now controls his Astral body, so that he partially dwells in it He is anointed with the sacred oil, and can repeat the different sacred names many thousand times without breathing, beginning with OM, rising up to the unspeakable word.

The sixth is called Dharana, in which the body can become quite rigid, with all the external senses perfectly quiescent, this suspension of all the outer senses taking place while the inner senses and life are fully conscious and awake.

The seventh is called Dhyana. This is the state of ecstasy. Here the Soul becomes clairvoyant and clairaudient, and is consciously present in a new region of a Spiritual Sun, or what is known as the Primal Light, and, instead of receiving its knowledge from the objective world, receives it from contact with the universal Spirit. On these lofty heights, no wonder the Adepts prefer seclusion and that nothing is more repugnant to them than to be forced to dwell among the babbling multitude and back again in this false objective world.

To the Adept the only True life is one of seclusion. His physical body is to him only a dwelling, from which he can pass out at pleasure, projecting his Soul to any place he may please, with the rapidity of thought. But he well knows his little dwelling must not be disturbed during his absence. It is his great-coat which he can put from him, but which if not cared for by intelligent hands, so that he can put it on again, a full separation from the Soul is effected, which is called death.

He who has not passed beyond Upadana, the state of longing for life, cannot pass on to the more exalted glories. How can man reach that state and still maintain a natural body in this cruel, selfish world? This is the great question before the *exalted secret order* of Hierophants, Lamas, and Adepts at this hour and stage of the world.

The eighth stage is called Samadhi. At this exalted stage, hibernation is operative at will. Circulation becomes dormant. The Adept now possesses the power of life and death, and passes from one to the other voluntarily; may place himself anywhere, at whatever distance; may make himself invisible or visible, and know what he desires to know. By practice he has so gained the power of Spirit over the forces of Nature that this little globe does not confine him to its sphere, but other worlds and other planets are ever open to him. He has gained the mystery of Spirit over all things. He has found the Key of the Mysteries of Life. He no longer cares for a civilization which rests exclusively upon intellect. He has passed on, far beyond, to loftier heights. He dwells with Love and Wisdom in Spirit — The Absolute True Voice of the Perfect One.

YOGA is the true science of Krishna, which is that impulse and spark of Illumination when the startled feeling of the natural mind on its reception of the first impact of Spiritual Light is experienced. It is the first revelation made to ignorance, of a higher and more sublime and exalted world — the subjective world, hitherto unknown to the objective life. As the possessor of Yoga increases in power, so also he increases in Science, Art, Philosophy, and finally a power over nature by certain mental and physical atmospheres, just as a young child increases and cultivates a certain power of the objective or animal life, as his knowledge and progress increase.

The production of certain phenomena through the unconsciousness and involuntary action of modern Spiritual mediums is accomplished thus. The possessor of Yoga remains conscious to all outward appearance in the active operation of all *Mundane Phenomena.*

As the Hierophant or Adept grows and progresses, all the different forces of nature become subservient to him, according to the degrees involved in the different processes of ripening and growth, until he finally comes to know the Divine Will.

No Adept or thoughtful student of Spiritual growth and Spiritualistic manifestations can fail to discover that the Ego of the Spirit in all things is something totally different from that which the natural mind imagines, as St. Paul has said, in 1. Cor. ii: 14.

These Eastern Adepts claim that the senses of the normal man are susceptible of infinite refinement, and that upon a greater or less degree of acquired acuteness of perception must depend the value of his results. To attain the high degree of sensitiveness necessary to the perception of very subtle phenomena, these Adepts claim it is highly essential to train their bodily and mental faculties by a life of seclusion and rigid abstinence from all pleasures and indulgences that are not indispensable to the maintenance of the relation between the physical and intellectual powers and the dual forces of the individual.

According to Buddha, man must work out his own salvation without fear or favor, and become reincarnated as often as his Karma demands. When he has grown and ripened, his desire to return to earth ceases. He reaches Nirvana, the highest state, where rebirths are unknown, and he has no longer a desire to repeat himself in an earthly objective life.

Buddhism is not a religion in a sense in which this Western world applies the term, but is a moral philosophy which can be grasped only through the intuition and intellect, and is entirely remote from anything emotional. It claims a noble tolerance and universal brotherhood; free from all anger, passion, or cruelty; all extravagance, selfishness, or ambition; teaching toleration and charity toward all men, in majestic silence.

Buddhists repudiate the doctrine of a personal God. They consider such a belief childish and utterly absurd.

They teach that redemption is with one's self, each individual being his own redeemer, and that there is nowhere an objective heaven, but that they have a pure moral philosophy, which assumes the universal operation of the law of motion and change by involution, by which all things, all worlds, and all forms upon them, animate and inanimate, are governed.

It is impossible in so little time and space to give a more extended outline of the beauties of Nirvana and the doctrines of Karma,

or do much more than allude to so deep a system of religious philosophy.

The great difficulty in the attainment by mortals of the high vibration of these the upper octaves of Spirit force is well known to all Adepts. Krishna says, "There are but few among the tens of thousands who in mortal form can strive for this perfection." So Christ also says, "Many are called, but few are chosen."

A man or woman in the ordinary walks of life can form no conception of the conditions required for the illumination and vibration of the higher octaves of Spiritual forces, but, like inquisitive children, they are continually inquiring, "Why is this?" or, "Why is not that?" out of mere idle curiosity.

The Saviour yet to come is not a literal historical personage, but the highest personification of Spirit in man. A condition and not a person is that which Krishna and all Buddhists look for.

The Duality of Spiritual forces is most beautifully marked in Buddhism, in the Mighty One and the Glorious One. The first refers to the enlightened human intellect and octave in Spirit force, such as is masculine in its quality.

The second refers to the octave of enlightened and enlivened human will, which is feminine in its quality; when both combine in perfection of equilibrium and attunement in a perfect chord, then is generated the greatest of all sublime forces from the Perfect One. Such is the beautiful ancient Trinity, the interior of all things, the principle of Life, the *Light of the World*, in sacred books the great mystic OM. Any human being who, after long years of patient growth, has reached these higher octaves of vibration dwells no longer in either intellectual or Spiritual darkness, but lives continually in the glorious radiance of the great Central Sun Spirit.

OM is the silent unspeakable word of the brotherhood of Theosophs. Thus runs the sacred song of

OM.

From Me the universe has birth
Who am its Father, Mother too.
By Me it is sustained in form,
For I of it am First Great Cause.
I am the Dual twofold Trinity
Within the Veds contained, which are the inmost life,
The inner light; the mystic sounds as A U M pronounced,
Which from deep love of thee,
Oh, valiant one! and for thy good, I breathe.

Of all the angels I am chief!
And of the Spirits Master Grand,
And those among the human race
Who know the truth, that I alone
Am mighty Lord of all the earths,
And inmost principle of Life.
—*Wisdom Celestial, OM.*

If the highest thought and *true* object of the Aryan Theosophical Society is to attain self-knowledge, and to employ that knowledge when gained for the greatest good to the world and humanity, then indeed it must succeed. But if it is founded only on Esoteric Buddhism, can it reach the unattainable? Is it practicable among Americans, in this land of domestic households? Must a man cease to engage in all commercial enterprise? Must a woman renounce her home and her maternity, to devote herself to fasting and seclusion? For this *ideal ecstasy* unfits an individual for this mundane world.

Are not these requirements dangerous in an ever changing, rigorous climate? Far be it from the writer in any way to misapply or distort the grandeur and beauty of the doctrines of Buddha, or the exalted Spirituelle and Caste of Brahma. These are immortal; but the question is, Are these doctrines fitted for this people? Too much of human life is spent in preparing for events which *can never occur*, therefore, kind reader, hope and pray for nothing you cannot reasonably expect to get.

The great antiquity of the religion of India establishes its priority over all others, while extracts from the Veda fully demonstrate the inferiority and insignificance of the Hebrew Scriptures, compared with the grandeur of idea, the perception and understanding of Spirit, the lofty dignity and purity of thought, which constitute the sacred Scripture of the Hindoos.

The Adept knows that by attenuating the bond between Soul and body, the Soul can be liberated and can temporarily identify itself with other objects, animate or inanimate, besides the special body to which it belongs, acquiring thus a direct knowledge of those objects, which knowledge remains when once fully attained.

There must of a necessity have been a time in the long past when the structure of Nations and character of people depended on *Caste*, and that a Philosophy of Morals and Ethics should exist to bring Ancient Mankind to a higher sense of Justice and Equity. Hence the Philosophy of Esoteric Buddhism, or Aryan Philosophy known by its followers as the Pathway of Wisdom.

If man to-day lived for Wisdom only, would it not soon run into Caste, creed, or seclusiveness above the world?

According to Aryan Theosophy, which is purely an Ethics of antiquity, it is to

Kill out all Ambition;

Kill out all desire for Sensation;

Kill out all desire for Comfort;

Kill out all desires of the Physical body.

Desiring only that which is within you; living and being entirely stoical to the outward world, and seeking only that pathway of retreating within yourself. Such a code of morals surely partakes of more or less selfishness in this advanced age, where the Christ Principle, Ecce Homo, unselfish Love for Divine Humanity has Illuminated the hearts and Souls of men far towards a Universal Brotherhood from out the world's *Divine Fragments* of poor humanity.

Therefore the *Great Work* yet to be accomplished is that *Wisdom and Love* shall be the Light; that the leaven shall have leavened the whole lump; that the *Seed* of Soul shall have ripened into a tree; that the net of unselfish Love shall have gathered all things unto it.

Wherefore in this same power and glory which the *Adonia* had in his Ascension; so shall the Christ be manifested from heaven before Angels and Man. When this *Cycle of Creation is Completed*, whether of the Macrocosm or of the Microcosm, the Great Work is accomplished. Then will it be that all thoughts and action become controlled by the warm impulses of the heart.

The new Initiate, unfortunately, is apt to experiment only for the sake of the phenomena and wonder part, like children amused with toys; but the real beauty of the Soul growth, the illumination of the inner man, lies in the attainment of *True happiness*. The fortunate Initiate who unselfishly reaches that supreme power and freedom from the objective life and earthly cares, for the sake of others, and projects himself for the universal good of mankind, finds that it is a daily stimulation of the vital forces of his nature and being, and brings his Soul and subjective life into an activity that radiates blessings about all with whom he comes in contact. This is the true system of the Astral Economy, while the senses of the normal man are made more and more susceptible of infinite refinement and lofty will, purer loves and truer happiness. His life becomes a breathing joy. Whispering divine answers to the wooing breeze, feeling and seeing the wonderful life all around him, everything he touches is blest, and all men are drawn to him, for he sends forth the joy of the immortals.

The flesh itself is weariness to the Spirit, which soon leaves and wings its flight untrammelled and untired, free with the Love which makes the Spirit white.

One of the greatest errors and injuries done to mankind in these days is wrought by the fact that nearly all our religious teachers infer and permit their disciples to believe that when the body is laid in the grave the man is also laid there; and it follows that when the organs of sense are buried the sense itself is destroyed. The most sublime message ever brought to man is his communion with the immortals and the full knowledge that he shall live beyond the grave. Spiritual truth has stepped forward, halted, and raised her torch before the eyes of a dying world. The grave is the gateway through which we are all borne home: the body to its final resting-place by man, the Soul borne by Spirits and Angels to the eternal home of all our fondest hopes and the glorious reunion of all our loves and memories.

This communion with our immortal loves speaks out in one universal language, whose utterance reaches to the purest depths of the human Soul. The silent, reflective man who has reached the heights of wisdom and understanding awakes from his long sleep in the dark to find indeed there is no matter; all is Spirit; all is Soul, while the shadow side is that which we call matter. The true and real existing entity and substance — the sunny side — is *Soul*. The Old and the New meet at last and mingle as clouds on the brow of a golden dawn. The past is present, the present is the future. Death is the last act on the stage of human life and the prelude to the lifting of the curtain of eternity, and man finds that every atom of earth and air contains the fundamental principles of the universe.

Birth means conflict. It brings to us immutable experiences. To be born and to live is to feel the sharp pang of hunger, the sting of pain, the shaking chill, the burning fever, the loneliness of love, the madness of hate, the fire of passion, the shadow of regret, the brief sunshine of joy, and at last the icy touch of death. The clock of Time is wound by the loving hands of the Infinite Father. Man is the connecting link between dust and Deity, an atom of God's unit of measurement and of the law by which He wrought the universe, and now balances the scales of His loving, unerring justice.

Death is now life, turning the true man loose into the Infinite; and at last poor, blundering humanity drinks at the fountain of *eternal youth*.

In order to gain the power and the resurrection, the great victory over death, nearly all Adepts teach that man must have attained the

Magical age of thirty-three years. The Ancient Egyptian claimed fifty.

He must have been baptized with water and with fire, and anointed with oil. He must, moreover, have answered the riddle of the Sphinx, the trinity of being, and the knowledge of the bi-sexual forces; overcome his five animal or objective senses and achieved the knowledge and light of his Soul senses. He must have obtained dominion over the four elements. *Achieving all that is implied in these terms*, "his warfare is accomplished." He is free from matter, and will never again have a phenomenal animal body.

He who attains to this perfection must be one who is without fear, without ambition, whose desires must be all toward God. It is not necessary that he have nothing, but that he care for nothing. Thus it is said "the poor in spirit," the voluntarily poor, "shall inherit the kingdom of heaven."

Only when one has attained to the height of overcoming Self and all earthly ambition is he free. Knowing that nothing is gained without labor or won without suffering, he acts ever on the principle that prayer is labor, to lift man is to love man, to ask is to receive, to knock is to have the door opened.

So, living, and striving accordingly, when he has reached his final victory over the body, with its three true, inner senses, the process of the ordeal is no longer necessary.

He is Hierarch and he is free; but until he has undergone all these ordeals, and has freed his Soul Spirit and inner being, the Initiate is under a vow and is subject. His vow is polarization. When the fixed is volatilized, he is free and is a Hierarch. He who aspires to Hierarchy must not always dwell in cities. He may begin his initiation in a city, but cannot complete it there, for he must not breathe the dead and burnt-out air, the vitality and light-giving principle of which has been quenched. He must become a wanderer, and dweller in the plain and on the mountains. Only here on the hills and mountain tops will he find the best repose.

He must commune with the starry heavens and maintain direct contact with the great electric currents of life-giving force in the earth, the waters, and the life-giving air; must recline in slumber on the velvet grass; must roam barefooted, letting the flowers kiss his feet and the mountain streams flow over them. Out on the mountain side, alone with Mother Nature, the magnetic chain between earth and heaven is strong. There the man who seeks the Power and his first attunement with the energies of nature must reside at times, if

he would achieve the "Great Work," and accomplish his full initiation, that of the Christ man. The history of all human Souls which attain perfection, or the Man Regenerate, is typically illustrated in the fifty-third chapter of Isaiah.

In that by-gone age, physical occurrences were employed as symbols, and the failure to interpret the mystical Scriptures by the mystical rule was due to the loss by the Church of the mystical faculty, or inner spiritual vision through which they were written.

According to all the sacred books of all religions, the Bible included, it is fair, by the declaration of each and by analogy, to suppose that there are other higher beings than ourselves, who are amenable to the same laws as ourselves, and that through these laws it is therefore possible for them to be attracted even as are human beings, by the allurements and incentive calculations of the objective, material world of sights and sounds. As Spirit pervades all things, a True Magic is probable. If nothing but matter had existence, True Magic is morally certain.

All that now remains to any truly rational man is the test of experience, for it has been applied in every age and asserted to succeed. These methods and contemplative ceremonies with the dual forces of nature, we are fully assured on every hand, have never failed, save through the selfishness, ignorance, or unfitness of the Neophyte. It is within the power of man to discover all mysteries which he is capable of understanding with safety and using judiciously.

He who has heard the solemn chant of the Hierophant in the S.S.S. halls of the Two Truths, and that long echoing anthem, Lama, "As it is in the heavens, so is it on the earth; as it is above on the loftiest heights, so is it down in lowest depths the Spiritual Sun doth reach," and the antiphony, "forever and forever," will not fail to remember that the laws of harmony between the Spiritual and the natural have a universal correspondence in every department of being.

He who has heard can never forget that deep chant of Lamas, swayed by every emotion, ranging from the depths of vice to the heights of virtue: "As it is in the skies, so is it on earth; as it is above, so is it below," and that the seed of Spirit planted in the Soul is analogous to the germ which is in any natural seed of earth; that the celestial Angel is but the outgrowth coming from the Soul with its surrounding Astral and Animal body, just as the ripened fruitage and flower is the outcome from growth through the seed, surrounded by moisture, heat, and earth.

There is also an opposite illustration, familiar to all who study the laws of nature, that the relative ray-germ of Spirit, that coming from the Absolute, descends from its realms of primeval innocence that it may be born into matter, and, through the Soul, grow through spheres of ripening and discipline into perfected Spirit or Angelhood, is like the little acorn, springing from its dark earth mould into a gigantic oak. Even so in the Soul planted within the darkness of the animal man, softened through affliction, warmed by sympathy and love, the tiny Spirit germ of light bursts forth. Struggling on through spheres of gradual unfoldment to wisdom and knowledge, it is at last gathered in as a ripened Soul, a perfected Spirit — an Angel.

The Ray which was originally sent out from the Eden of innocence returns again with renewed strength, refreshed by its planting on some fair planet of God's universe, through its ripening into wisdom, love, and sympathy, which alone constitutes an Angel of God. "Forever and forever," says the weird chant of the Lamas, "As it is in heaven, so it is on earth."

Swedenborg affirmed that all Angels, even the highest that move about the throne of God, had once been men.

The only difference claimed by Eastern Adepts is that Angels were Rays from the Absolute planted in the living Soul of some being on some planet to grow and ripen into Angelhood.

What man of thoughtful, unbiassed meditation, who has travelled over and about this fair globe, has failed to observe the positive indications of changes in this planet? The silent voices of nations who left no history breathe through the colossal remains of their ruined cities and silent temples half buried in the drifting sands, for ages proclaiming, with mute eloquence, what an axial change might bring. The great scars or roads among the glaciers; the upheaval of nations; the sinking of kingdoms into ocean depths; the riven mountains and empty river-beds, point in mystic writing and speak in mute stony language, whispering and beckoning away back through the ages, in unspeakable eloquence, of unrecorded time.

Force, whether active or latent, is co-equal with substance. We can conceive of neither without the other, while both are expressed in and by Law and Order. From these three, co-equal and co-eternal, proceeds the universe. As in a lake of pure water are mirrored the images of things above it, so in the phenomenal world is seen the projection of the Real. By means of the former, we apprehend the latter. Such is the basis of the famous doctrine of Correspondence, which has been handed down through all ages. The aphorism

of Islam is a well known paraphrase. "There is but *one substance*, and the *Law of Correspondence* is its exponent."

Materialism, with clever, cultured, mocking words, may clamor for recognition by the intellect of men. But weeping loves and holy, sacred memories will not let one accept its empty ashes and frigid mockeries.

The wheel of time never turns backward. An orthodox can become liberal, but never can a liberal mind, which has once fully realized the truths of Soul and Spirit, return to orthodoxy again, for the rising light of perception and understanding could not be repressed.

Spiritualism is non-sectarian. It has its followers among the members of every denomination, and every religious system without exception is becoming permeated with its freshening influence. And still it grows, silently, for Truth is mighty. What is termed strong orthodoxy to-day was but a few years ago the strongest liberalism. Spiritualism is not built upon the Divinity of a book, but from all time was built upon the eternal rock of ages; having for its lesson the great book of Nature; for its temple, the temple of God within; its truths, the Great absolute God — Truth — forever and forever, without end.

Without churches or temples; without schools or methods; without funds for missionary purposes; its societies broken up into individual fragments by the softest breath of dissension, we find Spiritualism propagating itself like a grain of mustard seed, growing every year, with increasing vigor, numbering millions of members of the silent church.

Turning back over the pages of history, we find the remarkable fact that at all times there have been men who communed with the so-called dead and were guided by invisible intelligences, living apparently in some supernatural manner. Men whose thoughts have run so far ahead of their time and generation that their contemporaries could not follow them; silent men who in that very silence radiated an atmosphere of attraction and peace or by some strange, mysterious power radiated a mentality that would carry the multitude to wildness of ecstasy.

That there are extravagances, wild theories, and moral excrescences sheltering themselves under the widespread wing of Spiritualism is freely admitted. Is not the same true of Christianity? Let us be charitable one toward the other; for charity, according to the apostle, is greater than faith or hope. The spirit of the age is this — Intellect — daring to think, unawed by public opinion. It is con-

science daring to assert a higher law, in the face of a corrupted society and conforming creeds. It is Will setting at naught the world's tyrannies, and putting into action the private whispers of the still, small voice. It is Heart resting in the universal, changeless law of eternal, transcendent Love.

THE COMMANDS, THE DIVINE GIFTS, AND THE SPIRITUAL TEACHING OF JESUS CHRIST.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—*John* iv.: 24.

"And I pray God your whole spirit and soul and body be preserved blameless."—1 *Thess.* v.: 23.

"The spirit of man is the candle of the Lord."—*Prov.* xx.: 27.

"For I long to see you, that I may impart unto you some spiritual gift."—*Rom.* i.: 11.

"For he that is spiritual judgeth all things."—1 *Cor.* ii.: 15.

"All our fathers were under the cloud. . . . And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 *Cor.* x.: 1, 2, 3, 4.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—*Matt.* xxviii.: 20.

Mark these emphatic words, "teaching them to observe all things whatsoever I have commanded." What were those things that Jesus Christ commanded? Listen:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—*Matt.* xxii.: 37.

"Thou shalt love thy neighbor as thyself."—*Matt.* xxvii.: 29.

"Have faith in God."—*Mark* xi.: 22.

"Heal the sick."—*Luke* x.: 9.

"Work miracles."—1 *Cor.* xii.: 10.

"Your sons and daughters shall prophesy."—*Acts* ii.: 17.

"Shall see visions."—*Acts* ii.: 17.

"Discerning of spirits."—*Acts* 1; *Cor.* xi.: 10.

"Casting out devils."—*Mark* xvi.: 17.

"Shall speak with new tongues."—*Mark* xvi.: 17.

"Shall dream dreams."—*Acts* ii.: 17.

"Raise the dead."—*Matt.* x.: 8.

These were the teachings and commands of Jesus Christ that were to be "observed" to "the end of the world."

Great deeds are natural to great men,
As mean things are to small ones.
By his work we know the master.

Spiritual Truth gives freedom of thought and liberty to every Man. It teaches Charity, Wisdom, and Justice — *Justice to all.*

"New times demand new measures and new men," says a modern philosopher, and it is our conviction, based upon the analogies of history, that the life and power of this New Dispensation will, in God's own good time, evolve an organism of *its own* commensurate with its intrinsic capabilities for establishing a higher civilization, a larger liberty, a greater equality, a deeper, broader, and higher education, and a religion that shall *be* — what existing ones are not — *the will of God "done on earth as it is in Heaven."*

No man or woman can be Spiritually ripened until he or she becomes an earnest Spiritual Worker. We hold that our Heavenly Father has bestowed his Divine aptitudes on *all*, that they may labor for the Kingdom of Heaven and the Salvation of Man. Thus our constant aim is to realize in our Movement universally a "School of the Prophets."

All Pilgrims of the Illuminati and every Dweller on the Threshold have found that it is more blessed to give than to receive; and that boon of teaching others and working for the Father, which we have so much enjoyed, we long to see bestowed on all others, so that they may enter into our joy, and unite with us in that most glorious heritage of being pupil-teachers in the School of Eternity. It is a continuous "sacrament" without *sacerdotalism.*

Spiritual Light and Understanding through communion with the immortals has sounded the knell of every despotism, sung the requiem of every form of superstition and idolatry, and enthroned Reason as the arbiter of all truth. It has declared nature to be the only word of God, and all Bibles to be but man's fallible inspirations, each adapted to its time and place, but all revealing more of man's finite conceptions than of God's infallible Truth. It has taught us to prepare to live, not to die — that a good life in this secures happiness in the next sphere; that we must work out our own salvation from ignorance and sin, as there is *no* vicarious means of grace and growth. It has revealed to us the innate divinity and infinite possibilities of every human being, and that Angelhood will be evolved out of universal man and womanhood, through the law of progress and by personal effort. By its all-pervading influence it has greatly improved the preaching of the pulpit and the tone of the religious press. It has permeated and spiritualized literature, rationalized metaphysical philosophy, and opened a new world of life and force for the investigation of science. It has inspired and elevated woman, humbled the

pride and arrogance of man, and taught the equality of both. It has stimulated thought, inspired invention, hastened progress, energized reform, inculcated honesty and charity, broken mental shackles, liberated slaves, spiritualized religion; and it has proclaimed equality, *justice, liberty, and love* as the inalienable rights of man, and declared their recognition in all the laws and institutions of the world as the only palladium of individual, social, and national peace, prosperity, and happiness.

Of all the thousands of communications that come to mortals from disembodied Souls, the chief burden of their cry is certainly this, *viz.:* that all the Soul Spirits whose thoughts are centred on self are in an unripe state, and left disconsolate in that state of darkness, until they are willing and strive to engage in works of usefulness in some way or other, so that their own self shall be forgotten in the desire to assist unselfishly in the work of elevating others.

We look for that better time near at hand, when the Spirit will be poured out more abundantly than ever, and when all of us — professional or otherwise — will have the gratification of seeing our footsteps followed by those more worthy to take the more advanced position. This is our faith — not in our own poor services, but in the larger capacity which Infinitude holds in reserve, and which must yet unfold itself in the ever onward labors of a progressive humanity.

The ideal Spiritualism is a universal Spiritual faculty in all, so that no man shall say unto his brother: Know the Lord, but when *all* shall know Him from the least even unto the greatest. Yea! we have the Spirit of the writer who admonished "forbearing one another," and invited all to enter a divine fraternity in which there was "neither circumcision nor uncircumcision, Greek nor Jew, Barbarian, Scythian, Bond nor Free," in which the brotherhood should "teach and admonish one another in Psalms and hymns and spiritual songs, singing with grace in the heart to the Lord," who is the Divine Teacher, speaking to the Souls of all, no platform expositor being necessary.

Then there will be no need of Professional Mediums, for all will have the light of the Spirit *within*, and the outward manifestation will be universal and spontaneous. And this is not a mere speculation, for out of it as a fountain of Truth and a matrix of causation have sprung, and will spring, the most revolutionary movements in the faiths, practices, and institutions of mankind ever recorded in the annals of evolving time. Already have its phenomenal facts done more to checkmate the rapidly growing materialism of the age than all the religious agencies of the world combined. It has furnished,

in world-wide exuberance, the *only demonstration* of a *post-mortem* existence extant in our world this hour. This alone entitles it to the fealty and homage of mankind. What personal, social, political, or national interest can compare in importance with the settling of the great question of man's eternal destiny.

There are organized intelligences to whom the mightiest worlds of matter are presented as objective methods of spiritual education, just as the pictured alphabet blocks are useful in the infant's external education.

The great Souls of more advanced worlds are positively within the earth's atmosphere as mighty spiritualising forces.

SPIRIT COMMUNION,

with its facts and philosophy, has done more rationally and satisfactorily by far than all of the previous revelations ever given. Until it came as the world's great spiritual teacher and comforter, death was the "king of terrors," "the most horrid elf of all that mortals hate or dread."

Forty years ago it was as true as when St. Paul uttered it that "the whole world groaneth and travaileth in pain together unto this day, subject unto bondage through fear of death."

It has restored spiritual gifts in greater variety than ever before, added knowledge unto faith, and brought a new inspiration and revelation better than all others. It has swept the fire and brimstone out of hell, wrath out of the bosom of God, and fear out of the mind of man.

It has dethroned the Devil, deposed the "angry," "jealous," and capricious Jehovah, and put in the place of both the Omnipotent, Omniscient, Omnipresent Spirit "in whom all live, move, and have a being," and through whom "*all shall be blest* from the least unto the greatest."

"Now," indeed, as never before, "is brought to pass the saying: 'Death is swallowed up in Victory!'" *We know* "'tis but a flower-encircled door opened by a friendly hand to show us those we love," and through which we pass to our "Father's house of many mansions" or spheres, where we are to dwell forevermore!

It has been demonstrated that common air can be so disturbed as to convey intelligence many miles to the ears of other persons. We know that by means of a small wire we can send the human voice with all its peculiarities hundreds of miles. How diminutive must be the wavelets that speed from one end of this wire to the other! The

theory is that this is done through the atoms that compose the wire; but may it not be done through the presence of some other atoms — some other essences that exist in the wire and entirely independent of it? We know, too, that it is necessary to fill a wire with a certain kind of fluid, which we call electricity, before we can use the wire for distant communication.

It is unquestionably true that nature requires agents, conditions, and mediums. The great array of facts of spiritual, occult, and psychical phenomena that have occurred in the last thirty years, and those that are now transpiring, drive us steadily and inevitably to the conclusion that there is some agent, some self-existing universal substance, through and by which all the modern manifestations of spirits or invisible intelligence are accomplished; reason, philosophize, and analyze as we may, we cannot escape this conclusion.

The burning of a little straw may hide the stars; but the stars are there, and will reappear as smoke and mists are cleared away. If man will only burn off the underbrush of selfishness, bigotry, and habit, the natural flowers of love, the oaks and maples of strength of Soul will germinate, and his garden of life be illuminated by the Everlasting Sun of Spirit.

Thought is a tangible substance. Thought with Will is a projectile. Hate is a boomerang that returns to its originator. The suicide of the Soul is to think evil and hate with envy and revenge.

Count each affliction, whether light or grave, God's messenger sent down to thee, and do thou with courtesy receive it. Grief should be like joy, majestic, equable, sedate; confirming, cleansing, raising, making free; in purity of strength consuming small troubles; commanding great thoughts, noble, grave thoughts, lasting forever in eternity.

Live the highest now, and the highest will be yours in eternity.

The ancient Egyptians taught that the Astral Soul of the mummy would linger about the body for the whole of a cycle of time or around one turn of the great spiral three thousand years.

Hence the ever burning lamp to assist the material Soul to part from its earthly dwelling and unite with its Divine self or Archetype whenever it may be wakened by the call of fire. The trinity of man, according to Egyptian light, was: —

I have given thee thy *Spirit* from the eternal ocean of Fire.

I have given thee thy *Soul*, which is thy mind.

I have given thee thy force, *Body* or house for them to dwell in.

Trance savors of great antiquity, being recorded on Egyptian tab-

lets as that strange exalted condition of the priesthood four thousand years ago.

Beatitude is not revealed to men until it is personally experienced. Men can beg or borrow other kinds of knowledge, but only man's own experience can purchase a beatitude.

The following was given from a Spirit Intelligence which fully corresponds with recent translation of Egyptian Hieroglyphics:—

The number 1881 has reference to a Messianic cycle, also of an astronomical period; both are always found together in Egyptian symbols and numbers.

The astronomical fact is, 1881 was their symbol of a period of time, which is but the physical expression of what really is the end of the "Christian" dispensation, and end of a grand solar cycle of the orient. As Jesus Christ was the fifth Messiah, as the sixth is now announced as approaching (by us) in the dual form of love and wisdom or angelic harmony; so the number five which is frequently found in the great pyramid, expresses the five points of harmony, the five points of fellowship in freemasonry, the termination of the fifth grand solar cycle, and the end of the fifth Messianic period. The five-pointed star was the Star of Bethlehem; the sixth pointed star is the star of the new dispensation, and means the equal balance of the spiritual with the material forces on earth. All ancient systems end here. The record and prophecy of Egypt's pyramid only extends to 1881, where the new dispensation begins.

The new angel is to put on the robes of mortality when the period of preparation is ended. The heralds are all ready here. Twelve angels (twenty-four bodies), of the order we call angelic messengers, will put on the robes of mortal life before the Messiah comes. This dual life will appear in the period 2250 A. D.

The city of Ion, including the temple of the sun, was the most splendid of all the cities of Egypt (prehistoric), and as there was no other recognized power on earth then than the empire of the sun, now Egypt, so all the gold of earth flowed into that kingdom, and as gold could only be used by kings (the sons of God, or the angels of the sun, as they were then called), the gold was used to adorn the most sacred city of the living God, the Holy of Holies, so that Heliopolis or Ion was literally paved with gold, the metal being beaten into sheets and then pressed upon the stone to form an outer covering. None but sacred footsteps ever walked here, namely, the kings (sons of God), the Oracles (sons of Osiris), and the vestals, daughters of Isis; the literal city has passed away twenty-two thousand years ago, but the spiritual or celestial city of the sun remains forever and ever.

The Hebrew tribes and the High-Priest receiving advice and communication with Spirit through Urim and Thummim, was on the same principle of our modern crystal communications.

The Urim and Thummim means Divine revelation or the Light of Divine Truth. This was a breastplate worn by the High-Priest, composed of twelve stones, used in communication for the twelve tribes, a separate stone representing each tribe and the guardian Spirit of each tribe, interested in their welfare.

Only on great days and with much ceremony were the tribes permitted to consult Urim as to great and important events. Thummim was of pure rock-crystal, and the central stone, from which the High-Priest himself, who was generally a high medium, obtained replies to questions, and only through this stone or crystal were received communications from the departed. The messages were usually given through some mediumistic person selected for the sacred purpose.

In the lamps of Rosicrucians, the fire is the pure elementary principle of the Astral body.

The link which unites the Soul to the animal body is the Astral body, the memory and thought part of us. A sleeping man is only a mass of flesh and bones, a helpless being without intelligence. He is not the true man.

The Astral body has let loose its vibrations, memory and thought for the time cease to play on the nerve-fibres of the brain. The body and brain needing rest, and the nerves refreshment, the memory and thought being the Astral part of us looses itself from the nerves, passes down, and anchors to the solar plexus. The Soul has released the lever of the body, and thus we sleep and rest. This, which we pass heedlessly by as a common thing, is one of the most beautiful and remarkable phenomena in nature.

SWEDENBORG.

The Fatherhood of God and Brotherhood of Man is the sublime thought of the New Church.

The Prayer of this worthy and excellent seer of the North was for

DIVINE HUMANITY.

SWEDENBORG,

A modern Translator of Nature into Thought.

"Shall we only trust what the ear can hear,
What the hand can grasp and the eye make clear,
Shall the dearest hopes of the human heart
In our inmost being have no part,
Because we fail to understand
The movement of an Unseen Hand?"

Many personal friends of the author may marvel at his venturing to place before Occult minds in higher octaves of mental Illumination the doctrines of any modern religious Society. Dear Dwellers on the

Threshold, forbear a little, and please peruse the following from the mind of a Swedenborgian, one who never drank at the *Mystic Fountain*, nor of the nectar from the *violet cup behind the Veil*, nor tasted the *Bread of Athene;* neither has he spent five years of his life as an Anchorite in S.S.S. to gain the *Unutterable Name;* nor was he a Neophyte of Z.Z., but a simple American citizen, whose deeply reflective mind became attuned to nature, and who penned these truths, that he who runs may read.

True regeneration is a marriage process—the union of good and truth or of love and wisdom in the Soul, from which flows conjugal love, uniting the sexes together, and thereby binding the world and all its parts in the golden chain of the divine benevolence and protection. Man is not saved alone, nor woman alone; but heaven consists of Angels each of whom is a man and a woman organically conjoined from inmosts to outmosts, from centres to circumferences. This is the marriage of the Angels, who have attained the resurrection, or the evolution of the new life. This is the central truth and starting-point of the celestial life now beginning upon earth. As the celestial church now being created in the interior becomes established in the lives and uses of men, the conjugal principle will descend and fall into every form receptive of it with a new and wonderful power. Its manifestations will be infinitely various. It will stimulate the love of truth in every shape and degree which will lead to the manifestation of good as revealed in uses. It will purify the marriage relation, dispersing its evils like an east wind, intensifying its delights and vitalizing its duties by the continuous growth of the conjugal love. It will inspire all human energies with a new life and joy, binding all good and true men and women with golden bonds of charity, and making brotherly and indeed heavenly organizations, now almost inconceivable, not only possible but imperative.

Descending into the sensuo-corporeal sphere of the natural mind, it will produce, to the extent that it is opened to spiritual sensation or consciousness, the remarkable phenomenon of conjugal unition

Again, *Out from the Lower Firmament*, he writes: "There cannot possibly be an opening of the spiritual senses or spiritual consciousness without the risk of fantasy and delusion. The old proprium is so subtile and persuasive, and so readily seizes upon everything in its own

interests, that we can never be too much upon our guard in these matters, nor fortify ourselves too strongly with the defences of spiritual truth. When a man is open, the hells as well as the heavens rush in, and the hells take on the spheres of heavenly light and sweetness and deceive the very elect, as was predicted in the Word."

It should be borne in mind that Swedenborg had nothing of the flood of light which a century after him has been shed upon the world; but that he stood alone with such light as he could glean from the Bible and the abstract and unsatisfactory teachings of that time.

He said, "it has pleased the Lord to open my spiritual sight, and, as to my spirit, to elevate me into heaven, and to let me down into hell, and to exhibit to my view the nature of both. Thus it was made evident to me that there are two worlds distinct, from each other: one of these is called the spiritual world, because all its objects are spiritual; the other is called natural, because all its objects are natural."

Spiritualists wish to be a little more precise, and say that both worlds are natural; but one is physical, the other psychical.

He claimed that the Lord opened the interiors of his spirit so that he was permitted to converse with all with whom he had been acquainted in life, some for days some for months, and some for a year, many of whom were in the heavens, and many in the hells.

He never outgrew the prevalent idea of the fixed character of future punishment. But let any one read Dante's "Inferno" and the "Augsburg Confession of Faith," which represents the theology of the Lutheran church, in which he was educated, and which he sincerely believed until past middle life, when his spiritual illumination took place, and it will at once be seen what a great advance he made. It is in religion as it is in science — one great man after another discovers and illustrates some great fact or principle, leaving the infinity of truth to be delved at by others that come after. Sir Isaac Newton said, near the close of life, "I feel that I have been picking up a few pebbles on the beach, while the great ocean of truth lies at my feet untouched." To crystallize the sayings of any one man, or a dozen men, and call that a final authority, is but to hamper and limit the progress of mankind until they break the bands and walk forth free men and women.

He taught many truths not found in previous literature. For instance, that when children die they are received by women, who act as teachers and nurses, and that they grow in stature and beauty as they increase in wisdom, love, and intelligence; but those who die

old come more into the bloom of youth, and into a beauty surpassing every conception of beauty formed from that which the physical eye has ever seen. These truths have become popularized by the teachings of Spiritualism.

With regard to the wisdom of the Angels of the third heaven, he says their interiors, or powers of spirit, are opened so that Divine truths are inscribed on them. They perceive truths as if they were innate, hence they never reason about them; still less do they dispute about any truth. Nor do they know what it is to have faith or to believe.

They say, "What is faith? for I perceive and see it is so"; hence they never name faith nor have any idea of it.

It will be impossible in the limits of this chapter to give more than a small part of the teachings of the great seer that were at that time new to the religious world.

The following cases may be given to show that he had clairvoyant powers. On the 19th of June, 1759, he was at dinner with a large party in Gottenburg. At 6 o'clock he was much troubled and said a large fire was burning in Stockholm, three hundred miles distant. He described the progress of the fire and at 8 o'clock said it was brought under control. The governor sent for Swedenborg and received a full description of the fire. On the 21st a message arrived describing it precisely as he had done.

Many stories are testified to as authentic by the German philosopher Kant, who investigated them. One is that Marteville, ambassador to Sweden from Holland, died. A claim was brought against the estate for 28,000 guilders, which his widow knew had been paid, but the receipt could not be found. She applied to Swedenborg for help in the matter. He talked with the spirit of Marteville, and ascertained that it was in a secret drawer, where it was found.

The New Church, as it is called by the followers of Swedenborg, teaches as follows; as set forth in a little card which through the kindness of a friend has been presented for insertion here.

What the New Church Teaches.

There is one God, an infinite Divine man, who has made a comprehensible manifestation of himself to the world in the person of Jesus Christ. "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath *brought him forth to view*." "He that hath seen me *hath seen the Father*." Hence, we worship God manifest in the Lord Jesus Christ.

In every part of the Divine Word the Lord speaks to man, *addressing him as a spiritual being;* hence that Word, instead of being a mere record of literary facts

and limited truths, is a repository of the infinite treasures of the Divine love and wisdom. "The words that I speak unto you they are Spirit and they are life."

As the Lord came the first time in a way entirely unexpected to the Jewish Church, so he is now coming a second time in a way unanticipated by the Christian world. His first coming was as *the Word made flesh*. His second coming is as *the Word made Spirit*. By a revelation of the "spirit of truth," *i.e.*, by an unfolding of the Spiritual or true meaning of His Divine Word, the Lord now comes to the minds of men, "with power and great glory." "Howbeit, when He, the spirit of truth, is come, He will guide you into all truth."

Salvation is from sin, and not merely from the penalty of sin: and it can only be attained by obedience to the Divine commandments. "If thou wouldst enter into life, keep the commandments."

The Spiritual world is not a world of shadows but of realities: and by the death of our material bodies we become at once conscious inhabitants of that world. *There*, and not *here*, is the scene of our judgment, which consists in a revelation of our inner or motive life. This revelation being made, every one goes to his "own place." The good, of free choice, seeking the society of the good; and the evil, with the same freedom, finding a home with their like. "Flesh and blood cannot inherit the kingdom of God." "There is a natural body, and there is a spiritual body." "*After two days* will He revive us: in the *third day* will He raise us up and we shall live in His sight." "It is appointed unto man once to die, but *after* this the judgment."

In the writings of Emanuel Swedenborg we have a key to the spiritual or true interpretation of the Divine Word, together with such disclosures concerning the Divine nature, existence, and providence, and respecting the spiritual world, as are needful to an intelligent understanding of the internal meaning of the Scriptures.

This noted Seer with an extensive spiritual experience asserts: —

God, who is All in all, appears to the Angels only in human form, and men on earth bear His Image.

He assumed that Image Himself before making man in it. The Lord is God manifested as a man in the universe. His representative on earth is our Lord Jesus Christ. This utterance contains both a statement and a misstatement of the Divine Economy. The truth in it is that the Lord is God manifested as a man, for in the Lord the *Formless* to the objective assumes a form; the *Nameless* assumes a *name*; the *Infinite* assumes the definite, and all these human. Much as we admire this capable and admirable Seer of the North, with his rareness of vision, we must call attention to the most important fallacies in these utterances.

The first error lies in the use of the past tense in the word assumed. Herein Swedenborg was dominated by the historical idea, and, instead of recognizing all Divine operations as in perpetual process, referred them to some past and definite period, thereby, in effect, assigning a historical character even to Deity. Had he used the

present instead of the past tense, and said of this human form, "God *assumes*," etc., he would have enunciated the Supreme Truth.

Again, God's representative on earth is indeed, as declared, our Lord, but not in the sense intended by Swedenborg, *i.e.*, a historical and exclusive sense, for he is always "our Lord" and "representative of God on earth," in whom the divine Spirit finds manifestation. And this is not any one man, but every regenerate and quickened Soul of humanity as the Adonia.

This admirable Seer has left no record of his vision of the Spiritual Christ, *viz.*, the historical Christ, therefore we cannot but feel from our own individual standpoint that his works were not finished, for this has been the blunder of the Churches in all the past, the abandonment of the True Spiritual for a historic Christ, and thus they have fallen far short of fulfilling their proper function of supplying the Soul of men with the True Bread of Life,—a perfect system of Spiritual food for the inner man. They have given instead the indigestible stones of dogma, creed, and history in the objective world. Some of the followers of Swedenborg, however, take a more extended view of God and the Divine Image, as will be seen from a perusal of the subjoined points of doctrine of the American New Church, by Rev. James W. Reed, of Boston, Mass.:—

"The human mind consists of will and understanding. That is to say, all its operations are included under the two general heads of loving and thinking. Its many and various activities are rightly designated as affections and thoughts, the former comprising desires and emotions of every kind, and the latter all purely intellectual processes. The Divine mind, being uncreated and infinite, is not a receptacle, but the source of all things that conduce to spiritual life. God's will is therefore love itself, and His understanding is wisdom itself. Moreover, love in Him is absolute goodness, and wisdom in Him is absolute truth. The two are perfectly united and constitute His very essence. Man is a spiritual and real image of Him just in the proportion in which his will is receptive of the Divine love or goodness, and his understanding is receptive of the Divine wisdom or truth, and the two in him are united. Or, in other words, we ourselves are fully and truly men so far as we possess, in our imperfect and feeble manner, the qualities of God. That is most really human which is most godlike. And the reason is, as no sincere believer in a personal Deity can deny, that the original Man, the perfect Archetype of humanity, is the infinite God Himself.

"Recognizing, then, the fact that man's happiness, as resulting from the eternal harmony of his life with God's life, is the very end and object of creation, we come next to the proposition that such consummation is attainable only in the world beyond the present. This is, indeed, implied in the word "eternal." He who lives for ever and ever can have no temporal plans or purposes. Here on earth His great scheme for humanity begins, but it can be completed only in heaven. There His infinite love has its perfect fruition. In the grand aggregate of men and women who have become angels He sees His consummate image and likeness."

The spirit and purpose of this book will be greatly misjudged if it be construed as an unqualified onslaught upon the doctrines of any church or people. Both seership and inspiration are here affirmed and emphasized as predicable of the biblical writings, but not indiscriminately. There are very many different degrees of the power of Spirit communion, Seership, and Inspiration not wholly confined to men or to matters professedly sacred.

The impression which it is most earnestly desired to make upon the readers of this book is the paramount importance of self-knowledge, and the duty of each individual to seek it with all his might. The most important questions to every individual are, "What am I? Whence come I? Whither am I going?"

Modern and Western science is occupied with an examination of nature, but the investigation is directed only to a study of what are known as natural laws, while many of the churches are little more than social clubs, usually under the directing hand of one or two rich men of the world.

The church lives in historic antiquity far back among the tombs of dusty ages, while Science intolerantly confines its researches to what is capable of material proof by repeated experiment.

But man is deeply concerned with an inquiry into facts which lie beyond the domain of physical science or historical antiquity. Divine Humanity has too often knocked at the door asking for bread and received only a stone.

With this digression, the reader is invited once more to the consideration of the doctrine of Atonement of the New Church as set forth by some of its ablest teachers: —

"The doctrine here presented is direct and simple. Even the smallest child can understand it. No Divine anger needs to be propitiated, no Divine justice needs to be satisfied, no punishment on account of sins committed ages ago needs to be averted; but the unutterable love, which is the very Father-life of God, pressing out even into this lower world of nature, performed a new creative work, and provided a suitable temple for itself. The whole matter is summed up in these words of the apostle: 'God was in Christ, reconciling the world unto Himself,' not, as some have seemed to suppose, reconciling Himself unto the world. No second person of the Trinity makes his appearance as an intercessor on behalf of men. There is no atonement in any such sense as this. But the one God Jehovah, in furtherance of His unalterable purpose of insuring to mankind the means of salvation, appears in the person of Jesus Christ to the end that He may bring His human family into a state of oneness with Himself. At-one-ment, not atonement, is therefore the correct word. Not His birth alone, nor His death alone, suggests even a small part of what He did, but every moment and incident of His earthly life contributed to His redemptive work. That life as a whole, not any particular portion of it, is what

we ought to value. The passion of the cross was simply the last in a long series of temptations whereby He overcame the enemies of men's souls, and made His Humanity Divine. In the strength of that Divine Humanity He holds the powers of evil forever in subjection for the lasting benefit of all who love Him and keep His commandments.

"The new doctrine regards all the relations of man to the Lord as determined by immutable law. These laws are of the same quality as natural laws. They exist in the human mind as the laws of vegetable life exist in the plant, and they are entirely beyond human control. We know that this is true of natural laws. Man can only learn what they are and conform to them. It is the same with spiritual laws. These are embodied in his spirit. Man cannot 'make one hair white or black' with regard to them. He has no power over them. He can only conform to their order. There are methods of infinite wisdom by which the Lord accomplishes His purposes of love. No change could be made in them, therefore, without changing man's nature and relations to the Source of his life.

"According to this idea of man's relations to the Lord, and of the nature of sin, the Atonement consists in restoring man to the original order of his nature, and consequently to harmony and union with the Lord. It is the fulfilment of the Divine prayer, 'That they all may be one; as thou, Father, art in me and I in Thee, that they also may be one in us.'

"The old doctrine proposes to do a work which is impossible in the nature of things. Its corner-stone is the substitution of an innocent person to bear the penalty of the guilty. But, if it were possible to remove the penalty while the sin remained, which it is not, the sinner would be no nearer the Lord than he was before. It would not remove an evil from his will, or a taint from his affections, or a falsity from his understanding. It would give him no new light or quicken into life a single dead affection. It would leave man where the murderer is left when the sentence of death is remitted. He is as much a murderer after the pardon as before. So man would be as great a sinner and as unfit for heaven after his pardon as he was before. The new doctrine restores man to spiritual health; the old leaves him as vile and sinful and as far removed from heaven as ever. The new looks to a real change in the order and quality of man's nature; the old to a merely legal one. The new regards the change as taking place wholly in man; the old, in the Lord, though He declares, 'I am Jehovah. I change not.' The whole theory of the vicarious Atonement is based upon the supposition that the law can be broken and the criminal escape the penalty. The penalty cannot, therefore, be related to the sin as cause to effect. It also represents the Lord as the executioner of His own sentence.

"There is one objection to the doctrine of a vicarious Atonement which would be fatal to it even if there were no others. It is incompatible with the fundamental doctrine that there is but one God. It necessitates two personally distinct Supreme Beings, who possess different characters and sustain different relations to men. The Father is the embodiment of a cold, hard, inexorable legal justice; the Son is love and mercy; He is ready to make any sacrifices for the happiness of men. The Father and Son are unlike in character, in office, and in their demands upon men. The Father is the Lawgiver, imposes the penalties for violating His laws, demands satisfaction, and makes the conditions of pardon. He is the primary, self-determining head of the Divine government. The Son is the Pacificator, the Mediator between God and man. Though nominally equal to the Father, he really occupies a subordinate position, and does a subordinate work.

"If the Father and Son are equal in power and glory, and in all the attributes of a Divine nature, their demands upon man must be the same. The justice of the Son must demand the same penalties and the same satisfaction as the justice of the Father. The mercy of the Father, and His infinite love for men, would lead Him to offer to lay aside His glory, and suffer to appease the wrath and satisfy the Divine justice of the Son. Each Divine person must demand and accept, give and receive, the same that the other does. But this would destroy all the grounds for the necessity of a vicarious Atonement, and render it impossible in the nature of things. Such an arrangement as this doctrine demands is impossible except between two distinct Beings. There must be two distinct and independent parties to an agreement or covenant. It is absurd to suppose that God would punish Himself to satisfy the demands of His own justice. One person must give and another must receive the punishment. It is claimed that the Father and Son make one Being, one God. But every principle and point in the doctrine demands two Beings who are distinct from and independent of one another; and they so stand in the thoughts of those who accept the doctrine. If the old doctrine is true, there is no practical escape from the conclusion that Jehovah and Jesus Christ are two distinct Beings, equal in all Divine attributes.

"'Correspondence' is the word used by Swedenborg to designate the relationship universally existing between natural and spiritual things. Hence it is not merely applicable to the way in which the Scriptures were written, but indicates the order of creation itself.

"Correspondences reveal the internal significance of outward things, and bring to view the hidden soul of nature.

"All life, as we have seen, flows from within outwards. He who is the source is also the inmost centre of being. The life of man is communicated from within, —from the soul to the body, not from the body to the soul. Man himself *is* a soul or spirit, living for a time in an earthly body, which dies and turns to dust when the spirit is withdrawn from it. The home of the spirit is the spiritual world. During the life of the body that world is not apparent to us. We are placed on earth for a specific purpose, which requires the full exercise of our conscious faculties. So the eyes of our natural bodies are the only ones through which we now look, and natural objects are the only things that we now see. Yet all the while we ourselves are in the spiritual world, and when the change comes which is called death, we live consciously there. The eyes of our spirits are opened, and we behold spiritual things.

"Not man alone, but the entire creation, exemplifies the law of correspondence. Plants and animals do not live of themselves, but into each and all of them life flows from within. One species differs from another not merely in external form and structure, but in the quality of its inflowing life. Each has its own distinctive spiritual nature. No one needs to be told that there is a vital and essential difference between the wolf and the lamb or between the dove and the vulture. It is no merely external and superficial characteristic which distinguishes the rose from the nightshade or the orange from the deadly upas-tree. Outward influences are utterly powerless in effecting a radical change in any species. Let them prune and cultivate as carefully as they may, the saying will be forever true: 'Of thorns men do not gather figs, neither of a bramble-bush gather they grapes.'"

Thought is a substance, and who can doubt the doctrine of correspondences so beautifully defined by Swedenborg, who assures us that

it is the invariable tendency of evil thoughts to clothe themselves in action and operation, the very being and shape of the animals to which they correspond. The thoughtful man who has made mankind the subject of his deep and earnest investigation regrets to find the full representation of man's base and vicious passions in the form of the lower animals.

Swedenborg shows that Nature is explicable by Spirit; that the *Key* to the natural world is the spiritual world; that nothing can explain this body of ours but Spirit. Who can understand heart, lungs, feet, hands, eyes, ears, nose, and mouth without the living Spirit? They are useless in the corpse, but when a living man is behind them they are easily understood and truly explicable.

Earth is but the shadow of heaven. This dwelling-place of the natural man is but the shadow of the dwelling-place of the Spiritual man. Nature is the simulation and transcription of Spirit.

The law of correspondences is founded on the correlation of things natural *with things Spiritual.*

Thus a visible natural object, which is an effect, corresponds with the invisible Spiritual force, which is its True Cause. Therefore natural objective things are only the reflex and shadow of true Spiritual things. There is a Great Absolute Spirit, God, and things in nature are simply His garments and draperies; therefore Spirit and nature correspond.

Nature is a book expressive of the Divine Mind, and every object in nature, like a sentence in a book, corresponds with the Love and Wisdom of Him who formed it. As a printed volume corresponds with the mind of its human author, so the open book of nature corresponds with the Divine Mind of the Absolute God. Nature is the studio of the Divine Artist, filled with the specimens of His skill.

The thoughts of God are thus expressed in nature's language, this natural life being the alphabet.

There is a greater totality and substantiality of Soul material in the Spiritual world than of the body in the natural world.

When a man cultivates only the material organs, they cannot recognize immaterial things, but these latter are none the less real because no vision or sense with which to detect them has yet been cultivated. The subjective world and heavenly landscapes are far more beautiful and fair than the material, objective mind can conceive. There are moon and stars, the glorious sun, and vapory cloud-land; beautiful flowers and waving trees; the melody of falling waters and gentle murmurs of pure brooks; and heavenly music

with rapturous song, — all, everything that can delight the elevated, pure, chaste delicacy of Perfected Souls; radiant splendor, magnificent sublimity, peaceful joy, and elevated grace for the refined and purified senses of the Angels.

But, dear Pilgrim of the heavenly way, in these visions all thoughts of materiality must be dismissed.

Want of space in these pages forbids the insertion of further extracts from the doctrines of the charming and highly cultured people known to the world as the New Church Swedenborgians, people of *inner thought and understanding*, but further expositions of them may be found in the earlier works of the great Seer, and a plain and very comprehensive little book by James Spilling, entitled "Me and Mine," will be found of interest to one who desires to go farther into the law of correspondences, after which primary introduction it would be well to read Swedenborg's book, published in London, entitled "The Future Life; or, Heaven and its Wonders."

The writings of Swedenborg are without question exercising a far wider influence outside the ecclesiastical New Church than among the brethren within its fold. The great Seer who modestly and simply signed his name Emanuel Swedenborg, a Servant of the Lord Jesus Christ, making his life a glory of condescension, lowliness, and humility, left footprints of sublime truths for coming generations, some of which are like gems of Light.

The New Church, he says, is a new state in man and not outside of him.

The Spirit of prophecy is the life and Soul of all doctrine which cannot be understood by the illumination of Spirit. This is the light of heaven which illumines the understanding. To read Truth is to understand from illumination. To hear the words of the prophecy is to live according to the Truths of heaven.

All truth is from good and all faith is from Love and Charity.

The Divine principle passes through the heavens into the natural place and subsists there in its fulness, when there is an attunement of harmonies.

To be in the Spirit is to be illuminated by Truth and her atmosphere, which is being brought into that state in which Angels and spirits are. In this state the things which exist in the Spiritual world appear as clearly as do objects to the natural vision in the objective world.

This sight to the Spiritual man is the light of wisdom and truth, the illumination of prophecy. Therefore, to be in the Spirit on the

Lord's day by influx may reveal to and instruct His children, through the New Church, which is the new state within them.

That Swedenborg was thus illuminated and baptized is not questioned by Adept, Lama, or Hierophant. In his diary he hastily wrote, the heavens were again opened unto the earth, and that they would never again be closed, but the new state in man would be united with the church in heaven. Thus the true church on earth would become one with the church in heaven, finally enfolding the universal race.

This is the immediate work of Divine Humanity out from the church of the Divine Fragments.

Within the portals of the New Church the compiler has never heard a harsh or unkind utterance, yet, with kindest consideration for the thoughtful men who are guiding the Soul ship of this church, he warns them ever to keep watch and ward against the greatest of all dangers — the exalting of speculative opinions and theories, or superficial theories on articles of faith. The Temple of God is within men, therefore, individuals being so different, no man in the New Church or state can dictate to another the road to immortality. *The Temple of God within* is not doctrine, but the *Life of Doctrine*, while Law and Order are always necessary, order being heaven's first law. Had this most beautiful and simple state continued, free from the blighting influence of modern ecclesiasticism, how much wider would the gates of Spirit Truth have opened, and how full to overflowing would have been the New Church of the Temple Within, with seekers of the heavenly light.

O Church of Divine Humanity, dost thou not hear thy children call from out the darkness of ecclesiasticism and creed?

Church of the Temple Within! Church of the Divine Fragments! Your children stand at your doors and knock, stand knocking far into the night, waiting to be admitted. When once the doors are opened, with pure and contrite hearts, bringing to you their offerings of Love — the universal Love which makes the Spirit bright.

Divine Humanity! Learn, O man, *to know thyself*, and *walk with the knowledge of the Spirit within thee.*

Sow ye beside all waters
  Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
  For the Spirit breathes o'er all.
Sow — though the thorns may wound thee, —
  One wore the thorns for thee, —
And though the cold world scorns thee,
  Patient and hopeful be.

Sow, though the rock repel thee
  In its cold and sterile pride;
Some cleft there may be riven,
  Where the little seeds may hide.
Fear not! some will flourish,
  And though the tares abound,
Like the willows by the water
  Will the scattered grain be found.

S. S. S.

THE LIGHT OF THE SCHOOL OF THE PROPHETS, AS TAUGHT IN THE ORDER OF THE ILLUMINATI.

"There is a *vital Spirit* in the flesh and blood which performs the office of the Soul to all mankind who live in the outer sense or objective world. There is also a *vital Spirit* of intuitive perception which is the Threshold of the Inner Temple, the *true Soul* of men who live in the inner or subjective world, and he who dwells therein has entered the SCHOOL OF THE PROPHETS.

"Behold, there is a power of Spirit given thee, which hath not been given to other living things. There is something added to thee unlike to what thou seest. Something informs thy body; higher than all this is the object of thy senses. Askest thou what it is? Behold, the Spirit of the Living God. Indeed fearfully and wonderfully art thou made. Strive, therefore, to know thyself. Therefore frequently contemplate in Silence, that thou mayst gain Wisdom, and let Prudence admonish thee.

"Let Temperance restrain thee; let Justice guide thy hand; let Love and Benevolence warm thy heart, and heartfelt Gratitude to Heaven inspire thee with Truth and Devotion. And the greatest of all is Charity. Therefore, if thou dost follow these few things, they

shall give thee happiness in thy present state and bring thee to the Mansions of Eternal Peace and Felicity, in thy home in Paradise with God.

"Knowest thou not that the ground must be prepared before corn can be planted, and that the potter must build his furnace for fire before he can make his porcelain?

"As the breath of heaven sayeth unto the waters of the deep, 'This way shall thy billows roll, and no other; thus high shall they rise in their might, and no farther'; so let thy Spirit, Oh man, actuate, control, and direct thy flesh; so let it repress its waywardness or wildness. Remember thy Soul is the Monarch of thy frame; suffer not its subjects to direct or to rebel against it. Are not thine eyes the sentinels that watch the outer world for thee? Yet how often are they unable to distinguish Truth from Error!

"Thou hast a better eye than this, and a truer vision, that vision of thy Soul. Therefore keep thy Soul in moderation; teach thy Spirit to be always attentive to its good; so shall these ministers be to thee always, conveyancers of Truth and faithful guides in time of need.

"O Pilgrim of Truth, strive to realize the Divine Soul within the Temple. And, if needs be, be faithful unto death. In the tender love of my Soul, do I give to thee

THE LESSON OF LIFE.

"There are but few, amongst the tens of thousands, who in mortal form for this perfection strive.

"In thy dealings with men, be impartial and just; do unto them as thou wouldst they should do unto thee. Thrice happy is the man who hath sown in his breast the seed of kindness and benevolence; for the fruit and produce thereof shall be Wisdom, Charity, and Love. From out the fountains of his warm heart shall rise rivers of love, goodness, and power; and the streams shall overflow as refreshing waters for the benefit of all mankind.

"He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men. He censureth not his neighbor; he believeth not the tales of envy and malevolence, neither repeateth he

their slanders. For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition. He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischief of strife and animosity.

"The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, grain, and flowers. But the heart of the ungrateful man is like a desert of sand, or the darkness of night without the moon, while he blunders along the pathway. His life is swallowed up by the ingratitude and greediness. It is like the showers from heaven that fall on the sand, which are buried in its bosom and produce nothing.

"But receive not a favor from the hand of the proud and conceited man; to the vain, the selfish, and the avaricious have no obligation; and guard well thy words, for they will purposely misconstrue thy thoughts, and, through their vanity, pride, and deceitful tongue, they will expose thee to shame. But their selfishness, vanity, and avarice shall never be satisfied. They will pass away as a tale that was told.

"The tongue of the sincere is rooted in his heart; hypocrisy, vanity, and deceit have no place in his words. He is consistent with himself; he is never embarrassed; he hath courage for truth, and will not have any companionship with a *Lie*. He is far above the meanness of dissimulation. He hath not two voices, one of the heart, another from the lips, but the words of his mouth are the thoughts of his heart.

"As blossoms and flowers are strewed upon the earth by the refreshing hand of Spring, as the kindness of Summer produceth in perfection the bounties of harvest, so the smiles of Pity and Sympathy shed blessings on the children of misfortune.

"O shut not thine ear against the cries of the poor; neither harden thine heart against the calamities of the innocent. When thou seest the naked wanderer of the street shivering with cold and destitute of habitation, let bounty open thine heart; let the wings of charity shelter him from the storms and from death, that thine own Soul may live. Then shalt thou hear the voice of gratitude, and the tears of compassion, which are far sweeter, than dew-drops falling from roses on the bosom of the earth.

"Whilst the poor man groaneth on the bed of sickness; while the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifteth up a feeble eye to thee for pity, Oh, how canst thou riot in superfluous enjoyments, regardless of their wants, or unfeeling of their woes?

"The soil of thy inner garden is thine own; let it not want for cultivation. The seed which thou sowest, that also shalt thou reap.

"Also look thou well to the gardens of the Soul of thy children. Teach them obedience, and they shall bless thee; teach them modesty of heart, and they shall not be ashamed. Teach them gratitude, and they shall receive benefits; teach them prudence, and fortune shall attend them. Teach them justice, and they shall be honored by the world. Teach them sincerity, and their own hearts shall not reproach them. Teach them diligence, and their wealth shall increase. Teach them truth and charity, and their death shall be happy. Teach them that the bonds of warm solicitude and affection must extend to Divine Humanity. Teach them sympathy and benevolence, and their minds shall be exalted.

"It is thy duty, and that of all thy house, to be friendly to all mankind, as it is thy interest that man should be friendly to thee. As the rose breathes sweetness and peace from its own nature, so the heart of a benevolent man sweeteneth all life around him, and produceth good thoughts and good works. He openeth not his ear unto slander; neither desires he to know the faults and failings of men; for they give pain to his heart. Among men he is *constantly looking for the good, but never for the evil.*

"From the largeness of his mind he comprehendeth the *True* in men, and by his own life wishes the happiness of all men; and from the generosity of his heart he endeavoreth to promote it.

"How human Souls aspire for Spirit Light and hopes of heaven, when the natural body languishes and begins to fade away. If man when in the strength of his greatest glory had turned his eye inward, rather than outward, could he have looked in the Inner Temple of his Soul, for true aspirations and hopes, rather than the fleeting shadows of the outside world; on the clear mirror of his inward being he could have beheld the streaming sails of hope's fairy barque,

moving with tireless speed over that ocean where the waves roll on forever; finding the true sheet-anchor of Spirit, which would not let loose in his old age, but carry him safely within the vale of Paradise.

"The great opportunity of thy lifetime is now. This very instant is thine own; the next is in the womb of futurity and thou knowest not what it may bring forth. Raise thyself from the dust, whereof thou art made, and exalt thy aim to something that is praiseworthy.

"Behold, the oak, that now spreadeth its branches toward the heavens, was once but an acorn in the bowels of the earth.

> "Why should I say 'Tis yet too soon
> To seek for heaven or think of death'?
> A flower may fade before 'tis noon,
> And I this day may lose my breath."

"A noble Soul disdaineth the malice of fortune; his greatness of Soul is not to be cast down. He riseth like the palm-tree in spite of oppression; and as an eagle in the firmanent of heaven he soareth aloft, and fixeth his eye upon the glories of the sun. He hath not suffered his happiness to depend upon the smiles of this world, and therefore with her frowns he shall not be dismayed. He meeteth the evils of life as a man that goeth forth into battle, and returneth with victory in his hand. As a rock on the sea-shore, he standeth firm, and the dashing of the waves disturbeth him not. He raiseth his head like a tower on a hill; and the arrows of fortune drop at his feet. In the instant of danger the courage of his heart sustaineth him, and the steadiness of his mind beareth him out. Under the pressure of misfortunes his calmness alleviates their weight; and by his constancy he shall surmount them all. The terrors even of death are no terrors to the good; he that committeth no evil hath nothing to fear. Therefore, terrify not the Soul with vain fears, neither let thine heart sink within thee from the phantoms of imagination. From fear proceedeth misfortune; but he that hopeth, helpeth himself. The promises of Hope are far sweeter than roses in the bud, and far more flattering to expectation, but the threatenings of fear are a terror to the heart. Nevertheless, let not hope allure, nor fear deter thee from doing that which is right. So shalt thou be prepared to meet all events with an equal mind. If thou believest a thing impossible, thy despondency shall make it so: but he that persevereth shall overcome all difficulties.

"In all thy desires, let silent reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, aud thy heart shall not be vexed with disappointments.

"The nearest approach thou canst make to happiness on earth is to enjoy from heaven health, love, wisdom, and peace of mind. The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his lot. Envy not, therefore, the appearance of happiness in any man, for thou knowest not his secret griefs. To be satisfied with little is the greatest wisdom; he who increaseth his riches increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not.

"Love and virtue is the race which God hath set for man to run, and happiness the goal; which none can arrive at till he hath finished his course and received his ripened crown in the mansions of eternity.

"They who call themselves the sons of joy, they laugh and seem delighted with noise. But madness, folly, and weakness are in all their doings. They are linked with mischief and emptiness hand in hand, and their steps lead down to evil. Look now on the other side, and behold, in that vale overshadowed with broken trees and creeping vines, and hid from the sight of men, the habitation of Regret and Sorrow. Her bosom heaveth with sighs; her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery. She continually looketh on the common accidents of life, and weepeth. The weakness and wickedness of man is the theme of her lips. She can only behold the darkness. All nature to her teemeth with evil; every object she seeth is tinged with the gloom of her own mind, and the voice of complaining saddeneth her dwelling day and night. Oh, come not near her cell; her breath is contagious. She will blast the fruits and wither the flowers that adorn and sweeten the garden of life, for there is no warm light in her. In avoiding the house of joy, let not thy feet betray thee to the borders of this dismal mansion, but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of TRANQUILLITY. Within her abode dwelleth peace. Within her mansion dwell safety and contentment. She is

cheerful but not gay; she is serious but grave; she is reason but not noise; she views the sorrows and the joys of life with equal and steady eye. From thence, as from an eminence, shalt thou behold the folly and misery of those who either, led by the folly and gayety of their hearts, take up their abode with the companions of mischief and riotous mirth; or else, infected by gloominess, lamentation, and melancholy, spend all their days in complaining of the woes and calamities of human life. Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

"As the whirlwind in its fury teareth up the trees, and deformeth the face of nature; or, as an earthquake in its convulsions overturneth cities; so the rage of an angry man throweth mischief around him, and he becomes his own enemy. Danger and destruction wait on his hand.

"Indulge not thyself in the passion of anger; for thou art whetting a sword to wound thine own breast, or perchance murder thy dearest friend. If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel at rest and thy breast shall not reproach thee. Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

"Only a fool is provoked with insolent speeches. A wise man laugheth them to scorn.

"A mild answer to an angry man is like water cast upon the fire. It abateth the heat, and from an enemy he shall become thy friend.

"On the heels of Folly treadeth Shame; at the back of Anger standeth Remorse. Harbor not revenge in thy breast; it will torment thy heart and Soul, and discolor or congeal their best inclinations.

"Say not the truth is established by years; or because of a multitude of believers there is a certainty.

"Who is it that affirms most boldly? Who is it that holds his opinion most obstinately? Even he who hath most ignorance; for he hath also pride and conceit.

"One human proposition hath as much authority as another if Soul, Truth, and Reason maketh not the difference.

"Presumption and conceit are the bane of reason; they are the nurse of error; through them man is apt to judge too highly of himself, and thinketh too meanly of others.

"Set not thy judgment above that of all the earth; neither condemn as falsehood what agreeth not with thine own apprehension. Who made thee any greater than others? Who gave thee the power of determining for others? Or who took from the world the right of choice? How many things have been rejected which now are received as great truths? How many now received as truths shall in their turn be despised? Of what, then, can man be certain?

"Riches are not worthy a strong attention; therefore, an earnest care of obtaining them is unjustifiable.

"An immoderate desire for riches is a poison lodged in the Soul. It contaminates and destroys everything that was good and true in it. It is no sooner rooted there than all virtue, all honesty, all true love, all natural affection, all Spiritual Light, all Soul growth, fly before the face of it; when covetousness reigneth, we know that the Soul is poor; for covetousness burieth under ground millions of wretches; these dig for their hard masters what maketh them more miserable than their slaves. Have not gold and riches destroyed the goodness and virtues of millions?

"Did it ever add to the goodness of any man? Is it not more abundant with the most evil and worst of men? Wherefore, then, shouldst thou desire to be distinguished by possessing it?

"Have not the wisest been those who have the least of it?

"Has not the truest love been with those who do not possess it? And are not wisdom and happiness found among the poor in gold but the richest in Truth? Have not the very worst of thy species possessed the greatest portion of riches? And hath not their end been miserable?

"Be industrious, and if thou attain riches, be most generous in the disposal of them. Man never is so happy as when he giveth happiness

to another. He who rejoiceth in the happiness of another increaseth also his own by it.

"Is it not better men should say, 'Why hath not this man a statue?' than they should ask 'Why hath he one?' The root of ambition and hope is in every man; but it groweth not nor riseth in all. Fear keepeth it down in some; in many it is repressed by a false modesty, while in others it becomes choked by weakness of mind; the ambition and hope of man are the inner garment of the Soul — the first thing put on it with the flesh, and the last it layeth down at its separation from it. Let not adversity tear off the wings of hope; neither let prosperity obscure the light of reason and prudence.

"As the water that passeth from the mountains kisseth and refresheth on its way to the ocean every field that bordereth on the rivers; as it tarrieth not in any place; even so Fortune visiteth the sons of men.

"Her motion is incessant; she will not stay; she is as unstable as the winds. How, then, wilt thou hold her, or hope to retain her? When she kisseth thee, thou art blessed; but, behold! as thou turnest to thank her, she flies away, and has gone unto another.

"To bear adversity well is difficult; but to be temperate in prosperity is the height of wisdom. Every man can advise his own Soul in distress, but prosperity blindeth the truth.

"In adversity man seeth himself abandoned by others, who claimed to be friends. He findeth that all his hopes are centred within himself. He rouseth his Soul. He encountereth his difficulties, and they yield before him.

"In prosperity, he fancieth himself safe; he thinketh he is beloved by all, for they are obsequious who smile about his table; feeling his greatness, he groweth careless and remiss; he is blinded by conceit, and seeth not the danger that is before him. He trusted to others, and in the end they deceived him.

"The greatest victory man can attain is over himself. He that disdaineth to feel an injury sendeth it back and restoreth it upon him who offered it. As the tempest and the thunder affect not the sun

nor the stars, but spend their fury on stones and trees below; so injuries ascend not to the Souls of the great, but waste themselves on such as those who offer them. Seldom doth the axe fall where he who lifteth it up intended; and lo! he remembereth not that it must recoil against himself. He who feareth all, striketh at all. Why are tyrants cruel and unhappy? Simply because they live in terror. If thou art prevented of a benefit, fly not into a rage. The loss of thy reason is the want of a greater. Because thou art robbed of thy cloak, wouldst thou strip thyself of thy coat also?

"Anger, revenge, and jealousy are the great enemies of the race; therefore drive them from thy heart.

"They not only poison the sweets of thy life, but overpower and consume thy true being; therefore, suffer them not to enter thy dwelling, for they will rob thee of all thou hast.

"Thou, man of dust, hast a Soul which is eternal. When thou permittest its doors to open, it will show all truths most plainly unto thee, for it is of all knowledge the most certain.

"Therefore, with deep sense of meekness be grateful for it. Strive not in this life to know it perfectly. It is inscrutable. Thinking, understanding, reasoning, perceptive visions, willingness, — call not these thy Soul, for they are only its action, while love and harmony and truth are its essences.

"Search it by its faculties, know it by its virtues. They are more in number than the hairs of thy head; and the stars of heaven are not to be counted with them.

"The lips of the wise and true are the doors of the golden cabinet; no sooner are they opened than rich treasures are poured out before thee.

"Like ripened fruit on trees of gold, arranged in beds of silver, are true and wise sentences, uttered in due season. Canst thou think too greatly of thy Soul; or can too much be said in its praise? No, nothing is too lofty or great for it, for it is the *Image of Him who gave it.*

"Therefore remember thou its dignity for ever, forget not how great a precious talent is committed to thy charge. Her motion is perpetual; her attempts are universal; her agility is not to be suppressed. The end of her search is truth and love · her means to discover them are reason, silence, and experience.

"If it is in the uttermost part of the earth, she will have it. If it is beyond the region of the stars, yet will her eyes discover it. Inquiry is her delight. As one who traverseth the burning sand in search of water, so is the Soul that thirsteth after knowledge and truth. Therefore, O man, open wide her doors and let the light adorn her inner Temple.

"As Spirit ways are opposite to man's ways, the general opinion of men is no proof of truth. For the generality of men are ignorant. Therefore, learn to esteem life as it should be; and earnestly seek for Truth. Then art thou near the pinnacle of wisdom. When thy bed is straw, thou sleepest in security; but when thou stretchest thyself on roses, beware of the thorns. Though thy life's ways may be uneven, yet are they not all painful. Accommodate thyself to all; and where there is the least appearance of evil, suspect the greatest danger. Remember, one of the greatest blessings God ever gave to man is shortness of Life. To what end, O child of sorrow, wouldst thou live longer? To breathe, to eat, to see the world? All this thou hast done often already. Too frequent repetition, is it not tiresome? or is it not superfluous?

"Repine not for the want of human knowledge; it must perish with thee in thy grave. But love all and be honest here, and thou shalt be wise and have great joy hereafter. Labor not after riches first, but for thy Soul.

"Thinkest thou, after thou hast gained possession of riches, thou afterward will enjoy them? As the arrow passeth through the heart, while the warrior knew that it was coming; so shall thy life be taken away and thy treasure shall be despoiled by others, even before thou knowest the Truths of life. What, then, is outer life, that man should desire it? What is breathing, that he should covet it? Is it not a scene of delusion, a series of defeats and misadventures, a pursuit of vanity and evils linked on all sides together? Fools! to dread as mortals, and yet to desire as if immortal.

"Our terrors are real evils, our expectations look forward into improbabilities. Inconstancy is powerful in the heart of man; intemperance swayeth it whither it will; despair engrosseth much of it; and fear proclaimeth, "Behold I sit unrivalled therein." But vanity and conceit are beyond them all. What blindeth the eye, or what hideth the heart of a man from himself, like vanity and conceit? Lo, when thou seest not thyself, then do others discover thee most plainly. While the man who dwells with his vanity and conceit feedeth himself with wind, his bread is eaten by another.

"Weep not, therefore, at the calamities of the human state, but rather laugh at its follies; but thou mayst regret men are so foolish and hear not. In the hands of the man addicted to vanity and conceit, the labors of his life are lost; neither can gold buy time back for thee; neither can mines of diamonds purchase back the moments thou hast now lost forever. Thus the earthly desire of a man defeateth himself.

"He who neglects the present moment throweth away all that he hath. Establish unto thyself principles of action, and see that thou ever act according. But first know that thy principles are justice, wisdom, truth, and love; and then be thou inflexible in the path of them. But boast not of it; for it is only the vain who delighteth to speak of himself. The wise man is silent of himself. Let him who doeth well beware how he boasteth of it, for rarely is it of his own will. Is it not the event of Spirit, or of an impulse from without, born of uncertainty, enforced by accident, dependent on somewhat else? To all these, then, and to accident is due the praise.

"Beware of the words of thy tongue, that others do not anticipate thy actions. Beware of irresolution in the intent of thy actions; beware of instability in the execution.

"Suspect not evil of any one, until thou seest it; when thou seest it, say nothing. Hold thy peace, but forget it not.

"Establish thy heart, O man! in that which is justice, truth, goodness, and right, and then know the greatest of human praise is to be immutable.

"Is there anything in which man's weakness appeareth more than in desiring things? It is in his possessing them, but still more by his incapacity and shallowness of using them.

"Truth is one with God; thy doubts are of thy own raising. He who made truth and virtues what they are planted also in thee a knowledge of their pre-eminence. Man! O open the door of thy monitor and heed its voices. Act as thy Soul dictates to thee, and the end shall be always right. Say not to thyself, "Behold, in this world, truth breedeth hatred, therefore I had best avoid it; obsequiousness and dissimulation raise friends, and I had not best follow these." Are not the enemies made by truth far better than the friends obtained by flattery? Naturally doth man desire truth; yet when it is before him, according to his own failings it beareth on him, and he will not apprehend it; if it is forced upon him, he therefore becomes offended at it, and denies it.

"The fault is not in truth, for that is just and amiable; but the selfishness and weakness of man refuseth to bear its splendors. Let him who hath an ear, let him hear. The sense of thine own insufficiency commandeth thee to hear; therefore, to give justice to truth, and be just to all, thou must hear without thy passions.

"Remember that I have told thee that man's ways are opposite to truth, to Spirit, and to nature. So strangely doth he make his life inconsistent, he who begetteth a man hideth his face; but he who killeth a thousand is honored. There is but one way for man to be produced; there are thousands by which he may be destroyed. The Prophet hath no honor who would bring better men into the world, by purer birth, neither is there any praise or honor to him who giveth being to another; but triumphs, praise, and empire are the rewards of murder. Forget not that man's ways are opposite to Spirit and ways of truth.

"The greatest bountles given to man are wisdom, judgment, and will. Indeed happy is he who misapplieth them not. As the torrent that rolleth down the mountain destroyeth all that is borne away by it, so doth common opinion overwhelm reason and truth in him who submitteth to it without saying "What are thy foundations?"

"See that what thou receivest as truth be not the shadow of it. What thou acknowledgest as just or convincing is often but plausible words.

"Be firm, be constant, determine for thyself; so shalt thou be answerable only for thine own weakness. Be willing to commend

and slow to censure; so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections. Be more ready to love than to hate; so shalt thou be loved by more than hate thee. When thou doest good, do it because it is good, not because men esteem it. When thou avoidest evil, fly it because it is evil, not because men speak against it. Do good for the love of goodness. Be honest for the love of honesty, and thou shalt be uniformly so. He that doeth it without principle is wandering.

"It is injustice to expect exemption from that thou wert born unto; submit with modesty to the laws of thy condition. The body was created to be subservient to the Soul. Whilst thou continually afflict thy Soul for its pains, behold, thou settest thy body above it. To suffer is a necessity entailed upon thy nature. Wouldst thou that miracles should protect thee from it? Or shalt thou repine because it happeneth unto thee, when, lo! it happeneth unto all?

"When thy constancy faileth thee, call in thy reason; when thy patience quitteth thee, call in thy hope; when thy strength faileth, call on the Spirit. As the production of the metal proveth the work of the Alchemist, so is death the test of our lives; the assay which showeth the standard of all our actions.

"He hath not spent his life ill who knoweth how to die well; neither can he have lost all his time who employeth the last portion of it to his honor. Wouldst thou learn to die nobly? Let all thy vices die before thee. Happy is he who endeth the business of his life before his death; who, when the hour of it cometh, hath nothing to do but to die; who wisheth not delay, because he hath no longer use for time. He was not born in vain who dieth as he ought; neither hath he lived unprofitably who dieth happily.

"Piety, consecration, and grace to thy God, love and benevolence to thy fellow-creatures, — these are thy great and chief duties. Behold! they are written in thy heart, and thou needst only to be reminded of them. They are easy of conception; therefore be attentive and thou shalt retain them, and they will be unto thee as a lamp unto thy feet even unto Eternal Life."

CHAPTER VIII.

ADEPT, SEER, AND MEDIUMSHIP.

"Verily, verily, I say unto you, we speak that we do know, and testify that we have seen; and ye receive not our witness." — *St. John* iii.

THUS we move a little nearer to the Master of all music, and commune with the Immortals.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature.

"And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tougues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The most elaborate railroad netting is to be found within our own heads. All human thoughts — metaphorically speaking — move on rails; they are made up into long trains, and flash quicker than with electric speed over the intended route.

As a railroad carriage is held in the grooves of the rails and can only be run along the road — but neither to the right nor left — thus, queer and improbable as it may sound, are our thoughts not at liberty to roam in what direction they please, but are compelled to move in the same not seldom worn-out ruts.

Whenever a train of thoughts is thrown by some accident — such as a new discovery — from the accustomed track, it requires the utmost exertion of the propelling force and the greatest skill of the engineer to press a new road-bed through the unbroken ground, and not before the new grooves have been cut and made smooth by frequent use do our thoughts glide along the new line with comfort and ease. No wonder, therefore, that people dread to leave the accustomed grooves in which their thoughts so pleasantly flit up and down, as much as they dread to be thrown off the railroad track while travelling.

Mediumship — metaphorically speaking — means new Light, new understanding, new wisdom, travel upon a new path entirely off the

track of the objective world. It means becoming attuned with the harp-strings of nature, and instructs the Pilgrim of the Heavenly Way that the whole world is as a musical instrument, a chromatic sensible thing. In youth, unattuned to the Light, our harp chords are away down to the grosser elements; but by culture of the Soul through Spiritual things the chord attenuates, and under the hand of the Spiritual tuner it is worked into a perfect vibration in concord with God. The two are in unison, the perfect chord a limitless power stretching across all barriers of space.

Mediumship is that Light of Prophecy coming out from the long night of time, shining through the ages. *Behold the Tabernacle of God is with Men.*

It is the fulfilment of the words of Christ: —

" If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

He that hath ears to hear, let him hear.

To lift the veil, the mist of obscurity which hides the secrets of nature and conceals the future from mankind has been the desire of people in all ages, but reached only by the few sages and prophets in the world. But with modern mediumship the knowledge of the possibility of communion with the departed, the so-called dead, burst forth like the first rising of the sun, before which all lesser lights grow pale. To become a medium, is to learn to vibrate the Astral body as a pendulum between Spirit and mortal, and thus to reach the third state of being, the state between sleeping and waking, — Trance — a condition co-equal with both, is to have found the Key that unlocks the mysterious place where actual Soul semblances have their immortal birth.

One cannot enter into full entrancement until he is oblivious to all outward surroundings.

The first change felt is in the forehead; then heaviness of the eyes and a dull sound to the ears; then follows the coma of the entire body, when the habitant Soul, under the guidance of some other intelligence, takes its flight. By many people the possibility of this is denied, but this denial shows only ignorance of one of nature's laws. Numerous animals indulge in full entrancement during their long hibernation, but common minds usually judge hastily and waken to thought long after.

One of the characteristic features of Modern Spiritualism, distinguishing it from other systems of religious thought, is its demonstration of man's spiritual nature and its continued existence, by

mediumship and the phenomena produced, both physical and mental, proving individual spirit-presence and communication.

Thus the phenomena of Spiritualism are its indispensable basis and its most important factor of promulgation.

By virtue of its sensuous and mental facts, it is conquering the doubts and prejudices of mankind.

The demand of all thinking and doubting minds for proof of immortality is legitimate and wholesome.

No wise spiritual teacher will ignore or depreciate the evidences on which alone can rest a certain faith in a future existence. Spiritualism without its vast array of phenomenal facts would be no better than other speculative systems of philosophy and ethics which have preceded it. Hence all true teachers welcome every token that proves and illustrates the Spiritual Philosophy of the immortality of the Soul. While many a Pilgrim on the pathway toward the dawning light requires the object lessons of phenomena, it is not well to let a morbid condition of mind grow upon one, and to be continually looking for and requiring a sign. The phenomena of Spiritualism constitute only its *alpha*, not its *omega*.

They are its beginning, not its end nor aim. Spirits are in our midst for something more than simply to prove that fact. They have come to do something more than merely to prove their existence and present wonders to marvel-seekers. They mean serious and practical work for human enlightenment and progress. They come to teach a truer and better philosophy of life than the world has had; to aid us in the solution of the great problems of our being; to inspire us with higher aims and nobler efforts for our own and others' good; they come to give us the benefit of their higher unfoldment and larger experience, that we may be incited to make the most and best of our earthly opportunities, and to do what they can to correct our errors and educate us for the practical duties of both the present and future life. In fact, their purposes for our good are manifold, beyond the demonstration of their presence; and those investigators who stop short with phenomenal manifestations, and do not make them stepping-stones to the great Temple of Spiritual Truth builded upon them, are but idle spectators of a "dumb show" that may amaze and perhaps amuse them for a time, without adding anything to their mental or spiritual growth. After receiving tests enough to convince a reasonable mind of the reality of Spirit-intercourse, the clamor for "a sign" should cease, and where it continues month after month and year after year, as is lamentably the case with many, it evinces a morbid condition of

mind; and the constant attendance of séances to obtain sensuous phenomena becomes a mental dissipation, ending in fanaticism, and a waste of time, money, and vital force, if nothing worse. The public needs the agitation of the mental powers produced by the inspired writers and orators whose mission is ignored or rejected by marvel-seekers who "reject those sent unto them" unless they can "work miracles" or "show them a sign." We need a higher *spiritual culture* — to go onward and upward in practical efforts, coöperating with the higher intelligences in their efforts to reform and ennoble humanity, and spiritual societies should utilize the highest talent and "earnestly covet the best gifts" to instruct the public with those truths and principles that "make for righteousness" and direct human effort to true ends of being. To become wonder-seekers instead of Spirit-seekers only ends in becoming fanatical and intolerant.

It is the old, old story of the religions of all past ages. It is unhealthy growth. This modern insatiate clamor for a sign retards the growth of mental illumination, often exhausts the vital forces, and causes great detriment.

Modern phenomena of the Soul's return is only the material part of true Spiritualism. Higher Spiritual culture is needed in order to go on making Spiritualism of practical use. It is positively hurtful for a very sensitive person to sit for physical or lower manifestations, while many mediums are by some peculiarity of constitution fully adapted for this work, which is much like exposing a delicate person in the form to outdoor labor and the violent changes of a rigorous northern winter. When the medium is too negative and sensitive for the work, which is merely physical, manifestations become hurtful to him or her; the finer susceptibilities of such a medium become blunted and destroyed; the animal body is weakened by the with drawal of the magnetism which has been received from the rays of the sun, not being open to the magnetism of the earth, like one who has a strong, robust constitution. Such mediums as are strong and robust can absorb the magnetism which passes continually between the North and South poles, and also of the strong Astral currents running round the earth in the plane of the equator, — the northern current running from east to west, the southern from west to east. From these currents others descend to either pole which produce the polarity of the magnetic needle, as well as its dip.

On the same principle, mediums gain or lose their polarity and are drawn by or draw from the magnetism of those who sit with them.

A man who has once reached the first octave of the inner life

finds himself in the atmosphere of Spirit, which illumines his very being.

He has reached that height of understanding where he cannot accept any other guide than Spirit, for Man-Soul proves God-Soul, and Man-Spirit proves God-Spirit, as one drop of water proves a fountain from which of necessity it must have come. The regenerate man has no other beacon-light than God's Love, Spirit, and Conscience, his faithful messenger.

God has given him the torch of truth, which he follows.

The past is but ruin, obscurity, intolerance, bigotry, and despotism. Changing his route to that of wisdom and understanding in union with the Absolute Mind, man finds, at last, safety and rest.

True mediumship is a silent growth, a consummation terminating in ascension. The gift is supposed to be both rare and modern. It is neither. From the date of the first birth into Spirit life of the first man on our planet, there was, perhaps, Spirit communion and mediumship. While generations have come and gone and not known of this fact, yet it has continuously existed. It is often asserted that every person is more or less a medium. It may be so. Yet it is not possible for all to hold communication with their departed friends. We may have all the natural capacity for mediumship, and yet be so seared over with vices and habits of animality, selfishness, hypocrisy, and wrong that an impenetrable wall is builded.

It is our own fault, more than that of the Spirits, that we do not have their counsel and cognize their presence. How unhappy they must be to be always knocking at the Soul doors of their earthly loved ones and never bidden to enter! What injustice to call them demons when they do manifest! Those who ask why they do not see and converse with their friends and relatives, should first ask, What sort of a life am I leading? and next, What are the necessary conditions for me to comply with? Now, we cannot say what impressions, thoughts, and acts were inspired by our Spirit friends. All men are acted upon by the law permitting Spirits to project their thoughts and wills into the human brain, and thus creating impulses and ideas, the birth of which we have not traced back to their procreative source. We do not think mediumship will rest on this form alone; for external manifestations can be obtained by every person who seeks and schools himself. As humanity differ in their various gifts, powers, and developments, so will mediumship.

Each of us cannot develop any given phenomena. But what can we do to develop any at all? This we shall briefly answer. It is safe

to say that in a devoted circle of six or eight persons who meet regularly, some one or more will receive spirit influences, or be the media for the production of some kind of spirit manifestations.

The usual seekers after these manifestations try to obtain them through developed mediums, rather than to develop their own mediumship.

Evidences from others are not so satisfactory as if occurring with and from ourselves. In this age of deception and human ingenuity and human incredulity, second-hand evidence is of no avail in proof, nor is the visible production through others entirely convincing. If we are immortal beings, it is our right to know it positively; it is our duty to seek for the knowledge. Nothing concerns us more. Why, then, will people refuse this investigation? We do not believe that mediumship is a "special gift," bestowed upon a few — it is a natural gift, belonging to all. Hence, we say, cease your dependence upon others to demonstrate the fact of spirit life and to bring you into communion with your "loved ones passed on to the life continued"; gather about your table in the home sanctuary, and invite the Spirits. The results may not be obtained at once — they may not come until after many devoted opportunities are extended.

Results in any department of life depend upon the conditions and opportunities afforded, and the repetition of attempts made, with (in this work, at least) a silent, harmonious attunement of the inner with the outer man. Throw aside all human theory or suppositions, therefore, and illuminate your own Temple, for the laws of Spirit control must necessarily be greatly outside the realm of the ordinary which we apply and use. If disembodied intelligences communicate through embodied forms, there must be an employment of force not commonly understood by us. Therefore the greater difficulty to get it into motion and properly apply it.

Experience leads us to say that a circle must be composed of harmonious and earnest seekers for the truth. The participants should be those who will attend regularly and punctually. The minds should be attuned by music and heartfelt supplication. As a human magnetism is used by Spirits, a battery is made by alternating positive and negative persons, and joining hands or laying them on a table.

Do not resist any influences that come; and do not seek to control the results. Question the influences by any method you may decide upon or they may dictate, if you do not obtain direct intelligent control. It seems to us the requirements are so simple that every family might have the benefits. The home circle is of such

value that we are its earnest advocates. The time is coming when these gifts will be general — the Spirits are forcing them upon many, and they urge that all shall seek the development. When this universal mediumship shall be ushered in, there will result incalculable benefits to the human family. Vice, crime, debauchery, and the long train of human defects, moral and spiritual, will pass away, and no Saviour nor church be needed to wash away human sins. For the all-important necessity for mediumship is personal purity. Mediumship is reaching a passive oblivious state and vibrating the Astral. The physical body being at one end of nature, the Spiritual body is only the other.

It is quite plain that if we are ever to know anything clearly as mediums, we must in our entrancement be released from the physical body, that the Soul by itself may see things as they really are.

If we try to watch the very moment in which we fall asleep we find our very attention and thought will prevent it. In passing into a state of trance, one finds the same obstacle; we cannot reach this third state until all ideas or thoughts of ourselves or our surroundings are lost.

Three Spirit forces live in and actuate man. The first is that of the elements (terrestial) or electric vibrations used to talk, to make noises, to demonstrate to the natural eye, the vibrations used to mesmerize, psychologize, etc.

The second Spirit force is of the second self, the star magno (sidereal) the Astral body, the mind, memory, and thought part of us; the messenger to the inner man, or monitor; the communicator of the Soul; the portal between Deity and the mirrors of the Soul.

The third Spirit force or vibration is the Divine Spirit or ray or reflection of the Godhead, the life-germ of the inner Soul. This is that great mystery which has been hidden for generations and for ages. True mediumship is attained by arriving at the knowledge of these different vibrations and their proper use. Dear suffering Mediums, in what frame of mind do you go to commune with Nature's God or with the Souls of the departed?

Well the writer knows of the turmoils of life and the mad rush and bitter fight for bread, and how the cruel world looks on in apathy and forgets that mediums must be fed. While so much of the modern phenomena is little better than the side-show of a circus or a feature at a dime museum, need we wonder that the refined, intellectual world stands aloof? A greater wonder is that people are so patient.

"Give ye not which is holy unto the dogs, neither cast your pearls

before swine, lest they trample them under their feet and turn again and rend you." — *Matt.* vii : 6.

Too many, even among the better class of mankind, are but wonder-seekers, preferring toys to amuse themselves, rather than to make a personal effort for growth and enlightenment of their own Souls, while the world outside scoffs and sneers with condemnation and disbelief, rather than strive as a few earnest workers have done to find the clew that might explain many of the strange experiences off all who enter the doors of the great mysteries. And how quickly science jumps with hasty conclusions at any Spirit manifestations, only to be wrecked on human argument and theory.

But all these, like the sudden rise of the mercury in the barometer, indicate nothing but the changeableness of weather. They all forget that the Soul or nature's ways are always opposite to human ways, and what are often called miracles are only nature's laws demonstrated and open to him who can open the door of his own Astral body.

True science is simply a history of the Divine operations in matter and mind, and demonstrates that the world with all its antiquities is every moment a new creation, as we surely revolve in a spiral in our journey onward and upward, reaching a point a little higher than the former in each circular advancement.

Dear Pilgrim of Light, only through Nature is the Hidden Way.

In searching for Spirit communion and nature's forces, you will advance with greatest safety in the middle path. Use the reason that your Mother gave you. You will always gain more rest along the road between the two extremes. The pioneer mediums of the past, through want of knowledge of the laws of nature, the laws of control, and the power of the minds of both medium and investigators, which produced harmony or discord, sometimes caused sorrow, suffering, and danger. Many were hunted and malignantly persecuted with all the vehemence of the old inquisition, even into the very shadow of death.

Looking back over the field of toilers among the departed, one feels they have scarcely more claim to the esteem and honor of a world's reverence than the heroic survivors have to the justice of a world's gratitude, for those who strive to-day for the truth of the Soul and the communion with the immortals, delving into the mysteries, are not mere triflers. Is it not for the elevation of mankind from lowest depths of superstition and ignorance that the media of these days are toiling and climbing to reach the loftiest heights of

Truth, that the beacon-light of Spirit may guide men through all perils and dangers into the haven of rest and repose?

Can you not hear the shriek of agony that comes up the ages, born of what men call religion? Oh, Liberal man! awake, "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." — *Rom.* xiii: 11.

The very atmosphere most so-called investigators infuse about mediums breaks the contact of full Spirit communion. Neither is all phenomena caused by disembodied or departed Souls, but much of it by the power of human thought acting upon the medium, which, if not acting upon directly, calls about the Souls of the departed who are not truthful nor desired. On discovering a new medium who is just opening the doors, Evil-Soul-Spirits, being always nearest to earth and hence most numerous, are sure to come knocking for admission, and should be guarded against, just as one would guard his child from evil companions. The human mind has much if not all to do in preventing earth-bound, unripened Souls from entering, and, once admitted, persistently returning.

All mediums should study this subject carefully. The advanced Soul-Spirits teach nothing but what is adorned and embellished by their presences. *True* Soul-Spirits are not content with toys or make-believes, however gilded, but guide us always to the right, and bring to us our own departed loved ones and our own Angel-guardians.

The Student of occult forces in nature must remember that there are three distinct MONADS of energy in the Universal Forces of Nature, namely, Elemental, Elementary, and Sephiroth. Elementals are the powers of nature, and are beings of energy which never become men. These forces evolve in the four principal kingdoms of Earth, Air, Fire, and Water, they are those energies which do that which is usually ascribed to Nature, and are the blind forces of Nature, and, according to Mohammedan traditions, are the forces employed in erecting the Temple, having dominion over them by means of a certain Magical stone. They possess extraordinary powers, standing as they do between the invisible and visible worlds, neither have they any moral sense or knowledge of goodness or evil, therefore their lives are not centred on an eternal principle.

Elementary Spirits or Monads of energy are disembodied Souls; during their embodiment having been either on a more gross and unripened planet than earth, and have been attracted to this globe in the great economy of growth, or have been depraved gross Souls while living in earth-life, who have separated themselves from the

Divine Spirits of Light, choked down the inner Spirit of knowledge, preferring the darkness of Selfishness and error to the Light of Truth, thereby becoming the *Shades* who have closed the door of understanding against the interior principles of Love and Wisdom, which constitute the glory of man, and on account of this disintegration and unripeness must await in the surrounding elements until they absorb a renewing energy, develop thereby, and be born again in the light of Spirit.

Sephiroth, or the Elementals of the Astral world, are both infinite and finite, they partake of the Divine creating Nature, being emanations or the outside garments of the Great Central Sun of Spirit Energy, God; therefore they are the Elemental Forces of Worlds and Suns. They are the Harmonies Divine, Creative Wisdom, and the Conceiving Intellect, known in the Kabbala as Logos or knowledge. They are the Active energy which forms the essence of all substance, being the vital centres of force acting with Spirit, thereby controlled by the Divine Mind, being God, which in His fulness dwells in all things.

Strive, Pilgrim of Light, to become your own medium.

In the long ago, when Christ was the mediator and guide between God and the Angel world, and everything Spiritual in man, He taught the same. Let a little of the Christ Love dawn within your Soul, open the door to *True* mediumship, and hold it sacred with your truest life, for on its altar thousands offer up the softest emotions of the heart.

It will free the imprisoned imaginations of youth, and freshen the fading recollections of age, and with *true* mediumship you will lighten the burdens of many a weary Soul.

Mediumship is sure to be terribly iconoclastic. It means a new light of revolution in the world from the old eternal source. And you cannot have new light let in without seeing many old acquaintances with a new face. Many aspects of things will be changed; and some things that we mistook for living faces will turn into the sheerest masks of mockery, or whiten with the sweat of dissolution running down them. The old grounds of belief are breaking up rapidly, no matter what fresh efforts may be made to deceive, delude, and secure the ignorant, the infants, or the aborigines.

If we would walk with the Master who dwells forever in the presence of the Divine and Infinite Love, we must look where we have been commanded; in the sanctuaries of our being, in the pathways of our daily walks; for there, in the spiritual nature do we become the equal of all, however high the outward station of life.

Mediumship is a new world of truth, understanding, and wisdom, a new life in the world; and new life is not brought forth without pain and partings, and the shedding of old decay. New ideas are not born in the mind without the pains and pangs of parturition; and to get rid of our old ingrained errors of false teaching is like having to tear up by the root the snag of one's own teeth with one's own hand. And by our own hand and Will this has to be done, for nothing else can do it.

New light and life, however, do not come to impoverish but to enrich; and no harm can befall the nature of that which is eternally true. It is only falsehood that fears the transfiguring torch of light; *that* needs must shrink and shrink until it shrivels away.

Mediumship may be classed under two heads, *viz.:* the physical and the mental; or, the material and the spiritual. Experienced conjurers and impartial scientists are fully capable of grappling with and testing the various forms and phases of physical or test-mediums; but when we come to the spiritual or mental phases of mediumship, the investigator, no matter how critical, experienced, and competent, cries "Halt!" and demands time to take a few long breaths, and lubricate his reasoning faculties by a "a few more séances," "a little more time to think," etc., and so the anxious and unenlightened investigator goes on in his labor of trying to "draw the line" at just where the mind of the medium ceases and where the control of the Spirit begins. Drawing this "line" reminds one of the chalk marks and circles made by schoolboys at their games, which last only for a day or two plainly visible, when fresh chalk lines are required to control the limits of the game.

The idea that presents itself of Angel-hood is of a kind similar to that of man as a physical being; it is an intermediate state. Man on earth is the connecting link between the animal and Spirit. The instincts of the animal are more perfect in their kind than the obser vation and reason of man; and these instincts are again reproduced in a higher form in the intuitions of the Spirit, which manifest themselves frequently and reliably in spiritual minds still in the flesh. The animal state is one of Soul, the human state one of *Ego*. The Spiritual state is another plane of creation, and is therefore a Soul state, as marking a distinct realm of the Infinite. In the Angel the *Ego* or volition takes another flight; and hence the Angel is specially characterized for will-power, ability to perform, and to pass from one state to another. As in the case of mankind, we may expect the Angel to embrace all classes of development, from that which is "evil" and "low" to that which is "good" and "high."

Angelic ministry opens the mind to the most glorious themes of contemplation. It exhibits love in moderation. There is an incessant desire on the part of the Soul to urge on the *Ego* to higher missions and holier motives. This is so, because all are portions of the Infinite, in whom exists the perfection of all things.

Revelation has always taught of those who left more pleasant abodes that they might self-sacrificingly minister to the crying needs of earth's dark and sorrowful ones. Thus it must ever be. When any abode of bliss becomes more than a necessary means of development, it is then a sensual luxury, to enjoy which for mere pleasure would be hell itself. The joy of the Angel is in activity, whereby those in need of upliftment may be reached and led to participate in that blessedness which has proved so salutary to their predecessors and present helpers. And this is the prime lesson for every man to learn.

We have erred in Spiritualism by trying to do too much for others; we have taken it upon us to force conviction on unwilling minds.

Our task is far different from this. All we can do is to exhibit to the observation of our fellows the facts as we have experienced them, the phenomena as we see them, the teachings as we have received them, and irradiate on all such elevating influences as we ourselves possess.

That is just what our Angel helpers do for us. Why don't the Spirits do this, that, or the other thing for us? is the cry of those who are ignorant of spiritual laws. The Spirits can do nothing for us but *help* us, if we are ready and willing to be helped. They allow us to wander far and wide in our hapless plight till we are ready to receive instruction.

A new and higher spiritual baptism is descending upon us. Let us, then, always act in the light of this New Power, and it will guide us in the exercise of it. The admonition of the New Power is that these spiritual faculties must be used for *truly spiritual and religious purposes and for none other*. Under the proper influence these gifts are such a power for good that it is impossible to overestimate their value.

The investigator who is always looking for and expecting a trick is very apt to encounter the reflex action of his own mind — the child of his own creation — embodied in the sensitive aura of the medium.

He should remember that thoughts are veritable things, palpable to the sensitive; and that in 'exposing' a supposed fraud — especially

in the case of some well known and reliable medium — he may possibly be simply exposing his own ignorance of spiritual laws.

A genuine lover of Truth for its own sake, who enters this domain of occult science accepting the conditions which are allowed, though beset in the commencement with doubts and difficulties, will by perseverance, soon receive ample proofs and tests of the genuineness of psychometrical manifestations and spiritual agency; while, on the other hand, the doubter who investigates for the purpose of discovering imposture and fraud will discover what he or she thinks is sufficient to justify the pre-existing doubts, and sooner or later retires in disgust.

The person who complains of conditions will not fail to give that of darkness the first place among the objectionable; but even under this an honest quest will not be without its reward. There are frequently those who, although strenuously opposed to dark circles, faithfully and perseveringly continue their investigations in the face of doubts and discouraging surmises, until some evening the doubts all vanish, the mists clear away, and the truth is revealed. Some friendly burst of moonlight lighting up the whole room through the seemingly accidental misplacing of a curtain, perhaps, shows the guitar high up by the ceiling, aloof from all visible support, and being played on by some unknown force exercising intelligence.

No individual can expect satisfactory phenomena while the mind is in a strained or anxious state. It is best that he change his methods and as a commencement that he stop insisting on test conditions, that he sit passively and accept what comes for what it is worth, unquestioningly, until his Spirit friends can break through the strong barriers of positive magnetism which he interposes between himself and the Spirit world. He must lay aside all arrogance of opinion, all self-conscious "smartness," so to speak; in other words, he must approach the sacred altar of Spirit communion prayerfully, trustingly, and in a spirit of child-like simplicity — and not be perpetually looking for and expecting a trick. If he seek for the evidence in this spirit, it will not be likely to be long before he will be made glad with all the proof he needs. He will have test after test, and they will come to him in ways he little dreams of.

One who desires to be of assistance to mediums, or to live and commune with the Spiritual world, must keep down the material as much as possible, for mediumship is the doorway between Spirit and mortals and the threshold between Soul and matter. The sacred fire of mediumship should be guarded and tended like the vestal fires of

ancient Rome, not fanned by the hot breath of ambition and lust for gold, as is too often the case. Our so-called civilization has become too much a life of per cent and discounts. Everything, even those which should be sacred, begins and ends with money. Our very Souls are compressed in this mad rush and confusion of thoughts which conceal the light of Spiritual Truths. As man increases the rush for wealth, woman keeps apace with luxuriance of dress and vanity until nature finally rebels in some great convulsion.

This is an age of traffic, but shall we traffic in the Souls of the dead and communion with the departed? Oh hasten that golden age of Spirit Light yet to dawn, when "all thy children shall be taught of God, and great shall be the peace of thy children." — *Isaiah* liv. : 13.

Trance is the bridge over measureless space, between this world and the world beyond, between Soul and Spirit, and if one's guiding Spirit is a wise sage, with the light of knowledge, thought can commune with thought, Soul with Spirit, though oceans of space divide the forms; in tokens of tenderest love one will receive assurance that far beyond the great shadows of life are beautiful homes of light and love.

Open the door of your Soul and welcome the messenger of Light, who will form a union of Spirit with you, and may your Soul never again lose the sublimity of thought which will then fill it. Ask and pray that your every-day life may be under the sheen and shadow of an Angel's loving wings until your Soul has finished its course.

When the sear and yellow leaf falls from the tree in Autumn, Nature is throwing off her old worn-out clothing and preparing to don her new attire in the joyous Spring, but that which is thrown off and put aside must be evoided. Oh, children on life's pilgrimage, can you not learn to do for yourself what nature does for the plant: throw off all impurities that retard the growth of God's Love in you, and you will retain strength and increase in beauty. Beloved, take lessons from the school of nature.

Persons of thoughtful minds do not claim that Spiritualistic doctrine or phenomena are of modern invention.

On the contrary, the communion of Souls and Spiritual intelligence with mankind occurs by virtue of natural law. It must have existed from the beginning of all time, and traces of this intercommunion are found in the earliest annals of antiquity.

The thought of death sits easy on the man who builds his hopes on Spirit Truths. He knows that the Soul of man is the building of God, that stands forever, changing only in its furnishing. We find

daily in these Souls of ours some new germs of higher birth. He who best commands the ideal ever enjoys most the real.

The communion with the immortals was daily practised in the times of the apostles. Witness Paul's account of being caught up to the third heavens, "whether in the body or out of it;" Peter's vision at Joppa, etc., which are familiar to Bible students. The state of semi-entrancement was not uncommon. Communion with Spirit was a joy, and Mediumship a sacred thing among the early Christians, the hallowed communion with the Angel-world, bridging over all sorrow, pain, and death.

What diviner joy can there be than to hold sweet communion with the immortals? Therefore strive to become your own medium, and on this height of Spirit communion you will find that sweet composure the world cannot give. The knowledge of this truth drives away sorrow, and has for centuries spoken in whispers of joy of the presence of loved ones, even in the hour of death.

Through all arts, science, or progress, a medium is highly necessary. Through the whole of the mechanical world a medium is required If we telegraph or send a word across the seas, the operator or medium is a positive necessity. So when you wish to communicate with the so-called dead, if you have not grown into a knowledge of the passive vibrations, you must employ a medium who has gained that knowledge.

By repeated experiments and trials, the conclusion has been arrived at that there are three kinds of entrancement. First, the psychological or overshadowing. Second, sleeping while the Soul rests from the Solar plexus, releasing the brain of the medium for other influences to use; third, the Pilgrimage or voyage of the Soul, while the entire body may rest or be used by other intelligence either in human form or disembodied.

In the first, the psychological or mesmeric state, the Astral and Soul of the medium are controlled by a human being. In the third a full entrancement takes place, the Soul of the medium taking a flight away, or being held and overshadowed by some guiding Spirit, who opens the door of the medium's organism to a visitor or visitors.

The second the semi-entranced state, is the inspirational or ecstatic one, where the Soul of the medium remains at home in its own body, while some intelligence, usually of a high degree, comes as a visitor also, and communes or takes charge of the organism by desire of its owner.

The Soul of the medium, with its vibrating door, the Astral body,

opens to Soul-spirits of wide differences, those who are unripe and of earth most earthy, and those who have grown and ripened into the light of Truth, and are always in contemplation of the Divine Essence of Love. The philosophy of mediumship lies in these few words. The Spiritual world is an overflowing fountain, and human Souls are its reservoirs, therefore neither height nor depth can measure the possibilities of the human Soul. The Will, with its reflective qualities, is the centrifugal and centripetal force of the human mind; hence the law of attraction and repulsion, and of sympathy and antipathy, in the human economy of both Spirit and mortal.

What are the ambitions, hopes, desires, and loves of the medium? What are the radiations of atmosphere which come from visitors and friends immediately surrounding the organism that is being used? These are most important and serious questions.

So live your better life. Let your worst thoughts die, and you will find a hidden pathway from lowest depths to loftiest heights, and repose and peace continual.

Thoughts being substance that surrounds the Soul, and mind its atmosphere, here is a very grave point and one that requires the deepest investigation, if successful intercommunion of Souls can take place, or development and growth of the medium be attained, for it is an immutable law that the Souls of the departed are called and go by their sympathy and attraction toward those sounds, lights, colors, or chemical properties which were akin to or symbolic of themselves.

It is only the unchanging law of attraction and repulsion, for are not love and hatred, sympathy and antipathy, the lay of the universe?

Dear honest heart, seeker for Truth and Light, strive to contemplate the works of nature's God, mysterious, ineffable, miraculous, when we consider that all the universe, from the glorious planets over our head to the meanest pebble beneath our feet, is influenced and swayed by affinities and repulsions, as unexpected and as unfathomable as human love, will, mind, and thought. Reflecting on these things, we as Pilgrims of Light must realize the duty we owe toward true media.

The Souls of the departed and the higher Astral forces are *Sacred Elements* which should not be tampered with, as they too frequently are, through ignorance, guided by unholy and selfish desires.

Thus the door is opened to maleficent Spirits that wreck the medium for further growth. An unholy, impure, selfish-minded individual could more safely play with lightning than palter with the vestal fires of the Soul in the inner Temple of Life.

We do most solemnly protest against the merciless crusade and tyranny of test conditions; against unfair treatment on the part of so-called scientific men, who claim attention from the world as honorable men, yet pander to popular prejudice and religious dishonesty and deceit in their investigations (?) of Spiritual laws. Shall Negatives and Spiritual mediums continue to sin and suffer and become victims of blind forces which are continually operating upon them, infused into their Souls by the very atmosphere brought about them by the people with whom they come in contact? Must they continue to suffer until death takes them to a more genial shore, on account of intolerance and ignorance? God never discloses himself directly save through some medium. To the common mind, mediumship may seem to be only as vulgar toys or conjuring tricks, suited only to the wonder of the mob, but to those who have ripened into an illumination of mentality and been transformed by a renewal of their minds, mediumship gives ample proof of visiting strangers communicating from out the great crowd of the invisible majority on the other side of life, and also of the immortality of the Soul.

It is quite in keeping for the common mind vehemently to deny the existence of all that of which it is totally ignorant, or, like children, cannot comprehend; but:—

> "Hands of invisible spirits touch the strings
> Of that mysterious instrument, the soul,
> And play the prelude of our fate. We hear
> The voice prophetic, and are not alone."

A medium is a sort of mirror, reflecting all the thoughts, ideas, and knowledge of those about him. It does not follow, however, that he says nothing which is not known to one or more of them. So far from the medium being *merely* an echo of the thought of those visibly around him, there are thousands of facts proving directly the contrary. It is one of the fundamental principles of Spiritual doctrine that those who are present exercise an influence upon almost all manifestations. The radiation of thought extends far beyond the circle immediately around us. The true medium, when in a fully negative vibration, is only the reflection of the human race in general, and, if he does not derive his inspiration from those about him, derives it from those further off, and, if he be under the guard and guidance of the Angel world, his mentality is opened to inhabitants of other spheres and other worlds than ours. The idea that

universal space is peopled by beings who are in perpetual contact with us, and who communicate their ideas to us, is certainly no more repugnant to reason than the hypothesis of a universal radiation, coming from every point of the universe and converging in the brain of an individual to the exclusion of all others. By observation one sees that the Somnambulic theory and that which may be called the theory of reflection have been devised by the imagination of men, while, on the contrary, the theory of Spirit agency is not a conception of the human mind, for it was dictated by the manifesting intelligence, at a time when no one thought of Spirit or of communion with immortals. The earliest manifestations in Europe, as in America, were not made by either writing or speech, but by raps indicating the letters of the alphabet and thus forming words and sentences.

Communion of the immortals with mankind and the knowledge thus conveyed is of a character far too important to be mastered without unbiassed thought, free from prejudice, and should be pursued with serious and persevering attention.

The communications of the departed Souls with mankind are either occult or ostensible. Occult communications are made through the good or bad influences they exert on us without our being aware of them. It is our duty to distinguish by the exercise of our own judgment between the good and the bad inspirations thus brought to bear upon us. Spirits often manifest themselves spontaneously or in response to invocation. All Spirits may be evoked, — those who have animated the most obscure of mortals as well as those of the most illustrious personages, and whatever the epoch in which they lived; those of our relatives and friends, or of our enemies, — and we may obtain from them, by written or verbal communications, counsel and information in regard to us, or whatever revelations they are permitted to make. If these Souls have awakened to a knowledge of immortality, they are attracted by their sympathy with the moral quality of the parties by whom they are evoked. It is perfectly easy to distinguish between good and bad Spirits who return to mortals. Those of a superior elevation and growth into the Absolute Light will in their manner of communication through any language be dignified, noble, and free from any trace of earthly passion; their teaching characterized by the highest morality, their counsels breathing the purest wisdom, always aiming at our improvement and the good of mankind. The communications of unripened Souls and those of lower order or degree are, on the contrary, full of discrepancies, their language often commonplace, sometimes even coarse and

gross. They sometimes say things that are good and true, but more often make false and absurd statements, prompted by ignorance or malice. They play upon the credulity of those who interrogate them, taking pleasure in flattering their vanity and fooling them with false hopes.

It does not always follow that mediums are dishonest in the manifestations produced if they are moved upon by an independent intelligence outside of and beyond themselves. It is difficult to draw the line between the action of Spirits out of the form, and the Spirit of the medium being controlled.

Without question it is detrimental to sensitives to sit in a promiscuous physical séance, and illness is often the result of indulging in the practice to any great extent. The public, if left alone, soon loses confidence in mediums who seem in all they do to have the almighty dollar first and last in view, or if they do not live in harmony with the higher teachings; but when a medium is puffed up without merit, confidence in the whole subject is destroyed, and the public, not well versed in the law and philosophy of the subject, is liable to say, If such a person is a pattern or representative of the cause, deliver us from it or its influence.

The mission of the *test* medium is to convince the sceptic and the materialist; that of the inspirational medium is to elevate and instruct those already convinced. It matters little how fast the world becomes converted to the truths of Spirit communion, if the people be not instructed to proceed in the right way. A heavy responsibility rests on our public lecturers to whom thousands look for instruction and wisdom.

One has only to read the questions put to the different speakers to be convinced of the importance of the inspirational mission. All sorts of questions are sent to the rostrum, and the answers are expected to be at once lucid and concise.

The same evils which have tempted mankind in all ages tempt us to-day. The Spirit of Love which would have saved mankind from sorrow, and borne them to greater joys if they had so willed, will do the same for us, if we will. The same pride, ambition, envy, selfishness, jealousy, and wrong that have existed from out the night of antiquity exists to-day, though modified and softened in form. No matter what the nation, kindred, or tongue, whether civilized or not, these all are the same impulse of error to all the world. The same devil who tempted the old Egyptians tempts us. Their sins are ours, their errors ours, their doom ours, their deliverance ours. The thing which

has been, it is that which shall be. "Let him who is without sin among you cast the first stone."

Of all the weaknesses which little men rail against, there is none they are more apt to ridicule than a tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency to incredulity is the surest.

Real philosophy seeks rather to solve than to deny. While we hear every day the small pretenders to science talk of the absurdities of Alchemy and the dream of the Philosopher's Stone, a more erudite knowledge is aware that the greatest discoveries in science have been made by alchemists, and much which still seems abstruse, had we the key to the mystic phraseology they were compelled to adopt, might open the way to yet more noble acquisitions. The Philosopher's stone itself has seemed no visionary chimera to some of the soundest chemists that even the present century has produced. Man cannot contradict the laws of nature, but are all the laws of nature yet discovered? Our modern scientist, with imperfect knowledge of the laws governing the mysteries of mediumship, is full of theory, argument, assumption, and conjecture, unconscious and ignorant of Spirit and the mysteries of the Soul. Their arguments and theories are based on their ignorance of facts.

To-day the one thing needful is cool, calm, dispassionate investigation. The bulk of the people, who are receiving an education sufficient to fit them to use the ballot, are surely enlightened enough to use their own faculties of observation and powers of reflection in connection with every event that challenges public attention.

Psychical research societies cannot do our work for us. It is not for any to set up a body of men in a new chair of authority and bow to their dictum as though they were the special oracles of heaven.

Scientists can be and often are as tyrannical as priests, and many materialists and agnostics are as bigoted and intolerant as the most arrogant and dogmatic churchman.

In days of old, when prophets had to show signs of their fitness to fill the prophetic office, works were demanded of them, the performance of which settled the question as to the source whence they derived their inspiration.

This is emphatically an age of trying and testing. Every one demands a test of some kind to prove his neighbor's trustworthiness. Mere assertion will no longer suffice to satisfy inquirers; they must have proof, evidence, demonstration.

But while the tendencies of the present age are emphatically

levelling tendencies, we must not forget that two kinds of levelling are possible, the one being levelling up, the other levelling down.

Prophecy may include prediction or the foretelling of future events, but exhortation to reform is always the burden of the prophet's cry, and works of charity are always performed by him who is worthy of the name of prophet.

Prediction is often only a careful and intelligent recognition of cause and effect, a nice balancing of probabilities; and, even when absolutely the result of direct revelation from a higher realm of being, is not for an instant to be regarded as the highest function of the prophet. We must never put mysteries and miracles on a par with moral forces which testify to their divinity by the power they exert in elevating mortals, succoring the needy and vanquishing error; to foretell the future is not always the way to prepare persons to meet it.

The predictions of Joseph and Daniel are brought forward in the Bible as singular proofs of their fellowship with the Most High; and yet the Bible abounds with anathemas hurled at the heads of those who practise witchcraft and sorcery. Even business clairvoyance is justified, for no slight is cast upon the prophet who told Samuel how he could recover his father's asses. The truly great man is sure to be something of a prophet in the predictive sense of the term, as those who possess unusual knowledge of cause and effect are like dwellers high up upon the hills, who have a far more extended horizon and wider view of the surrounding country on all sides than those who dwell in valleys or nearer the bases of the mountains. But when good is done, when the poor and the needy are supported, when diseases are cured and devils cast out, we may surely exclaim with unfaltering tongues, "This is the Lord's doing, and it is glorious in our eyes."

One of the highest of the Father's messengers, one bearing the tender counsel of the Infinite Mother most closely to the human heart, has said to all mankind "Lo! I am with you alway, even unto the end." You who commune with the immortals know the end of your career will be spared the narrow-minded education of its beginning; though the morning has been dark, the sunset will be glorious. In the first chapter of Hebrews and fourteenth verse we have the following words: "Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" The new version reads, "Sent forth to do service for the sake of them," etc.

What can be more natural, what more suited to the yearning heart, or what can give more comfort to those in distress, than the assurance

that those we love and those who have in life been so much interested in our welfare are ever with us and ready and willing to serve us? So these Angels are not only about "when we wake, but attend us while we sleep"; or, as Longfellow has said:—

"With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,—
Lays her gentle hand in mine.

"Oh, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died!"

11. And they, when they had heard that he was alive and had been seen of her, believed not.

12. After that, he appeared in another form unto two of them, as they walked and went into the country.

13. And they went and told it unto the residue; neither believed they them.

14. Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. — *St. Mark*, xiv.

So does the church and so do many people outside of it to-day, making loud profession of belief "in the communion of the saints" in ages past, but denying the possibility of it in these days, simply because it is not in their way and according to their narrow ideas.

Many different modes of holding communication with the Angel world and the Souls of the departed loved ones have been used, and new ones are frequently being discovered; but we do not suppose that all or any of them were original discoveries. On the contrary, if there is any truth in history, and the grand old Bible is not all false, the science of Spirit communion is founded on fact and is as old as the races of men. "That which hath been, is now: and that which is to be, hath already been: and God requireth that which is past."—*Ecc.* iii.: 15.

"And it shall come to pass afterward that I will *pour out* my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; and also upon the handmaids in those days will I *pour out my* Spirit."—*Joel* ii.: 28, 29.

"The sluggard is wiser in his own conceit than seven men that can render a reason." — *Prov.* xxi: 16.

A medium who is brave and true enough to stand out before the world and the multitude is alone like a tree upon a mountain standing solitary and forlorn, assailed on all sides by storm and wind which give it no peace; tempest-tossed, and almost uprooted, a harder blow than usual snaps it off or lays it low, with torn branches and bleeding, lacerated limbs, to wither and decay. That which has been the struggling growth of years is by a single blow laid low and doomed to destruction and death; though, if the Soul is sound and true, the sap may flow again and it may grow afresh; the scar remains, crows love best the dead branches, and the world points at it in derision and sneers at its unsightliness.

In spite of strong prejudices that always prevail in opposition to anything new, especially in the religious world, Spirit communion with the departed has grown, and brought peace to many a breaking heart. But if Spiritualism is to be the coming religion, the personalities and inharmonies and ends and aims which are allowed to prevail in most Spiritual circles must be dismissed. The little societies of to-day are too much like a vast room with one candle in the sconce or at most two. There should be churches that have so large a company of those who live in the higher Spiritual state that their joined light shall form an illumination and their joined impulse of life create a current by which others shall be taken up and carried on. One can live a Spiritual life outside of any society, but he owes a duty to the world and to God, whose Spirit is poured out upon him. He will do much better work in a good, harmonious society than outside of it. One may raise fruit at the roadside, but boys will be apt to steal it, whereas a sheltered tree, behind the wall, will carry its fruit fully ripened, to be gathered at the right time by the right hand.

To almost every individual there comes at some time of his earthly pilgrimage a time when there are outbursts of experience which convince him that there is a reality in what is called higher Spiritual life; when the purifying fire of affliction burns within his home. Softened in Spirit by the struggle through which he has passed manfully, his Soul uplifted by the call from his inmost being, an intermittent light shines upon him from above, and at some unexpected hour there burst a glorious radiance and presentation of Truth within his Soul, bringing a fulness of peace and healthful buoyancy greater and more beautiful than he had ever heard or thought of before. This may come to him only through some one of the loved ones who are gone before acting as pilot to those who are to follow; or maybe the hand of a little child left motherless in his keeping,

leading him upward in its helpless innocence; or it may be a voice that comes on the night wind from beyond — no matter what the cause may be, there is a coming up one step higher, a new birth, and he ponders and wonders why he had not seen all this before. This is the Soul's birth into Spirit, the discovery of a higher and ultimate stage of life, the first stages of which are great peace and perfect tranquillity. While men are yet young and enjoy impressions upon their nerves, racket and struggle and rebound, echo and re-echo are not altogether disagreeable, but as men grow weary of the strife of life, a thought arises, still as the star of evening over the horizon "Peace and Rest." Not lack of activity, but peace. This may come by lowering the tone of a man's nerves, but there is a peace that comes by quickening the tone of one's nerves. It is not the peace of somnolency. It is that perfect rest of the Soul when it is filled full of that for which it hungers and thirsts. It is the rest of the Soul in its harmonious union with Spirit, so great is the power of Love upon the inward life.

It is also accompanied with great sympathy and care for all men. It is not a luxury hoarded and enjoyed by one's self, nor is there in the Soul of any truly illuminated Pilgrim a selfish satisfaction that he has gained the heights beyond some of his fellows, but his Soul is made so melodious and harmonious that, like blooming flowers, it radiates a certain exalted joy and tender care and sympathy that softens and exalts all who come into its atmosphere. He awakens to the knowledge that his life is linked with Spirit in God; his Soul partakes of the Divine nature, and is effusive and full of kindness and sympathy with all men in every direction. A settled joy overshadows him, a thing not sought after, but a peculiar, peaceful atmosphere. Men sometimes have a strong light or a twilight experience of this kind, without understanding it in their heedless life. Very few living men fully understand the Philosophy of it, in fact; but it is what may be called Soul-building. It does not come in a day, but it comes and is real. No marble mansion is more real, or so real as the Soul's experience. In the wide range of nature we must not suppose that the impalpable and invisible things are fantasies; they are the only real things, and the earth-bred and earth-bound things are the shadows that pass away in the using. The eternities are for the things that men despise, through their ignorance and want of intuition. But as long as there are love, charity, gentleness, sympathy, kindness, and *morality*, there is soul-building and growth in the Spirit.

One might as well try to bring forth a harvest without soil as true

Spirit growth without morality, which is *right living toward ourselves and our fellow-men*, and is not only good for men in this world, but is the foundation on which Souls are built to receive the bridegroom Spirit, and man is born again into a new life. A new Love dawns, the universal Love and Charity that make the Spirit bright.

Some of the most uncharitable and unspiritual people are most ardent followers after Spirit phenomena, and on this they base the claim that they are Spiritualists, as if this constituted Spiritualism. It does as much as the husk constitutes the golden grain, as much as a man's houses and land constitute his wealth of intellect and purity of Soul. In Spirit communion the true Spiritualist seeks first of all to bring himself into harmony with the highest Spiritual existence he can reach. He will endeavor to become as pure as they, as loving and as sympathetic.

He will put out of his life all that can degrade or lower him, and will endeavor to bring into it all that can ennoble and elevate. The true Spiritualist seeks to live a true life. It is his aim to do the utmost to develop and cultivate the higher and better part of his nature, to make the best and most of himself; to watch his infirmities and endeavor to overcome them; to take hope from his good qualities and seek to increase them; to live honestly and to act justly, to love purely, to be hopeful that all wrongs will yet be righted. Knowing that he has within himself the germ of goodness, a spark at least of spiritual life, it becomes his highest aspiration so to develop the germ that it may some time bear fruit fit for the life to come.

We judge of Spiritualism by its fruits, and would give nothing for that Spiritualism which does not make a man better. We profess to have the grandest, noblest, and best conceptions possible of the life here and hereafter. We speak of Angels as if they were about us and watching over us. We talk of heaven as if we were yet to go there. We speak of those that have gone before — of our mothers, sisters, and brothers in the land of bliss, and of other dear friends whom we hope to meet there; aye, of even more exalted ones, saints and martyrs who have suffered and died for human kind, glorious ones whose earth lives were grand, and whose life beyond we deem to be sublime; and yet what are we doing to make ourselves fit for such society? Oh, inconsistency! Many of us are living unworthy lives — lives that even here should bring the tinge of shame to our cheeks.

It is said we must live for to-day, and not attempt to make Angels of ourselves before the time comes. True, we must live for the present, but the way to do that is to do the best we can. On the good of

the present, future good must be based; if there is no good now, there can be little good then:—

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly ground to the vaulted skies,
And we mount to its summit, round by round.

"I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

"We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed, and passion slain,
And the vanquished ills that we hourly meet."

Spiritual growth should be our highest aim, and in character God has given to each the material to work with. We might say we can create our Spiritual selves, and in that respect we are God-like. "He that ruleth himself is better than he that taketh a city."

It is often said, we are creatures of circumstances; so we are in a degree, but in a greater degree we can make our lives. By learning to govern our human nature we become kings or queens. The largest part of our powers is latent—the part that makes the best of circumstances. By prayer, and striving to do God's Will every day of our life, we will be educating our Spirit to return to God. To conquer our human nature is the greatest of all accomplishmets.

If we could all remember that supposing we were all created alike and all subject to the same circumstances, we should all make the same mistakes and blunders, our judgment of others would be different. There is no phase of charity so beautiful as *thinking* charity. If you give all you have to the poor, or act your charity in any way, it availeth nothing so long as you think unkindly and unjustly. Charity hurts no one by word or deed.

There is a cloud of darkness between man and heaven which increases or decreases in proportion as his animal nature predominates.

Truth is mighty and will prevail. Truth is within ourselves; it takes no rise from outward things. No matter what the world may say, *One with God is a majority;* therefore, whatever you have to do, whatever you believe to be right, do it with all your might, and you will not be left alone in weakness to establish the truth. To be one with Spirit and united with Soul is to be a co-worker with the Angels.

Therefore let the world say of you what it will, you may defy it and all its rulers for truth's sake. You have to establish the kingdom of God and the Light of Spirit in this fair land. O Pilgrim of Light, what thou doest, do well, knowing that other foundation can no man lay than that which is laid on Spirit Truth and the understanding, conception, and wisdom of God. And, thou silent, patient, loving Soul, whose earth's ideal love was doomed to disappointment and defeat; who live only in the hallowed memory of that early bliss, and dream of a requitted and perfect love and in the bright hope of Spirit reunion, all hail to thy devotion, which has its origin in heaven itself!

Such as thou carry in their hearts and lives, in their utter loneliness, something from the Angel world, pure, holy, and bright, which is sure to bless humanity in one way or another.

How often do ministering Angels come to those noble men in whose heart is enshrined an Angel presence, those whose lives are hallowed by sacred memories and holy loves, and sweet, blessed hopes of immortal life beyond this little sphere!

Thrice blessed mediumship! thou art the threshold of the open door through which men's longing eyes, looking upward to the eternal heights of heaven, discern the white robes of the beloved who wait to welcome them to home and perfect peace.

Mediumship is an illumination across the threshold of life and death into the home above, where we shall find power of expression for all the beauty which our poor minds have known but could not tell of here. Through mediumship we find nothing is lost because we cannot understand or use it here as we would; through mediumship we learn that all evil and wrong must have an end. By it the Soul expands to receive each new inspiration, each new unfolding of beauty and of truth, and garners it safely in the storehouse of memory; and when we enter upon that better life, we shall find stored away in our Souls much material from our earth lives to be wrought out, through the holy influences and surroundings there, into heavenly harmonies. The poet uttered a truth when he wrote —

"A thing of beauty is a joy forever."

Everything beautiful and good is eternal. Good will never ends because it never had a beginning.

It must be evident to every intelligent mind that the want of knowledge of hidden things is deeply felt. It is characteristic of the age. There is a desire and a powerful effort to enter intellectually into the laws of Spiritual life.

We are indebted to the scientists for awaking us to this want, and it is one of the great services they have rendered and are rendering to humanity. They have discovered that all material substances and forces are connected and act according to immutable laws. They have discovered and demonstrated that we cannot come to correct conclusions concerning the qualities of any material substance or the presence and modes of action of any force, by regarding only their appearance to the senses.

That opinions or theories are of no value except so far as they are based on the immutable laws, according to which all material things move and rest. It is easy and natural to conclude that if material things are governed according to laws which pervade them and inhere in them, spiritual substances and forces must come under the dominion of law also.

Scientists have discovered that as we penetrate further beneath the surface of the things, we come into the presence of finer substances and more powerful forces and under the dominion of more specific and wide-reaching laws. Why should these laws cease when we enter into the wider and finer realms of the Spirit?

Mediumship is an illumination of the Soul, thereby opening the inner temple to Spirit Truth and one Truth leading to another shows us as in a mirror the outlines of something higher and better than itself, and woos us to seek it. The fact that there is an indissoluble chain of cause and effect running through the creation, that the material and spiritual worlds, though entirely distinct, are woven together in the same web, gives order and coherence to creation and enables us to pass from one province to another without losing our way. It enables us to extend our knowledge into unknown regions.

It bridges the gulf between Nature and Spirit without confounding them. In this way new worlds of thought are opened and we gain access to new forces which will add to our comfort and assist us on our way to higher truths and more precious joys.

Know Thyself! There are times in men's lives when they grow lonely and long for some new companionship. This is good opportunity to introduce and become acquainted with one's self; closely observing thought, action, impulse, and deed, and the conscience which continually opens and shuts its doors either from impulse of the Soul or animal body. If one could stand before one's self naked soul and body, — so as to see the heart's impulses, the Soul, and the deeds of the human body in the full light of God and Angels, as all must stand at some time, alone,— how astonished and often confounded

one would be to see his works follow him and to be known by his fruits. Kind reader, will you know yourself? Will the greeting be one of joy and pleasure, or of abhorrence and sorrow, or perchance, for sometimes it does so happen, of absolute repudiation of yourself. Dear Pilgrim, God in this life has given you freedom and liberty of action in the Soul world as well as in the Natural world.

One year in this Natural world for the ripening of Soul is as a hundred in the Spirit world; therefore, dear reader, let me *introduce you to yourself*, for this is the object of this book. The admonition of the prophets and counsel of all sages of the past, to all mankind, *Man, know Thyself*, is reiterated again and again by *all dwellers on the threshold* in our day.

The Greeks taught that the grandest philosophy in life was contained in this knowledge and in the counsel of Pythagoras, "Oh man, walk with the knowledge of the Spirit within thee." If men only knew more about their *de*ficiencies and less of their proficiencies, it would be far better for themselves and for the world at large. Pythagoras professed to visit the Spiritual world, and converse with the departed Spirits, described the condition of their Souls, and endeavored to impress on all his followers the necessity of cultivating the *inner voice*, that they might hold communion with their *monitor*. Here, he claimed, was to be found that deep, untroubled calm which is known by all Adepts as the Pythagorean Peace.

Again, he says: Between God and man are the silent monitors or Spirits who are always near us though commonly invisible to us, who know all our thoughts.

The three conditions, the caterpillar, the larva, and the butterfly, have for ages been used by Egyptians, Greeks, and Persians to typify the human being in terrestrial form; in trance and apparent death as the larva; resurrection into newness of life as the butterfly, and second death only to be reborn of Spirit. Seer and mediumship open countless door to limitless new lives and new worlds. No man is ever alone after having become a medium. How exquisitely beautiful are the faces of some of the inhabitants of other planets, especially those from Saturn, Uranus, and Neptune! What greatness of Soul! what intensity of excellence! what refreshing presence! what exquisite delicacy of facial expression! but withal sad, silent, and full of wonderfully eloquent pleading, as though they witness the ways of this world with pathetic pity, sadness, and sorrow. In their expression is a whole volume of prophetic meaning, as they gaze on the ways of men.

It is undeniably true that nature has her hidden forces dangerous to selfish humanity. Imagine an intellectual but wicked and selfish person possessed of such knowledge of his Astral forces and the elementary world as to be able to send his own invisible hate and poisonous influence to any distance and about any person or persons; to leave at Will the prison-house of his physical body and go out in the invisible Astral form to kill or injure those who have incurred his jealousy or hatred. The most disastrous results would follow. Such forbidden knowledge has been and is now sometimes possessed by people of criminal and vicious tendencies, a fact quite universally known in the East, but, happily, the Hierophants of the different orders of occult knowledge refuse to permit the giving-out of this knowledge to humanity. The first use the average man would make of such knowledge would be to produce "wonders" for his own selfish gain, which would not only unsettle the reason of others but in time his own also.

Even modern discoveries in science have frequently this effect; how much more likely in his case who finds his intended victim surrounded by guardian Spirits and Angels of Light, who send the very forces of his own creation back to him with thrice more potency, and he awakes to realize that he has invited influences he cannot repel, like the symbolical Adam and Eve who had eaten of forbidden fruit and awoke to find themselves naked to the storm. To supply ignorant, selfish, or weak-minded individuals with such powers of destruction, would be like furnishing gun-powder and matches for a child's toys. Modern science is stretching out her hand even now for this forbidden fruit, but nature guards her secret kindly, for the scientific attainment of this knowledge, without the necessary Spiritual sense of divine harmony and love, would bring about the destruction of the race. Only "the pure in heart shall see God."

Any man who has cultivated the Light of Spirit in his Soul is permitted and is able to dive into the hidden mysteries of nature, and he who has reached that stage of Light needs search for no Adept to instruct him.

The dealer in Black Magic does not obey controlling emotions, but controls them, and creates in the elementary and other forces such emotions as may control them, thus making all these accomplish his purpose.

His Will, directed against a person whom he hates, if freighted with evil and *united with a certain force*, brings disease and blight, even death, upon whomever it touches, and his "evil eye" is poison-

ous to sensitive persons. Instead of expanding his powers, he concentrates them into a focus.

The *White* magician strengthens and expands his Will power, through mental illuminition and attunement with nature, thereby bringing himself into harmony with the *Universal Will.* Unless he has a full knowledge of the elements with which he enters into co-operation, he can more safely deal with the lightning than these evil forces of the elements, for he is opposing his true manhood and individual Will to the cosmic Will, and the result is unrest, isolation, and death. Hatred is a fire that consumes the altar upon which it burns, for nature abused is a hard mistress.

The compiler is warned by older and wiser men that it is not wise nor well to pursue this subject of elementaries and Black Magic, only to inform the reader that the great mass of mankind are surrounded by elementary Spirits, with inhabitants of the first or second spheres or firmaments of spiritual existence; and that such Spirits walk by his side on the lower plane of matter, and are more frequently in companionship with him who cultivates only his positive Will and animal nature than any other class of Spirits.

Adeptship, according to the India idea, as viewed from a scientific and physical standpoint, is the attainment or reward of the One who, by the practice of the prescribed method, can control the respiration and circulation of the entire physical organism at Will. This is by means of abstaining from food, reducing the animality of the body thereby, holding the inspired breath for a long period of time, and an entire insensibility to any call from the physical body and to all surroundings and external things.

Adeptship, according to the Illuminati, is viewed from a more Spiritual standpoint. It means to reach the realms of Seership and Prophecy, by the ripening of the Soul through Silent Meditation, interchange of thought by perception and Intuition. It means Soul Illumination through the principle Love guided by Messengers and Spiritual enlightenment through the Angels.

The first object to be attained is a centralization of the Soul within, with the form without; this gains a very superior state, ecstasy by means of Self-trance, either a full entrancement or semi-entranced state according to the condition of the subject as to temperament and development. When this condition has been reached, the Seer has a full perception of the subjective world and its surroundings, conditions, powers, and inhabitants, becoming thereby quite conversant with the forces of Nature; now, being a superior power and a focalized force,

he renders Nature's forces subservient to his Will, guiding them to do his bidding, but with a limited power according to his Ripening as a perfected Soul.

The disciplinary processes by which these ends are gained are, first, to drop all conceit and forget Self; the second is to centralize the Soul with the Animal forces of the body to a pivotal point; the third is cultivation, perception, and intuition, so that the Ear and Eye of the Monitor within become more accurate than the vision and hearing of the physical body.

The difference between the Indian of the East and the Seer of the West is simply in the mode of attaining the same end. The Eastern school reaches its end by reducing the physical organism and congealing all animal desires.

The Western Seer attunes the Animal body to Soul by focalizing the Dual Forces of being with the forces of the Soul.

The development of these inherent powers by either mode may be questioned as unnatural.

The disciplinary process by which these ends are gained may be called artificial, which is quite true from a human standpoint. The Student is endeavoring to be Illuminated by Spirit before waiting for all this work to be done after death of the physical body, which is precisely the difference between Spirituality and Materiality. The Materialist judges only from phenomenal appearance in the external world; the Spiritual illuminated knows all life-forms, by Spirit; and Truth is evolved from the within towards the without. Therefore the pilgrim strives to reach the within by either the pathway of Love or Wisdom which he may choose to take, for he has long since learned to know that Spiritual ways are quite opposite to human ways.

The difference between the two different forms of development consists in Wisdom's pathways and the pathways of Love. Our India friends think that by climbing the paths of Wisdom through reducing the Animal and choking down all physical desires, is the road best adapted for them. Our western friends feel that the heights may be more readily gained and powers more strongly attained by the Union of Dual forces concentrated to a pivotal point under the control of the Will, thereby centralizing Spirit with the Astral and Animal forces of the human form. As has been before written, one is the pathway of Wisdom, the other the pathway of Love, making little difference so the heights are attained and the illumination and ripening of the Soul is accomplished, which pathway or road the student may climb.

In the three great secret orders of the world, the Hierophant always counsels and warns the Neophyte who is about to venture into new realms, enjoining the need of great care in the use of the elementaries and their spheres, admonishing and cautioning as to the cultivation of their presence, etc., with these closing instructions: —

We give to you power if you choose to receive it, knowing that if you obtain a little power it will reveal to you another feature of greater power. Therefore, my child, do not tarry here, but press on, for here is dangerous ground. You will at this stage obtain a sufficieney of power over nature's psychic forces and a lower Spiritual knowledge to fully realize that you can practise Black Magic, but in your halt to indulge in its phenomena, even if you do not use it for selfish purposes, it will retard your advancement and growth, and may be more injurious through its coherence and cohesion than you will ever in this life be enabled to conquer or overcome.

On this ground the author has frequently, to the astonishment of some old Spiritualists, expressed the opinion that we need be anxious indeed when this lower Spirit knowledge and lower phases of mediumship become popular in the world at large. Then indeed may we tremble with anxious solicitude, hoping and praying that Mother Nature, who in the past has been generous and true to her vast family of children, may be so still, and hide from them the mysterious psychic force of the elementaries until men can be trusted to use it only for good. But we tremble still, knowing that in France to-day there is a growing knowledge among unscrupulous and perfidious people of this lower mediumship. These treacherous people practise and measure their incantations until they know certain numerical vibrations in *unison with other things* and can at meridian and at midnight call into their presence some of these dark Spirits or elementaries and bid them hie away on their mission of wrong to some fellow-creature on the earth plane who has incurred their anger. Little these mischievous persons think, in their selfish blindness, that such vibrations once set in motion always return to their source, even if they consume victim after victim, increasing in strength only to return. "With what measure ye meet it shall be measured to you again."

Mediumship is like all human ways; there are two paths, — one to good and truth and ripening Soul, the other to evil, wrong, and death, and almost endless miseries, not only in this life, but for ages in the life to come. These elementaries appear and disappear swimming in the great abyss, therefore it is a pathway and a work full of hazard and pregnant with danger. "Can a man take fire in his

bosom and his clothes not be burned? Can one handle pitch and not be defiled?

Remember, kind reader, there is no retracing one's steps; it is danger from which there is no retreat.

There are Black Magic, White Magic, and Red Magic; and Adeptship is that mediumship where the individual has climbed those glorious heights of understanding and knowledge of handling and rightfully using them all. A true Seer is not only a clairvoyant and clairaudient medium but very much more. Modern clairvoyants are called Seers, but they are, unfortunately for themselves, far from those heights.

All three of the great secret Orders of the East advise and instruct their Pilgrims in Red Magic, and assure them that it is one of the *True* paths to Divine Wisdom when it is performed unselfishly, and that at proper times and certain stages of growth there is an unfoldment and converting of lower natures into higher paths in which every true child of Light should perform his duty to the afflicted.

What is the practice of Red Magic? You have it typified in the forms of the ancient philosophers, in their sayings, yea, even in the life of the Nazarene himself; and when you read of the exercise of the power of Red Magic, it is here you are enabled to form some idea of the "blood" theory. All your healing mediums are Red magicians so were the healing mediums of ancient Greece and Rome. They were practisers of the art of Red Magic. This has ever a beneficial influence upon the race, manifesting itself in deeds of kindness and devotion, and in securing the good of others.

Then, there is White Magic, of which we have the record in connection with Hindostan to-day. You will find that the cradle of the race is Hindostan. White Magic has existed through all the ages of the past, and it consists in the highest Spiritual perception. The highest power of Will for the white magician in all ages has ever been able to transcend the flesh. The Spirit has utterly mastered the flesh, and the white magician can take hold of the plastic material and do with, it what the mind wills shall be done.

This is Adeptship, being the ripening and development of the *Twelve Senses joining man's being with his higher Archetype;* that bridge of true understanding that hovers over measureless space, the bridge between Soul and Spirit — this world and the world beyond.

You read of wonderful achievememts in the old-time history of Athens and of Rome and that of Hindostan, but the power is manifested to-day. There are manifestations which utterly transcend the power

of the human. You can read of one dematerializing himself and becoming invisible; of one taking some material form of substance, say a flower or something else, and, by breathing upon it and exerting the Soul or psychic force, causing it to dissolve itself into the primal elements of the atmosphere; and yet you shall exercise all your powers of judgment or your ability to perceive — be you ever so circumspect in your investigation still you will fail to discover any fraud, or the least semblance of trickery. The whole operation is simply the exercise of the Dual forces of nature united with those of the man and universal Spirit under the guidance of the *operator's will upon matter.* How grandly are all these powers illustrated in the history of Brahma, Buddha, Moses, Christ, and the Apostles; also in the lives of all Prophets and Saints, during the long night of suffering and hope of Divine Humanity.

A true Seer is a true Prophet, one who lives in the higher Spiritual firmaments; whose octave of vibration is in the odyllic harmonies, who has forgotten self and lives only for Divine Humanity; one who by long years of silent contemplation and development *has ripened his five subjective senses to their full;* one whose intuition is as real as the sense of touch, and whose clairvoyance and clairaudience are as real as natural sight and hearing. He has mastered and controls at Will the three actuating atmospheres about a human Soul. That is the Greek mystery, *i.e.:* The first is the Spirit of the elements, terrestrial, body, and vital force in the animal condition. The second is the Spirit of the stars, sidereal, or Astral body, the thought and memory part. The third is the Divine Essence, the Absolute Love or reflection and Dual Ray of Spirit from the Godhead.

In the man who reaches these heights, behold a Seer and Prophet.

The man, medium, or seer who appreciates Spirit and its means only according as they conduce to his success and pleasure, soon loses his perception of the just and good, and the truth of sound doctrines.

It is frequently said of modern mediums who are just opening the portals of the Astral world, either by clairvoyance or trance, that they are wonderful Seers. This trance state of somnambulic sleep is simply drifting in the Astral world. When undeveloped and left unguided to itself alone, it is much like a foolish boy who floats idly in the silent, sparkling waters of some strange lagoon, where he gains but little knowledge and may end his sport in death. Thus this so-called modern Seer swims and flounders in the Astral world and becomes lost in something strange, which surpasses all his comprehension, for these are the regions of disembodied Souls and unripened Spirit

from the known to the unknown, and to explore the mysteries which environ him. He will gain new light and new power and move with a larger freedom as he advances. As Truth is Infinite he will never exhaust it. He will go on forever rejoicing in the new glories that open before him and the new means of happiness he is constantly obtaining. As he sees relation, order, and coherence in all things, he will gain courage and assurance at every step, and all the faculties of his nature will become enlarged and his highest wants satisfied. The questions naturally arise, On what is this new knowledge to be based, and how is it to be gained? It must be based on Spiritual facts and the laws of life as they exist in the nature of God and man.

The facts will be interpreted by a higher light, by universal truths. They are the laws of Spiritual life, clothed in natural language. They will be interpreted as the scientist interprets natural facts. This rational knowledge is to be gained in the first instance as all rational knowledge has been gained, by some man endowed with faculties equal to the service.

The great Absolute Father-Mother God has always communicated His Truth to humanity by and through human instruments, and every step in natural Knowledge, Soul light and Spiritual understanding has been gained to mankind through the means of human instruments.

Man still stands on the shore of the infinite ocean of Spiritual Truth and understanding. The progress toward the light has been made slow through selfishness, narrow-minded bigotry, intolerance, cruelty, and wrong.

It has taken thousands of years to penetrate and understand there is another life and world beneath the surface of material things, and that these very material things, that appear to us so substantial and real, are but the shadows of the real, true, Spiritual world of Soul that reigns everywhere in the creation. The thoughtful man of the day is just beginning to catch glimpses of the golden way of the Angels and waking to the knowledge of Spirit within him. This awakening interest in all questions concerning man's Spiritual nature and destiny is one of the marked signs of the times. There is abundant evidence that a new power is operating upon the minds of men. We feel it quickening every human faculty. We may not be able to tell whence it cometh or whither it goeth; but we see its effects in every phase of human thought and every form of human activity.

There has never been a time when the desire to know the Truth was so prevalent and strong. The characteristics of this new age

will be a new conception of the methods and principles of the Divine government.

There are two ways of working; one is from within, the other from without. There are two kinds of law, human law and divine law. Man works from without, and the Spirit from within. There is no command from God, Angels, or Spirits for mankind to stand still in the old ruts of bigotry and superstition. The age of ruling men by fear is past, and the day of rule by Love has dawned, but the old habits of thought cling tenaciously.

Dear Pilgrim, free thyself at once. No monarch is so well obeyed as the one whose name is Habit. Open the door of thy mediumship, and "learn to walk with the knowledge of the Spirit within thee," and thus gain the heights of certain understanding. When once attuned by *Pure Spirit*, man never fails to accomplish what he undertakes, if he only undertakes to try.

"If we live in the Spirit, let us also walk in the Spirit."

"Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God."

Mediumship is the open portal of Soul and Spirit across whose threshold all Pilgrims must pass. It was by revelation of the Christ within (that is, the Spiritual Gnostic Christ), and not by an objective vision and knowledge of a personal, historic Jesus of Nazareth, that St. Paul was converted, and his Soul illuminated to Spiritual understanding. The Gnostic Christ is the immortal Spirit in man, which first demonstrated its existence by means of abnormal or Spiritualistic phenomena; it did not and could not depend on any single manifestation in historic personality; and when Paul says, "I knew a man in Christ," he shows that to be "in Christ"—or "in the Spirit," as he otherwise calls it—is to be in the condition of trance—that condition in which he first received the revelation of his mystery. All through St. Paul's ministrations, every thought of his ministry and guidance was a growth of development of mediumship—being "transformed by the renewing of your minds," as he expresses it. His Christ is the Spirit, which revealed itself abnormally in and through him, so that he spoke the "wisdom and the words which the Spirit teacheth; he spoke mysteries in the Spirit." His Christ is the same Spirit which hath a diversity of workings in various Spirit-manifestations: to one it gives the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, miraculous power; to another, prophecy; to another, the gift of tongues, and to another their interpretation.

And, as this was the Christ that had always been so manifested, nothing depended upon a historical character.

Oh, friends of the world's progress, open the door of your generous hearts, and receive good measure of substantial aid and assistance heaped up, shaken together, and running over. This Spiritual Christ is everywhere and when men arise to that point in which their thoughts, feelings, and loves are at last in concord with the Heart of God, they begin to receive from Him as they enter into Him. As a musical chord in the lower octaves, which has not been properly stretched, or has lost its tension, under the hands of the tuner grows finer and is worked until it is in perfect accord and temper with another, and the two become one in a perfect vibration in harmonious attunement in unison, so also is true mediumship a perfect unison of man and the Spiritual world.

In trance speaking, the organs and faculties of the medium are used by the Spirit-world to give utterance to the views of the Spirit upon various subjects. The impressional medium is one who becomes easily and thoroughly impressed by attendant Spirits, enabling the medium to think spiritually. The organism being at all times in such a spiritual condition as to receive these impressions, there is no necessity of being entranced.

The communion of Spirits and its Truths are as evident and plain as the light that shines, and the knowledge of it is an imperishable Truth, steady as the solar centre of this glorious world. It is the foundation of all knowledge, the cement of all societies.

The fact is, the Spirit-world has ever done its best. It is ready and willing to-day to work for our enlightenment, and if we can have the patience and humility to await its opportunity to communicate, if we can accept its messages through any instrumentality it may be able to use, it will find some method of reaching our dull eyes and ears with sights and sounds which will make us know of the reality of spiritual things: —

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight.

"Then the forms of the departed
Enter at the open door,
The beloved ones, the true-hearted
Come to visit me once more."

Let the Pilgrim of the Shadow look to his daily walks. Let him desire not death, nor life, but bide his time with patience, running the race set before him; as a laborer waits at evening at his master's door for his hire, so let him wait for his reward. Renouncing riches and worldly ambition, flying from all anger, hatred, and discord; in all gentleness practising good with love for all men; evil shall pass him by, and he is preparing a peaceful life here and immortality and joys hereafter.

As the most obscure soldier in an army may sometimes destroy the strongest fortress of the enemy by a well directed fiery arrow, so the weakest and most obscure man, when he makes himself the courageous champion of Truth, may overthrow the most solid ramparts of bigotry, superstition, and error.

Thou shalt protect weakness, unselfishly aid each other without noise, and never remember the offences of an enemy when misfortune overtakes him. Love of his fellow-creatures in gentleness, should be the ruling principle of the just man in all his works, for such weigh most in the celestial balance, while the wrongs we inflict upon our neighbors follow us like our shadows.

As the body is strengthened by muscles, so is the Soul fortified and strengthened by *love, kindness, and virtue.* By this man is united with God. He who is humble and gentle in heart and Spirit is beloved of God and needs nothing more. His very presence brings peace. This man of silent wisdom is like the gigantic banyan-tree, whose beneficent shade affords freshness and renewed life to the plants that surround it, but let him fear all worldly honor and flatteries more than poison, and feel only contempt for worldly riches.

The so-called death of man is only a birth into new life. Sometimes we catch glimpses of the golden ways, and see the dear faces radiant with youth, and one touch of a gentle hand or a whisper from long silent lips is priceless and invaluable, worth all our lives or dreams. All our tender memories are comforted with the blessed consolation that our dear ones still live and still love us. None so well as a Spirit friend can restore lost strength and vigor of the living, warming and quickening the pulsations of the weary heart.

How all of us like sometimes to speak and go back in memory to visions of fair and loving faces of bright companions that have passed over the silent river. How they do cling and live in our memory, sublimated in the crucible of death from all imperfections and deficiencies; clothed in all their virtues and tender kindnesses, radiant in love. Months and years hurry by, and all the world is growing old; but they are for ever young. —

"I dreamed a dream of an old, old love,
And sweet was that dream of bliss,
For it brought me a hand from the spirit land
And the touch of a spirit kiss,
A sense of happiness pure and bright,
Like a dove on my bosom lay,
With the breath of a wing and the odor of spring
My sorrow had passed away.
So I know my old love as an angel lives
Beyond where the pale stars shine,
That she comes from above, on a mission of love
To bring peace to this soul of mine."

The sweet communion of the immortals with man, the True Spirit of the Love of God, having survived the centuries, and seen the rise and fall of empires and kings, puts off the dusty sandals of the ages, and steps out into the light of the morning of these latter days a living Truth, not to be vanquished. The dawn of the sunlight of this new morning of the world is the outbreak of irresistible day.

Spirit communion is a shaking of hands across the vast gulf of the centuries with our own Spiritual ancestors. The heavens are opened before our enraptured eyes. We gaze into the regions of the blest. He who has once breathed the perfume of the violets that bloom on the golden heights of Spirit is so filled with holy peace and love that he is never again content with earthly things. This is the flower few mortals have seen and lived, but its fragrance fills the whole fair earth; the flowers of the Angels which gives one fire enough in his heart to warm a world.

The guardian Angels come to us like the serenely setting sun as he kisses the earth good-night. If like a child you ask them whence they come, with gentle smile, modest as an Angel's love, they answer, "From far as the uttermost bounds of creation, and further than man's rushing thoughts."

Spirit Truth and Spirit communion are priceless gems; pillars built on the solid, imperishable rocks of the ages. We Pilgrims of Light have whole libraries of facts and armies of living witnesses. In this stage of the world's history, Spirit is coming very near to men and the narrow intolerant creeds of the ages will melt before it like snow wreaths in the morning sun, and the shower of wit, ridicule, and sarcasm, all directed by ignorance, which has beat upon Spiritualism for the last generation will soon pass away and be forgotten like a tale that is told.

Oh, may your higher love and hope of heaven keep your earthly

record fair, and may you be guided by the higher impulses of the inner being. Otherwise, woe betide you at the hour of death, for in the land of Soul and Spirit ideas are all incarnated and become living realities, surrounding and enclosing every creature in the atmosphere to which he belongs, restraining his vision to the special sphere in which he dwells. So on the first awakening in Spirit one steps forth in the immutable law and procedure of the land of Souls.

"And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying: —

"Glory to God in the highest, and on earth peace and good-will toward men." — *Luke* ii: 13, 14.

"The things which are seen are temporal; but the things which are not seen are eternal." — 2 *Cor.* xii.: v. 7.

Man marks the earth with evil troubles and harsh discords, or else entwined

With ascending light and good forms Union with nature's harmonious heart-beat.

Which wakes the Soul of man to throb in chords of melody with the Great — Central — Heart of All.

The Truths of Spirit communion is heaven's best gift;

That points out an hereafter and shapes our ends;

Conducts us to our homes, and lands us safe on the long-wish'd-for shore.

CHAPTER IX.

THE CULTIVATION OF SPIRITUAL GIFTS, OR THE GUIDANCE OF THE UNSEEN HAND.

"ARISE, Shine; for thy Light is come and the Glory of the Lord is risen upon thee."

THE TRUE EDUCATION OF MAN IS SPIRITUAL UNDERSTANDING AND SPIRITUAL DEVELOPMENT.

"It is too late! Ah, nothing is too late,
Till the tired heart shall cease to palpitate."

Neither height nor depth can measure the possibilities of the human Soul. The perfect Love of God knows no difference between the rich and the poor. Men usually desire four things in life, *viz.*: Love, Wealth, Fame, and Power. All else are considered as amusement or something to be forgotten. To the natural man Spirit and Soul are mere side issues — as Paul says, "foolishness unto him." But when death comes there is another hope, a new desire. Doubts have existed in some minds whether it is right to look beyond the veil. As a matter of fact, everything is behind the veil, till some daring investigator brings it to the front. If the Great Power that made us, and governs everything, determined we should not communicate with a world of being unseen by ordinary vision, it would be impossible for us to do so; it would be impossible for us to find the veil and walk behind it; but if such communication exists, it is proof positive that it is not only allowable but desirable. All things are good with good men.

"Now old things have passed away; behold! all things have become new."

Spiritual Development is an opening of the portals to that other world, where "millions of Spiritual creatures walk unseen, both when we wake and when we sleep."

To him who has crossed the Rubicon and burned his ships, counting the costs, the hopes, the joys, is presented the Truth, as brother

presents to brother, the living Truth, the positive absoluteness of the actual realization and knowledge that awaits Development, Illumination, and Understanding. He will now fully realize that man has a spiritual as well as a corporeal nature; in other words, that the *real* man is a *spirit*, which Spirit has an organized form, composed of spiritual substance, with parts like and corresponding to those of the corporeal body; that man as a Spirit is immortal. Being found to survive that change called physical death, it may reasonably be supposed he will survive all future vicissitudes. That there is a Spirit world, or state, with its substantial realities, objective as well as subjective. That the process of death in no way essentially transforms the mental constitution, or the moral character of those who experience it.

That happiness or suffering in the Spirit world, as in this, depend not on arbitrary decree or special provision but on *character*, *aspirations*, and *degree of harmonization*, or personal conformity to universal and Divine law.

As one grows, and the Soul's growth makes it more attuned to Spirit, all darkness clears away from the inner being. The development of Soul enkindles lofty desires and spiritual aspirations; delivers from painful fear of death, and dread of imaginary evils consequent thereon, as well as prevents inordinate sorrow and mourning for deceased friends; it gives a rational and inviting conception of the after life to those who use the present worthily; it stimulates to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future; it energizes the Soul in all that is good and elevating, and restrains the passions from all that is evil and impure.

Development of Soul prompts our earnest endeavors by purity of life, by unselfishness of aspiration, to live constantly *en rapport* with the highest conditions of Spirit life and thought, knowing that charity and goodness, purity and holiness, precede happiness in all worlds.

It stimulates the mind to the largest investigation and freest thought on all subjects, especially on the vital questions of Truth and duty, that we may be qualified to judge for ourselves what is right and true.

It cultivates self-reliance and careful investigation by taking away the support of arbitrary authorities, and leaving each mind to exercise its own truth-determining powers.

It quickens all philanthropic impulses, by emphasizing the Truth of Universal Brotherhood, and the duty of living for the good of all,

under the encouraging assurance that the progressed and exalted of our race, instead of resting and idling away an eternity of inglorious ease, are encompassing us about as a great "cloud of witnesses," inspiring us to the work, and urging it forward to a great and glorious issue.

He whose Soul has become developed knows of the Infinite Presence, the Absolute and Divine Energy, One Living and one True God, — Spirit, Love, and Wisdom, and upon the tender loving bosom of this God the Soul rests forever.

Development of man's Spiritual gifts to his own true knowledge settles three questions of momentous import.

1. That man has a conscious existence beyond the grave.

2. That all individuals commence that existence precisely as they leave this mentally and morally, retaining their identity and memory.

3. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.

The Spiritual philosophy, while undermining the false and overthrowing the Babels of bigotry and superstition, is constructive in purpose and eclectic in method. It gladly conserves the good and adopts the right and true wherever found.

One whose Soul is thus developed awakens to the belief in rewards and punishments, as links in the chain of Cause and Effect. Retribution is inevitable. In all worlds, man as a Spiritual being is a moral actor, subject to law, and responsible — reaping anguish from vice, and happiness from virtue. Memory, the backward-looking eye of the Soul, accompanies each individual to the world of Spirits — that house of Many Mansions. Each, when leaving the mortal body, gravitates by virtue of fixed law to his appropriate zone or Spiritual plane of existence. The purer the life on earth, the more ecstatic will be the bliss in the beautiful home-land of the Angels.

Divine Love reaches down to the lowest sphere. Progress spans all worlds. Angels are ever inviting those in lower spheres to "come up higher." Every sweet thought breathed, every generous word uttered, every charitable deed wrought, and every heart-beat for virtue, purity, and peace, will live forever, to beautify and bless.

The Development of Soul and man's Spiritual gifts, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition; revealed in a truer light the law of compensation; opened to anxious eyes a revised geography of the heavens, and convinced multitudes of atheists and deists of a future conscious existence. Unbarring the

gates of death, it has brought the loved inhabitants of the summer land into our cities, our homes, our chambers, permitting us to touch their shining hands and listen to the music of their voices.

It has been known by the few Adepts in all ages that the faculties of the mind and will could be quickened to a degree unknown and beyond comprehension to those who are aware of only the sleeping and waking states of being. Through a third state, known as Trance, which is vision in the inner world of Soul, the thoughts of one Soul, either in the body or disembodied, can be transmitted to another, and knowledge and higher understanding can be thus rapidly interchanged.

Development is growth, and he who does not advance fails. Development of Spirit and illumination of Soul give man a better understanding of the one living and true God, Maker of heaven, earth, and all things; and that the process of creation was, and is, by evolution and involution. God is absolute Spirit. Spirit and matter are both eternal. The interstellar ether, spiritual substances, electrifiable forces, and divine principles are the intermediates; the connecting links between physical matter and Spirit.

Development of man's Spiritual understanding awakens in him a knowledge of his natural and spiritual body, and that each individual, taking with him memory and consciousness, commences the life hereafter precisely as he leaves this mentally and spiritually; and that all in the future world as here he is subject of progression.

Such development also gives one knowledge and light in spiritual gifts, prophecies, clairvoyance, visions, trances, and Spiritualization of matter, as demonstrating a future conscious existence. This is not belief, but positive knowledge, and thus conditioned, he obeys the apostolic injunction, "Add to your faith knowledge." Thus developed, his inner being becomes a living inspiration, a spiritual outflowing from the Divine Fountain, as Prophets and Apostles, martyrs and poets, have been inspired in all ages.

Development of the Soul is the illumination and stir of the Divinity within us. When a man awakens to the knowledge that Divine Humanity is the church of God, and the true church of humanity is the holy apostolic church, wherein should be found purity, peace, spiritual gifts, and all things in common as on the day of Pentecost, he soons learns that none of us has secrets. God, Angels, Spirits, may know our very thoughts. Our Souls are like the leaflets of an open book. Memory with its Astral is the recording Angel, and a cultured conscience the approving or reproving voice; while self-

denial, nobleness of purpose, and purity of life are the ascending steps that lead to heaven while, of a truth, "they who have sown the wind, shall reap the whirlwind."

The Manifestations of Spirit are given to every man to profit by. To one is given — Faith by the Spirit. To another — the gift of Healing. To another — to see Spirits. To another — to hear Spirit voices. To another — Prophecy. To another — Divers kinds of Tongues.

The gifts of the Spirit are Spiritual sight and knowledge to the Soul, through the Astral body, wholly independently of the animal or material avenues of sense; the power of projecting the Astral fluid from one individual to the body of another, by the concentration of Will and the power of impressing the will by superior wisdom of silence on that one. The Soul also possesses the power of so concentrating its own Astral body as temporarily to subjugate the animal and the outer senses. It can also perform all the phenomena we call Life, and can at will command the assistance of inferior grades of man, embodied or disembodied, and compel the aid of the elementaries in subjugating the forces of matter. By culture and growth, and knowledge of the law of the power of mind over the elementaries, the Soul and its Astral covering (called by the Hindus Akasa) can compel the presence and assistance of all the lower Soul Spirits, and effect transformations in the animate and inanimate bodies in the realms of nature, through union with the three great principles of nature.

By will of thought, he can control his fellow-men both physically and mentally, irrespective of distances, and can bring forces to bear that will cause changes in nations, and powers that will change the destinies of societies and individuals. This lies within access of almost every man and woman. They who have naturally a prophetic, mediumistic, silent organization have much the advantage. Where this exists, a little care and culture will do the rest. Where nature has not bestowed the sensitive vibration of the Astral Akasa, change of physique and life of the person is necessary. One must modify or break off all the old habits and mode of living, even associates, ambitions, and pleasures, thus changing all the inherent tendencies of the animal. By a renewing of the mind, new thoughts, new loves, new light, new life, will spring up and illumine the Soul, which, through the culture of mental illumination and concentration, will become attuned in the octave of the energies of nature, and the staff of power is within one's grasp.

Astral colors assist much in a mediums' growth and protection. The color that *belongs to you*, the color belonging to the cardinal planet at the hour of your birth, is your true heritage. Trance opens up to us the mysteries of Life and death, the knowledge of the Hidden Way, and gives us glimpses of the Spirit world and life to come.

Sometimes the assistance of the Astral color will greatly increase the forces. This was the great secret of the most powerful Adepts, who had some gem of their individual Astral color, set in some metal that was of their cardinal planet, gaining thus their color, metal, and mineral to increase their powerful mental Will.

Those who have stood face to face with the sunbeam of knowledge of the esoteric bi-sexual forces have seen the clouds of darkness and ignorance vanish into the glorious morning which knows no night.

They perceive the past struggles of life when they were behind the misty veil, guided only by the instincts and desires of the animal, but now that they have attained that breadth of vision, and everything is before them like pearls on the unbroken thread of destiny, they awake to the hour when they have full right to say, "I know that some of the secrets of nature are now revealed to me."

To be bi-sexual is to have the being and Love of both sexes in one, like the flower which contains both stamens and pistils within the same envelope, — a perfect flower within itself. The many unfathomable mysteries of the past are now as an open book, and the future lies outstretched in a boundless panorama of a never-beginning, never-ending present. The stone which the builders rejected now becomes the head of the corner. Love with Wisdom is the secret of Life.

The great potentiality and efficacy of Spirit by Faith can only be reached by Silence, Courage, and Faith. God favoring us, we arise through difficulties to grandeur.

Because thou hast made the Lord, which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.— *Ps.* xci: 9, 10.

Who forgiveth all thine iniquities; who healeth all thy diseases. — *Ps.* ciii: 3.

I am the Lord that healeth thee — *Ex.* xv.: 26. But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. — *Luke* v.: 24.

There are certain octaves of Soul vibration which produce a perfect attunement with God, which is that faith by the Spirit in the healing of the physical body through intense Soul-prayer of the inner being. In this concord and attunement of immortal energies there is a descent of Divine Life with health-giving power, not only into the celestial and spiritual planes of man's life, but even into that of his physical existence.

And the magicians of Egypt did so with their enchantments. — *Ex.* vii. : 11, 22.

There is a certain intensity of measure in the plaintive call of the Soul to the Absolute Spirit, whose tranquil alliance brings a full consciousness to the individual, which is truth unspeakable and inexplicable. This marked actual point can only be gained by full faith in silent call, or True Soul Prayer from the inmost temple of our being. There is a happy sense of direct relation with heaven, a thrill of conscious exultation beyond any conception of the natural man.

The first step toward gaining this vibration is silent meditation out alone with nature, with the physical body in perfect repose, the mind and thought away from self, musing in silent revery on God, Spirit, and Divine Love. The success depends on the unselfish purity of thought, silence, resolution, patience, self-denial, prudence, confidence, faith, gentleness, love. It may require only days to those who have already demonstrated to their own Souls *the efficacy of silent prayer;* of others, weeks and months; to some, even years, — depending much on the life of the individual.

The chief thing is to forget self and to long in calm silence for Divine Truth. For Truth conquers all things ultimately. He who does not freely speak the truth is a betrayer of the truth. In the discharge of your every-day life, dear Pilgrim of the heavenly way, having charity for all men, with few words and gentle speech, with utterance of simple truth, let your actions demonstrate that you were not born for yourself alone, but for the whole world. So you will touch nothing you do not adorn.

"Remember there is corn in Egypt." "Awake! arise! or be forever fallen." "More things are wrought by prayer than this world dreams of."

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian spring."

So much has been claimed by western Occultists of the necessity of total abstinence from animal food, that much suffering, and some-

times prolonged illness, has occurred to individuals who in this changeable northern climate have restricted themselves to vegetable diet. There is an order in the East which exacts from its anchorite three years' abstinence from animal food, but the results obtained are far from those which occur among the three older Orders, where each anchorite is instructed as follows: Child of the Vestals, thou must now direct thyself with contemplation and understanding. Behold the trees of the forest. Some thrive best in the dry sand, others in the wet sand by the river. While some prefer the hills and rocks, others choose rich soil upon the plains. Thou art much like one of these trees. Therefore, take that which is *best suited for thee*, and *be temperate in all things. Permit no man to persuade thee, neither do thou influence any man.* Peace be with thee. Go now to thy silent meditation, and with thee — Peace.

St. Paul found the same contention and strife among the early Christians, as we see by his recorded words.

"Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. — *Romans* xiv: 1-3.

We read in Manon (lib. v.): — The Great Being who exists by His own Will has Himself created animals for sacrifice, and by sacrifice not only of animals but also of man's animal self is this universe magnified. Therefore the slaughter of animals is not a murder. A Brahmin should never eat the flesh of animals which have not been consecrated by prayer and thanksgiving. But let him eat conformably to the eternal law of life, after consecration by holy words. But the Anchorite in the forest should never commit murder upon any animal during his silent contemplation without sanction of the Veda, not even under great distress, for it breaks his contemplation and peace. In these days of thy silence, thou must eat little of that which must be given thee.

The following extract from the Sama-Veda is worthy of insertion.

"Man should respect animals, for their imperfection is the work of Supreme Wisdom, which governs the world. As man's wisdom is greater than theirs, he must bear with that which the animals have not if he expects the Great Wisdom to bear with him. Thou shalt not, therefore, without great necessity, and never for pleasure, kill animals which like yourselves are of Divine Creation. Neither shalt thou torment them nor afflict them nor overwork them. Neither

shalt thou abandon them in their old age, but remember their services kindly rendered thee.

"Man may kill animals only for food, carefully shunning those forbidden as unclean.

"Even in killing them for food he may commit a fault, for which he may receive just punishment, for to kill is a solemn thing. *For Blood is the Life* and *all life in its extinction should return to God.*

"Let him therefore lead his animal before the temple and the priest who is appointed shall slaughter it in offering to the Lord, and he shall sprinkle the blood of the victim upon the altar. Whoever shall eat of the flesh without sacrifice shall be cursed in this world and the next, for in the Divine Word it is written He shall devour me in the other world whose flesh I shall eat in this, if the blood of his Soul does not find peace."

For the blood of anything departing is the life, and in departing should return to God, who gave it.

ILLUMINATI.

"Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee."

S. S. S.

"The mystery which hath been hid for ages and from generations.

"I have given thee thy Spirit.

"I have given thee thy Soul.

"I also have given thee thy physical house of Dual-being, that thou mightest form a casket lamp for Spirit Truth, that through thee may be ripened fruits when I send my harvesters to gather them unto me. Oh, Pilgrim of Light, make thy heart as a little child, and strive to live out thy few days free from bonds of earth; to be and remain no longer slaves to these things only *supposed* to be necessities, but by the assistance of Angels and the heavenly love of Spirit move up to heaven's original intentions. Remember thou art a child of Spirit on earth, remaining here only for a brief space of time, and that thou shalt soon enter thy eternal dwelling-place, for thou art but a traveller who shall soon find rest in the land of God, Spirit. No man ever did or can alone govern himself.

> "'When we have turned, each to his own way,
> Like wayward sheep we have gone astray.'

"Create in me a clean heart, O God, and renew a right Spirit within me. Give unto us who are athirst of the waters of Life freely.

Give unto us, Father, that due sense of all thy mercies that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives.

"When thou askest anything of the heart of God, say within thyself: "Being a Ray of Love from the Infinite mind, I in my ignorance and foolishness became a wayward child, wandering in far countries, feeling so great within myself and so full of vanity that disappointments and defeats became my constant companions. I beseech Thee to hear me, Loving Father. Consider and hear me, O Lord, my God. Lighten mine eyes lest I sleep the sleep of death. Give to me the true desires of my heart, and do not withhold the request of my Soul. O, Lord my God, unite me to Thy Heart of Love, as I cry unto Thee, and heal me. Make my heart as a little child to repose in Thy Love and look to Thee. Help me to make clearer the mirror of my monitor, that through its brightness I may reflect *Thy divine image* before men, that man may know on him depends either to open or close his perceptions to Thy voice. Help me with all my heart to reach up to Thee." Ask thus, without doubting, and ye shall know the Love of God hath come to thee, and will fulfil the request of thy Soul. Through the passive silence thou wilt find the pathway, for silence is Spirit, and much noise is pain.

"Remove from thy thoughts all doubtings and questionings; free thyself from the fatal disease of being puffed up with conceit, for vanity, selfishness, and doubt are weeds and tares that choke the Spirit.

"The Soul of man being an enduring essence, through silence and harmony man must gain the heights and find repose with the Father. For, being immortal and having power over all things, he yet suffers mortal things in harmony with nature, for he is a part of the great essence of Spirit from the Father of Spirit. This is the great mystery that to this day is hidden, until man by fire is brought to this ripening.

"For if thou lovest thy nature body more than thy essence body, thy eyes are holden so thou canst not see and know the Light of Spirit, for everything contains a certain deposit from the jewel of essences out from the great *soul of fire*, taken from the eternal ocean of light.

"Ask thou of Him, How shall I be able to ask anything of Thee, thou Great Infinite, and receive it? Seeing I feel so great within myself and so full of vanity and pride. Oh, wilt Thou not turn again toward me in these days of my trouble, and be my Lord, my Light and lov-

ing Guide, my Saviour, my Salvation. Light within me Thy candle of Truth. Enlighten my darkness, O Lord my God, as day unto day uttereth speech and night unto night showeth knowledge:—

"Father of all that is heard or hears,
Father of all that is seen or sees,
Father of all that is or shall arise,
Father of this immeasurable mass of worlds,
Whose home is in the firmament of stars,
Thou limitless renewing life of nature,
From out whose loving heart's luxurious growth springs man,
Hear Thou my call.

"Thou sendest forth Thy Spirit, and men are created. Thou renewest the face of the earth, and all nature leaps with joy. Whom have I in heaven but Thee. Help me to keep Thy words and take me in Thy care. Under the shadow of Thy wing lead me in the way everlasting.

"God is not as man, mindful of injuries He has received, nor of the many times He has knocked at your door, only to be turned away by the vanity and selfishness of man; but forgets all, for He has great compassion on all His creatures, like as a father pitieth his children.

"Therefore, purify thy heart from worldly vanity, listen again to the commands, He has given thee, in His still, loving voice, calling through the doorway of thy monitor, and thou shalt receive whatever good thing thou shalt ask, and nothing shall be wanting unto thee of all thy petitions, if thou ask of Him in the heart of Love, without doubting. But he who asks not like a little child of its parent, with full faith, shall not receive. For they who doubt have vanities, selfishness, or two voices, — one of the heart, another of the tongue, — cannot reach unto His heart. Therefore, purify thine own heart from all these things, drive out all sense of separateness, expunge all seeds of jealousy and hatred, and above all, guard thyself from anger, which drives the Spirit of God afar off.

"Ask gently and lovingly of Him until thou receivest; for if thou cease to ask, thou must complain of thyself only, and not of the Infinite. Ask in love, and truly through love thou shalt receive, for love is the secret of life, and this is the pathway to God.

"The true secret of success is the at-one-ment with God. A great help in all this is prayer. But it is good to have a correct conception

of what prayer is. A mere array of words, however beautiful, is not prayer, and is no avail. A supplication for things that a little serious thought would show to be impossibilities may be uttered in a sincere spirit, but is not prayer. Anything that we by inward serious reflection can grasp, and by a conscientious effort of our will can effect, need not be prayed for, because the reflection and effort are in themselves efficient prayer.

"But a determined Will to be purer in thought, word, and deed for every day that comes; every thought, every act that leaves the Soul satisfied and at peace with itself; every aspiration toward the good, the beautiful, the true; all admiration of the beauties of nature that elevates the Soul above the toils and troubles of everyday life; a constant and unshakable faith in the Infinite, and that we are surrounded by Spiritual beings who lovingly sympathize with us, constantly watch our doings, and always help us whenever we make the right effort in the right direction; all this is true prayer, indeed, that never fails to give us the strength we stand so much in need of.

"To attain a certain octave of vibration with the Spiritual powers without and the intense desire of the Soul within, must be the sole aim. But above all things never make the effort out of idle curiosity nor to satisfy other individuals who desire a sign or test, nor attempt an experiment to prove an argument. In silence learn to call upon the Infinite, and guard jealously *thy Darling from the lions*. To reach these higher octaves of Soul no one special definite text is necessary. It is simply reaching out into the waves of the eternal fountain of Spirit, the same efficacy being reached through the Soul attaining in *Silent Prayer* the true Spirit of a part or whole of the 23d, 27th, 28th, 42d, 69th, 91st, 103d Psalms, as in following the text S.S.S., heretofore given."

The Hierophant d'Illuminati frequently instructs the children of Light, and all Pilgrims of the heavenly way, that the whole world is as a musical instrument, a chromatic, sensible thing; in youth unattuned to the Light. Our harp chords are away down to the grosser elements; but by culture of the Soul through Spiritual things, the chord grows, and under the hand of the Spiritual tuner is worked into a perfect vibration in concord with God. The two are one; the perfect chord a limitless power leaping all barriers of space.

Not long since, a lengthy controversy existed in pulpit and press regarding the efficacy of prayer. Numerous over-zealous but ignorant divines desired to come forward and prove their argument by a test case before competent judges. But wiser counsels prevailed, and the

trial was not made. If mind with will is a projectile; if thought is the atmosphere of the Soul; if in the subject world of Soul and Spirit everything is in octaves of vibration like encircling waves, subservient to the immutable law of attraction and repulsion, as every Adept Occultist is aware all such experiments would be like placing a native of the South Sea Islands with his war-club in the transatlantic telegraph office, and expecting him to despatch an intelligent message across the sea. To expect a psychical research Society to investigate Spiritual phenomena successfully, or to associate human judges together to test the efficacy of the powers of God and His responsive Love to His true children, — all these efforts are equally absurd, preposterous, cruel, and unjust.

It is gratifying to see the increased attention which is being bestowed on Mediumship. The incipient investigator perceives no distinction in the phenomena. To him it is *all* "Spirits." Another, who has discovered it is *not all* Spirits, fails to see there are any Spirits at all in it! These two — both calling themselves Spiritualists — are equally unscientific. The one is a somewhat superficial perceptionist, the other an equally unsatisfactory dogmatist. The ordinary methods of mental action must explain mediumship; in other words, as the normal mentality operates, so must that of the medium, or rather the controlling Spirit through the medium. We must understand the one before we can begin to discuss the other. This has unfortunately not been the case. Many people who know nothing of mental processes set themselves to work to solve the more complex problem of Spirit manifestation.

Body and mind may be regarded as representative of man during earth life, in his two aspects — physical and metaphysical. Both are phenomenal; both are *effects* — the products of *something else.* When the physical phenomena of life cease, the mental phenomena of life cease also. This the materialist perceives, and he denies human immortality; he says the mental or metaphysical man is a phenomenal function of the physical man; when one disappears, the other no longer exists; break the bell, and the sounds cease. The Materialist is right so far.

The mind cannot be the *cause* of the body, for body exists prior to mind. Mind is itself an *effect*, manifested through body, and therefore cannot be a cause at all. We must find a cause both for mind and body. Mind may be defined as the earthly man, *metaphysically* speaking, just as the body is the earthly man, *physically* speaking. Both are of the earth, earthy, and both perish at death. This

is a truth which has been stated again and again in spiritual teachings for thousands of years; but some Spiritualists do not see the force of it to-day. That interior Essence which alike produces both mind and body alone survives at death. When the mind is not wholly laid aside, then we have "earth-bound Spirits" — Spirits chained by their memories of the past to their old haunts and habits. To leave all that behind is the greatest blessing that can befall the time-stained Spirit of man. Our knowledge of ourselves and of others does not depend on memory at all. True Spiritual recognition is a different faculty altogether from the external mind, its thoughts and memories. We err greatly when we apply the thought-methods of earth-life to those of Spirit-life; yet, we must understand the one before we can learn to know the other. That Spirits leave their mind as well as their body behind them at death explains why they can sometimes tell so little of their earth-life. See how vastly important this inquiry must become in explaining the difficulties of mediumship.

A Spirit cannot appear physically unless it can draw suitable material with which to re-embody itself. A Spirit cannot manifest mentally unless it can be supplied with suitable *mental* conditions wherewith to enable it to reach the earth-plane as it did when it inhabited its own body during earth-life. There must be the receptivity, which means the appropriate conditions for spiritual manifestation.

The human mind presents a thousand and one obstacles to the reception of spiritual truth. Unspirituality may be regarded as a type of the whole. We must intellectually have some inkling of a subject before we can receive instruction on it; more frequently than not that inkling is perverted and false, and all we permit ourselves to receive must be in accordance with our ignorant and baseless opinions. In addition to intellectual unspirituality, we may be gross and perverted in our desires and habits. Some men live like beasts, and expect to be Spiritual in intellectuality without any change of life. This is sheer folly. It is the evil in man's life more than his intellectual sophistries and vain conceits that shuts the windows of heaven against him. So much for the individual; but the subject expands much beyond his narrow limits. Personally, a man is enclosed within his skin; individually, his senses extend to distances of various degrees. As his mind expands spiritually, he seems to grasp the universe in his embrace; and as he becomes pure, and true to the higher light within, he ascends to loftier eminences, and his range of

vision is correspondingly expanded. In these developments he is constantly projecting himself into more advanced Spiritual states; taking and giving as part and portion of them, and these Spiritual states in return become the environment of the individual.

Man thus becomes the *centre of the universe.* But this consideration debars us from advancing faster than our environment will permit. If we would soar to heaven, we must take our surroundings with us. We cannot go alone; we cannot become isolated from the universe. Our speakers, clairvoyants, and even healers cannot do more than the conditions they are supplied with will permit.

There is an electro-magnetic invisible liquid in which we all float like a fish in water. We are living continually immersed in this ethereal fluid, which the world of disembodied intelligence calls "conditions," which is simply the purity or impurity of these invisible etherealized liquids which the medium exhales, and which produce good or bad conditions, as the case may be. The atmospheric ethereal liquids are always in motion, not like the waves of the sea, but in a whirling vibration, which produces the polarization of the instrument for mediumship, as the whirling vibration of electricity in spirals about iron produces the magnet. Upon just that degree of harmony and union of force and exaltation perfected by the whirl through this liquid, with the Astral and Soul of the medium depends the clearness of the message, on very much the same principle as the invisible operator across the sea sends through his cable conductor a whirl of intelligence by a vibration of electricity which forms his message of news. What perfect conditions are absolutely necessary for him to produce the best results! Alas, what conditions are given to mediums who are to produce far greater and grander ones! Let him who reads think and ponder well.

All mediums should make a close study of the law of exhalation and the action of mind on mind in the circle, which is tremendous, frequently operating in the most unhappy manner upon the medium and interfering with the work of the Spirits. One evil-minded or suspicious sitter will tincture a whole circle with suspicion and subject a medium to undeserved reproach. Hypocrisy has always been regarded as the most objectionable spiritual state. All things that come from mediums are not of necessity true. Because of their very uncertain source, they should be looked into with reason and understanding. Some of the communications are without doubt from pure and exalted Spirits; some are the reflex of the mentality through the Astral of the medium, partaking of the thought of the

individuals present. Some are exhalations which are indeed *overshadowing* emanations from *things* or *individuals* that are about or concentrating their minds on the medium from a distance. Exhalations may come from elementaries, or elementals, or from vapors or open pores where the changes of nature are taking place. These exhalations partake of the nature of any or all those vapors which are concentrated either in a human being or any collection infesting the atmosphere in the immediate vicinity of the medium. All media should strive to be able to recognize these depleting visitors. To escape the exhalations of persons, withdraw from them and refuse to exercise the superior gifts. For the rest, purify the whole place by fire and change of air.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." — *Acts* ii. : 2–4.

Thus the Bible speaks of Etherealization, where each and every medium will produce a form and voice of that which appears as fire or fire balls, some with faces of the departed, some with words of great wisdom, and others will hover over and about their selected mediums, filling them with the exalted truth in any language. This has already been accomplished in several places in America, but it is a phenomenon that can never be sold for price nor placed on exhibition for show and amusement.

Etherealization does not drain the vital forces of the medium as does that known as materialization, which should be called spiritualization of matter, as the physical elements are not drawn upon, but only the *spiritual aura* of those who are present. Assimilating the various elements of these *spiritual auras*, the operating Spirits may build up a form sufficiently distinct and strong and active to appear to discerning eyes, in the guise of a departed friend, with features well marked, with the familiar smile upon the lips, and even the well known expression within the eyes, and yet through this form and through its drapery may be seen the objects in the room. This, it has been predicted, will be the phase of Spiritual phenomena in the coming years, that is to take hold of the hearts and minds of the people, which will challenge investigation and dumfound scepticism at every turn. The medium who can control these ethereal whirlpools and place them in unison gathers double strength by so doing;

thereby assists the Spirit world in doing their part, on the same principle as the electrician who can control the electrical whirlpool by exciting another electrical whirlpool through conductors, thereby gains and produces double and renewed strength. These little sparks or streams of emanations are the Spiritual conductors from the other world, and when augmented with the Ethereal Liquid whirlpool of the medium become subjected to the Will of the Spirit, and project the thoughts and mind of the invisible intelligences. Therefore, to become illuminated and ripened by Spirit, thereby escaping from these corporeal fetters, is the Soul's supreme concern.

Who elevates himself, isolates himself. Any man who is brave enough to step aside from all conventionalities of the time and age, and, if need be, to sever the ties of former friendship and companionship, — confessing that he desires to be free from darkness of the past and to have some infallible guide in matters of Spirit, Soul, and Truth in the subjective world, if he can devote time, patience, and silent meditation to the work, will find a new world, a height of comprehension and newness of life of which he never dreamed.

"We speak wisdom among the perfect; yet wisdom is not of this world, nor of the princes of this world, that come to naught."— 1 *Cor.* ii.: 6. For centuries the whole world has groaned and travailed in pain, being subject unto bondage through ignorance of life and fear of death. Mediumship has opened the portals of Eternal Life, and makes man *dweller of the threshold* from which he never again desires to return back to former days when ignorance, fear and superstition were his constant companions. Once this benign mantle falls upon an individual, there it remains. It takes away the fear of death, and assures us of everlasting life, and that progression is ever onward. But, above all, it imparts the blessed *knowledge* that our departed friends and relatives still live, and, under favorable conditions, can and do return to earth and hold sweet communion with us. It is the religion of humanity, as it teaches us to have charity for the erring, to clothe the naked and feed the hungry — that "it is more blessed to give than to receive."

The Spiritual gifts of Healing, Sight, Tongues, etc., an abstract of which has been already given, are developed and cultivated by numerous methods.

The natural tendency of the person should be studied, and that gift which appears to belong to the organism should be re-enforced and nourished through the octaves of mental vibration, when sitting passively alone or with a small circle of friends. Both positive and neg-

ative atmospheres must be duly cultivated, exercised, and brought into practice, it being the harmonious interblending of the two with out vacillation which produces the best results. The positive mental vibration is best attained by concentration of thought, gazing intently on some small object in a dimly lighted room, thus centralizing mentality to a pivotal nucleus or focus. But care should be taken at first that the sitting be not too long. Fifteen minutes each day is usually the limit during the first month. In Europe and Japan, crystals, mirrors, and other small shining bodies are used with the *Astral colors* belonging to the student as a background for the reflection of the crystal or object in use. Excellent work has been done by the use of pure colored fluids in small globes, there being magnetic rays which are reflected back into the eye, and, piercing the brain, the whole system is involved in an action of Astral light, which soon brings about the individual a self-magnetization. But great care should be taken that the student has his own proper color, which belongs to him as a heritage, which is ascertained by a correct astrological chart, using the color of the cardinal planet at birth. Great care must be used not to exercise these focalizations too long at each sitting, especially in case of persons having weak, nervous organisms or epileptic tendencies. The eye as the window of the Soul, and the hands acting as the prime conductors of the Astral and magnetic fluids, always find their best development in concentration with Astral colors through silent sittings. It is well to have sittings with one or two individuals of opposite temperament, who are harmonious and willing to concentrate on a given point with the student.

There are lines of color rays that lie beyond the so-called natural vision of man. There are subjective spectrum rays, invisible to all but the developed few. Therefore there are in the whole solar spectrum fourteen prismatic colors. Scientists will no doubt object to these ideas, yet all Adepts and Seers know that these colors are quite objective enough even if modern science knows only seven prismatic which he reduces to three primary colors. It is well known that daylight affects the human mind quite differently from any artificial light. This comes from the different constitution of people as respects the proportions of color.

The light of a common lamp is just the reverse of sunlight. The proportion of color to the lamplight is Red 8, Yellow 5, Blue 3, while the proportion of color in sunlight is just the reverse, thus Blue 8, Red 5, and Yellow 3.

All human action, Life, Feeling, Understanding, Hope, Faith,

Love, Peace, are associated with Light, and by the all-pervading Spirit Light the Soul must be born into the new day. The Promethean torch has quickened the cold marble, and man, without the continued emanations of Spirit Light from out a purer world, would yet find his icy tomb in the darkness of human life, hopeless of a resurrection. Ere Light flew forth like a pervading Spirit, obedient to the word of God, this earth was unadorned, unfinished, lifelessly unfurnished. But wherever Light has penetrated, there also will be found beauty, love, order, life, will, mind and understanding, manifested through all the different variety of nature's appropriate organizations.

Thanks to the loving Father this link with heaven is unbroken; Light still binds all worlds together, and its magnetic power and might reach and rule the granite framework of our earth, stirring through all its vitals a mysterious and glorious harmony.

Every color and every shape of visible creation discourses to man's Soul and inner being, an all-embracing, vivifying power which can only be likened to that of the sunlight, and the *greater central sun of Spirit** of whose nature of vivifying life and beneficence light is but a written word. There are abundant facts to prove that light and color cause a regular succession of movements in the medium through which it passes, and an attuning harmony or repulsive discord on objects where it may be focalized.

Thus the golden sunlight produces vibration to the amount of 500,000,000 of millions in a second, but the time of different colors varies considerably. Thus red has 458,000,000 of millions of times to a second, while violet produces 727,000,000 of millions, and yellow or orange 542,000,000 of millions in a second. Of course, therefore, different colors must necessarily affect the human Soul, and it is because these color vibrations act upon the nerves in our brain which are capable of vibration in a corresponding ratio, that our Souls and inner being are put in such relation to Spiritual as well as natural light that man can understand and enjoy the Light within and without All the cardinal colors produce enjoyment and growth to all living creatures.

Love comes from pink and bright red. Hope and Faith from violet, Truth of blue, Melancholy of yellow, Epilepsy of pearl white, Anger and Cunning of dun color or dark, heavy red, the odyllic inspiration of poetry of emerald green, etc.

On the same principle the knowledge of certain rules of harmony

* See illustration.

in vibrations of breathing in its action on the heart becomes the basis of the knowledge of Divine respiration, known in the East as the Sacred breath. To reach a negative vibration *in mundo*, the student must place himself in passive silence, reducing the whole consciousness of both body and mind to oblivion, finally sinking into an obliviousness, which is a superior state between sleeping and waking. This composure must be reached and held for a space of time without permitting the mentality to enter the realms of the emotions or ecstasy. To attain this will at first be quite difficult for an impetuous, nervous American; but after repeated trials he will not only be enabled to reach it, but also to hold it. During the first week of trial, it may be best to give only half-hour sittings in silence in order to reach the patience and composure necessary. This height must be attained through serene and composed oblivious tranquillity, entirely released from all physical surroundings. One must lose one's self fully into the spirit; drop the *Ego*, and resist no impulse of thought, word, or action; be perfectly willing to put off the dusty sandals of all dogma or creed; to lay aside any favorite theory of yesterday if he can replace it by a more shining truth of to-day. Be free to grow.

The ancient Adepts found from experience that in order to develop the interior or subjective consciousness it was necessary (allegorically speaking) to "wear the cloak of Apollonius" — that is, to withdraw from the outer world, practise self-denial to the fullest extent, and spend their wakeful moments in esoteric meditation. In order to isolate themselves from society, they established secret sanctuaries, in which they met for mutual communion and religious exercises. As they advanced in Spiritual knowledge, they found that there were various grades of harmony in the subjective or spiritual world, and each individual, on leaving this life, gravitated, as it were, to the sphere with which he was in harmony. They divided their sanctuaries into seven degrees to correspond with the harmonies in esoteric nature, and to each degree there were *three years of spiritual probation.* As harmony results from the analogy of contraries, there were as many degrees of discord as there were of harmonies. The former they designated hell. The material cosmos — that is, what we call the external world — was, as it were, middle ground between the two, which they called Hades, into which the Soul passed at death, and the Spirit was made cognizant of its record while on earth. Physical death, they claimed, was merely a change from a physical to a spiritual condition; the Soul or Spiritual body being formed at the same time that the physical was, but in a different manner. After death, the

Soul either ascended or descended, depending not on gravity, but upon harmony.

It will thus be perceived that each degree in the sanctuary required a separate or distinct initiation for each one, which was intended to represent a higher state of moral and intellectual advancement. The last or seventh degree was the one of perfection which brought about illumination, when the subjective world was as much a reality to the inward or subjective consciousness as the outward world is to the objective. When this condition of moral and intellectual unfoldment was obtained, all interest in this life was gone, and the Spirit longed for separation from its physical casket. The neophyte seeking spiritual knowledge could only attain to the wisdom of the different degrees by advancing morally, so as to be in harmony with the degrees. The knowledge thus obtained was never recorded, but communicated verbally in symbolic language. By this means it was kept a profound secret, and handed down traditionally.

A person born born blind can have no conception of the beauties of nature, and if the sense of touch be suspended with that of sight, we could form no conception of solidity. If born deaf, of the harmony and discord of sound or of music. *We therefore perceive that we can have no conception of the existence of an external world except through neural activities recorded in consciousness*, and without the unfoldment of the inner consciousness we can form no opinion of a future life. In fact, logically speaking, we have the same grounds for denying its existence as we would have of the external world providing objective consciousness was closed.

The very best practice in the principles of esoteric development in which the *Pilgrims of the heavenly way* can indulge is gained through the advantages of silent meditation for one hour each day, in communion with the Spiritual Truth. Through this silent meditation, man not only illumes his own inner being with the *light of the higher world*, but is renewed in strength as he breathes the purer air from the atmosphere of eternal Life from the boundless realms of Spirit. Silence is Wisdom, Silence is Spirit, Silence is Love, Silence is the bosom of Divine Infinite Life, and contains the indelible record of all the knowledge and truth that ever enter the mentality of man's being, — *the true heart* of all things.

"Let thy soul walk softly in thee,
As a saint in heaven unshod,
For to be alone with Silence
Is to be alone with God."

There is an ecstasy of higher Love, which seals the lips in rapturous silence. There is a wondrous electrifying grace in a sacred consecration of tender yearning which is dumb. In that unspeakable inwardly cherished hope which words cannot express, there is a holier love that sees not and hears not the outer world, but turns inward to the *fountain of all love.*

Thus do men find inward peace and deep unruffled calm, the Soul expanding and rising toward God, as flowers turn and grow toward the genial sunlight.

As thou thinkest, so thou art.

Everything exists for us in thought. That of which we think exists in us, and if we desire and love it, we exist in it, in either the objective or the spiritual world. Tell me, says the Adept, of a man's ambition and love, and I will tell you the true man. The things we desire and love gravitate toward us and we toward them.

Any inordinate desire becomes overgrown and spreads in this objective world of sense; therefore, a life fully wrapped up in this world, with all its selfish gratification, draws the disembodied Soul back into these earthly realms and lower planes, even after death. It should be the aim of all men to free the living immortal Soul from its unnatural subjection of *broken duality of force*, thereby bringing it to material limitations. Familiarizing it to freedom from the physical body while on earth, preparing it for the future through the understanding of Spiritual life, when it becomes independent of the body at the hour of dissolution.

And ye shall know the truth, and the truth shall make you free. — *John* viii: 32.

Through illumination of man's inner temple and intuitive perception of the great truth of life which lies above and beyond the grasp of the five animal objective senses, is the ancient and royal road across the threshold to health, salvation, and eternal life.

There is a true doctrine, older than Pythagoras or Plato, which is an intuitive certainty, that nothing can have an objective existence or be perceived in the objective sense-world before the abstract ideal of form and entity is called forth and formed in some mind or mental idea.

All Exalted and enlarged Ideas are immortal semblances, from out the Spiritual atmosphere as ethereal vibrations, and Human thoughts are merely the clothing thereof.

Pure, original Ideas can be found in *Deity only*, and the *Ideas and Thoughts of God are best expressed to man in Nature's language*, where

man can observe the actions of God let loose. Behold God in Nature; here is where man's imagination and thoughts become illuminated and his Soul finds a happy retreat.

Before the Architect designs his house or the mechanic constructs his machine, every part of it pre-exists in his mind, and is first erected in the objective sense, and the whole is but the materialized externalization of his ideal. Therefore, before anything can exist in the world of sense, it must have pre-existence as an ideal.

"Sometimes comes to soul and sense
The feeling which is evidence,
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours."

If on earth among men there were higher thought and idea of man, we should have a higher race of men. Man is lifted up by knowledge of truth and understanding of his inner being only. Therefore man is saved by the knowledge and understanding of truth. Millions of people are born and pass through this life with no thought nor understanding of their celestial and undying selves. They continually think downward and never once look up. Receiving no light of truth to guide them, they blunder along in selfish objective existence from the cradle to the grave. Man is so interwoven into the very texture of Spirit and Divine existence that he cannot easily be disconnected or unravelled from it. He is continually encompassed and embraced by the atmosphere of Spirit, which, although much more ethereal is like the air we breathe, without which no one could exist in human form. But the natural vision cannot see the air. We only know it by feeling, and that it pervades every part and tissue of the human body and its gases form a large portion of man's corporeal structure, and that the physical body when separated from it must naturally die. All this is analogous to the Soul and immortal part of man's being, which is being constantly renewed and refreshed by the Spiritual atmosphere which the inner, true man attracts about him, like the air man's natural vision cannot see, but as the Soul and inner temple become illuminated, refined, and developed, Spirit and the presence of the Divine Love are far more tangible than the air in the natural world. It is Spiritual Illumination and understanding that delivers the true man from the controlling influences of the animal body, and the first ray of hope

which comes to the Soul is a conscious freedom, with clear intuition of the sublime truth that the body has no individual power of its own.

It is no part of the true man any more than a marble statue is a human being, for in its nature it is entirely passive and inert, and its normal function is to express and obey the Spirit. Therefore, the material body has no life of its own and no power over us, except what the inner Soul life of man through thought and will ascribe to it. The man who can vibrate a true atmosphere by thinking the Truth in regard to his real being, has the key which unlocks the doors of understanding and the portals of the mystery of life and death, whereby his Soul — his immortal being — is set free. There is no death. All is boundless, endless, eternal, for there is that Divine Law which is universal and immutable as the very presence of Spirit God in nature — that out from what is falsely called death is always evolved an unfoldment of higher form and grander order of life. Therefore, death is only an illusion to the natural eye, a deceptive appearance.

Only through illumination of mentality, understanding of one's inner temple, and gradual unfoldment of Spirit and Soul knowledge, can one be strengthened and refined so as to comprehend those mysterious links of sympathy and inclination between spiritually intelligent men. He finds the mysterious links in the temporarily isolated fragments of the universal Spirit-Soul, and the Cosmic terrestrial Soul itself, bringing them into full *rapport* — unison.

Once this is established in the man, those awakened sympathies and inclinations will connect the True Man with that Infinite and energetic chain which binds together the material and immaterial Kosmos, Past, Present, and Future, and quicken and illuminate his understanding and perception so that he can clearly and understandingly grasp not merely all things of matter and the natural man, but of the Spirit and Soul of things also.

Man in his wisdom finds himself so weak, and his Father God so strong, that silent Soul-prayer is simply a dictate of good common-sense. It is not strange that the Soul should yearn for its home and find its true life in God, for this was its original, native air.

True prayer is a yearning aspiration for the loftiest good. It is the innermost Soul breathing after a thing, and its answer is an inbreathing, as the nursing of a child is only a modified respiration. In deep silence is the most potential prayer. "Be still, and know that I am God" is one of the hardest lessons for nervous, impetuous Americans to learn. Silence and calm Patience are virtues this

people are least inclined to practise. It is in the silent, loving Spiritual condition of man that prayer is divested of the noisy volubility of the Pharisee and resolves itself into a tranquil, peaceful, silent life of trust and faith. It is like the child deeply conscious of its little needs, who comes softly approaching you in silence, casts upon you yearning, eager looks, holding out its little hands, imploring to receive whatever your wisdom, goodness, and love are disposed to give it. So is it with man. When he yearningly looks up, God lovingly looks down, for neither is ear or hand of the Father-Mother of man ever closed against such an appeal from His children. What man needs most is rest for his weary Soul. This he can never attain until he ceases to lead a selfish animal life in the outer objective world. He must lay aside the toiling oar of earthly ambition, and silently float in the current of Love of the Infinite Life. As an infant tired and worn by its fruitless cries and imaginary afflictions finally sinks to rest in the arms of maternal Love, so must mankind cease from vain struggles against his destiny, and find rest at last in the bosom of the manifested God — Eternal Love. Here even death itself stops short and turns back on approaching the confines of our True inner temple, unable to come nearer to the quenchless light of Spirit Truth within its sanctuary.

God speaks to man with gentle loving voice as certainly as he ever did, but, in our spiritual deafness and stolid conceit, we either do not hear or we mistake His voice. We pass by unheeding the *True inner Word*, that holy, sacred, soundless speech which God utters in the solitude and silence through the garden of our Souls. The knowledge of the Divine Word, the coming of the secret Logos in the silent Inner Voice, is the most important lesson of our natural lives. This knowledge and development of the inner word is the priceless gem beyond all human value.

There is a pre-adamite substance of unknown antiquity which lies in absolute subjection to the Will of the Spirit. This is the Astral body or Akasa, which is that substance on which the grosser material or Animal body depends for its existence, being the shadow or phantom of the Astral body. Christ said, "There is nothing hidden that shall not be revealed." The inward and True self, the Dual-Soul-Germ, the I am, when illuminate is recognized as identical with the Christ. This is the great mystery and final secret which God holds in reserve for those who seek for Him and love Him. It is the priceless gem of Eternal Life, and is to be revealed in the fulness of time to all men when they have grown and progressed into pure Love — the Saviour of

men, the Adonai, the Bride of Heaven, finding peace at last in the bosom of Absolute Love, as when the rising sun takes the shining dew-drop up into the eternal shining sea of light, where it is not lost nor annihilated, but glorified. In the development of Soul and illumination of man's inner being, the invisible worlds become visible, the unknown becomes known, the impersonal personal, the Infinite definite by self-limitation, and the nameless and formless take name and form. It is then man knows God and sees Him as He is seen by the Angels in True man or human *form*, which means the True Soul and Spirit Quality and not merely shape. God is not seen in the external, objective form, for nothing in either heaven or earth is ever seen externally in the objective sense either by men or Angels. The pure in heart (the illuminated) see God in themselves as the real self, and thus the highest expression and revelation of God is made to man through the *inmost Self of Man*, as it is written "I and my Father are one."

The student of understanding must expunge from the mind the very hurtful conception and sense of *Separateness*, or that feeling of isolation of the individual Spirit from the Universal Spirit Absolute, of which it is only a limitation. For the inward temple of man is an epitome of the Christ. His merit is our merit, as being a quality of the inner self which is inseparable from this Saviour, this Health-giver, this Christ. For within the True inner man the manifested God divides Himself without diminishing Himself.

The Christ-principle of the Duality of being evolves Love, Charity, Wisdom, and understanding, and is the only principle and source of Divine illumination and Spiritual intelligence. It is the indwelling, and for us the only True Word of Life and Light of the World, and is the only light that can be shed upon *the hidden way, illuminating the path across the threshold to eternal life.* It can be found only in the garden of the inner man and must be sought for, discovered, and uncovered here, developed and ripened to the understanding of eternal Truth and Love, causing a perfect union of pure intelligence with Spiritual illumination and unfoldment to receive and guard it to the glorification of Truth and the Glory of God.

Thrice blessed indeed is he who has risen from out the objective life of sense, through the life of faith to that of trust and love, the opposite of fear, which is the fertile root of most diseases.

All true education is Spiritual development, and such understanding and knowledge are not imparted by verbal discourse alone, but

also by the silent influence of mind upon mind, and there is an intercommunication in silence which all initiates must attain in any Eastern occult order, this being one of the principal methods of instruction.

The student reclining in passive, oblivious composure subjects himself to the psychological influence of the Adept who imparts to him understanding and wisdom by thought transference through the Universal mind.

The Neophyte waits upon his master in an open Spirit of emptiness, and the intellectual sphere of True Conception fills the vacuum. Turning outward and opening this receptive passive side of our Soul and mental nature toward the world of Spiritual Light is in reality the true, the highest, and most effectual form of prayer.

Within the garden of the passive, patient Soul there is voiceless longing and tranquil waiting in full faith and silence as the flowers turn their faces to the sun to receive its Promethean light and heat.

The instruction of the reception of the Divine inward light by control of the inward breathing is also one of the mysteries Egyptian. To attain this height (we again repeat) there must be serene and composed oblivious tranquillity, entirely released from all physical surroundings. One must lose himself fully into the Spirit, drop the Ego, and resist no impulse of thought, word, or action. The greatest difficulty at first will be self. Sink your chin upon your breast and fix the eyes upon the centre of the body. Breathe as little as possible. In this position you will find your breath impeded by contraction of the air-passages.

Strive mentally to find the position of the Soul where all the powers reside. At first you may discover only darkness and unyielding density, but by persistent effort, purifying your clothing and the apartment if within-doors, (which is not a necessity, the open air being frequently better) by perseverance and constancy, night and day, you will at some time perceive that which you never witnessed before — the halo, light, and radiance in which God resides, a great illuminated light between the Astral, the Animal, and the Soul. The Hindoo and the Eastern Adepts' instructions are nearly the same, except in the avoidance of contact with the common and inferior *caste* who only question and argue from a human standpoint, and having vain thoughts and human theories all of which must be strenuously avoided. Thus the Hierophant says, "Obey without questioning thy teacher or instructor who has gone over the road before thee, and follow out each point in silence as in thy first initiation, even if thou must make great worldly sacrifice, for this world is nothing compared with the Soul. Therefore,

abate not one hour or even one moment of thy valuable life, nor let thy sight wander from the point where thy planet rules, or its shades of coloring, for this is of the beneficent Spirits of the Stars which do dwell in thee. Make this thy love, and be ever constant to her and the golden light will dawn and be ever with thee. This is thy illumination, — Perfect Peace.

Throughout all the Eastern world the knowledge of the Akasa or Astral body is the key to occult powers. The ancient as well as modern Adepts knew of and used it, regarding it as an invisible fiery all-pervading fluid, pure and radiant, more refined than ether, stronger than the magnet, more mighty than the lightning, swift and fleet as thought. It was light, motion, force, and heat combined, the drapery of the Soul, the principle of being. Its power was life, being, and motion. It was the connecting link between God and men, between heaven and earth.

Many of their rites remain to this day in their primitive purity, having never been committed to papyrus or writing, but handed down from time immemorial through the Society Egyptian, communicated by Hierophant to Neophyte, by Adepts to Students, by Initiates to Anchorite, so that but few are lost, as the writer is authorized to state.

It has been deemed highly necessary to make quiet invocations to good and high Spirits; to use exorcisms with Will against all evil and low Spirit Souls; to make careful observations of the planets and the moon, that one may guard against or have assistance from the elementaries and elementals.

As long as one uses his natural eyes and ears, initiatory rites in secret occult societies and orders will be of much value, from their effect in quieting the nerves as well as the marked psychological effect upon the whole being. The whole performance, in soft mellow light, with gentle melodious music, sweet perfumes, scenic illusions, and fumigation of incense, with calm rehearsal of sublime ideas and lofty thoughts, must produce an elevating and sublime effect, softening the mentality while infusing it with a glow of sympathy and love which is as Spiritual food and drink to a growing Soul.

The favorite mode in the East, which is effective if a place is set aside and held secluded for the work, is that of gazing intently on crystals, shining bodies, mirrors, precious stones, or, better, in liquids of the Neophyte's colors placed in clear glass. As has been already said, the magnetic ray reflected back into the brain through the eye recharges and pierces the whole being with an Astral magnetic light

preparatory to the trance and clairvoyance, ecstasy, inspiration or prophecy. When Pythagoras came forth from his initiatory of the crowning sublime rites of the Egyptian mysteries, on issuing from the hall of the Two Truths he exclaimed in his enthusiasm, "I have been in the presence of Gods and drank of the waters of eternal life." On his return to Greece, he exclaimed to his welcoming friends, "I have returned to you with youth like the eagle, having drank anew of the waters of life, from divine chalices in the inner temple of the Egyptians."

If we rightly cultivate and esteem the power of Will and mind of man, nothing on earth would be impossible. The human Soul is a thing so great that no man can express it, and, when this inward life is attuned with the energy in nature, it is a spell from which there is no escape, save by reversing the intent of the operator through the planetary forces and fire. Only the bad and evil-minded would attempt the wickedness of compelling another to his own hurt, and Nature, like a true mother, only gives the full knowledge to her children when she can trust them.

How to Form the Spirit-Circle.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, or it may be in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the Spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours — one hour is better, — nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of Spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract Spirits in sympathy therewith. No circle should ever be attempted unless the best of harmony is pre-

served, and after the company has gathered and circle begun the door should on no account be reopened to admit a new or tardy guest.

A solemn preparatory invocation to the Angel guardians and the good and wise Spirits to abide with the company is very proper, and a ceremonial benediction and thanks to the visiting Spirit and Angels at the conclusion of the sitting manifest the same courtesy to our invisible friends that we give to and expect from our earthly acquaintances.

The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder, lightning, and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena.

A subdued light or total darkness increases the power and facilitates control. Many of the best operations of nature are performed in the dark. We might ask why a condition of darkness and of silence is necessary for the germination of a seed of plant-life or for a cell of human life, yet such we know to be the fact. Why is a condition of darkness necessary for the development of the photographer's work, so that it may be clearly portrayed to you with best results? We may not be able to clearly define the reasons why these conditions are necessary; but we know the necessity of them exists. We realize that the presence of light in the atmosphere acts upon the various elements in such a positive way as to set them in motion, while we know also that in darkness these elements become quiescent; and Spirits experimenting with the laws of nature, those who understand the various chemical combinations and elements, declare to us that in darkness they can best pursue their work, because then there is a quiescent condition of the atmosphere, by means of which they can gather such elements as they require, and combine them for whatever use they have in mind; yet, as humanity advances in chemical knowledge, as it learns to overcome the conditions of matter and to control the elements of nature by the superior power of its will-force, we understand that these conditions, which are now so essential to Spirit-operators, as well as to the mundane operator on earth in his experiments in his laboratory, may be overcome by higher knowledge entertained; and therefore we may look forward to a time when the Spiritual chemists will understand how to extract and utilize such

elements as they require from the atmosphere in a condition of light, where now they require darkness for the work.

LOCAL CONDITIONS. — The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favorable for the phenomena.

PHYSIOLOGICAL CONDITIONS. — The phenomena are produced by a vital force emanating from the sitters, which the Spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Ailments which vitiate the fluids and depress the feelings are unfavorable. Those indisposed should absent themselves. Remember, the following is an *Immutable Law: As the persons in the circle constitute always one of the elements for the production of the phenomena which take place in presence of this order of mediumship it is no unusual thing for some positive mind in the circle to determine the character of the manifestations.*

MENTAL CONDITIONS. — All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the media unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A lucid mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the Spirits can answer in the affirmative or negative. By calling over the alphabet the Spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the Spirits may write by it automatically. Other sitters may become entranced, and the Spirits use the vocal organs of such mediums to speak. The Spirits sometimes impress mediums, while others are clairvoyant and see the Spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the Spirit-world, and exercise caution respecting Spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Oft-times the usual conditions will appear set aside. The state of some one's mind or personal surroundings may determine matters beyond the scrunity of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequeutly, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the *spirit-power for worldly purposes*, and avoid all who do. Family circles should shut out medium-hunters

and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If any one have not the power, it shows that nature has not prepared him for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their Spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their Souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire toward the higher forms of mediumship and more spiritual purposes.

Let the room be of a comfortable temperature, but cool rather than warm; let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour or more during the sitting of the circle.

The Spirits or Intelligences which produce the phenomena should be treated courteously, but the sitters should on no account allow their judgment to be warped or good-sense imposed upon by Spirits, whatever their profession may be. Reason with them kindly, firmly, and considerately.

Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, put all questions to the Spirit, and keep order. A recorder should take notes of the proceedings.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands.

The first manifestation will probably be table-tippings or raps.

A powerful physical medium is usually one of an impulsive, affectionate, and genial nature, very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy. The manifestations are born of the Spirit and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best. The admittance of investigators and strangers requires certain restrictions to obtain the best results.

First, we ask that each investigator shall take a short period of rest before the sun goes down on each circle evening. A few moments spent in the open air, in the sun rays if possible, will give a purer magnetic influence than that gathered in a close room. Spirits partake of the influence brought, and if you feel tired, worn out with the day's labors, you impart that condition, preventing their control. Angry or vengeful feelings draw to themselves malicious or undeveloped Spirits. If you open the door, can anything prevent them from entering in? A feeling of sadness or despair imparts itself to those around you as well as to Spirit friends, and those who were of that nature in earth-life are attracted thereby. Levity, Spirits dislike; but readily assimilate with that feeling of pleasurable happiness which is the natural condition of our Father's children while dwellers in the mundane sphere.

When you enter the door of the circle room, leave all your earth cares and troubles outside. Discuss not its foibles or fashions, but try and bring the mind *en rapport* with spiritual thoughts and ideas. Spirits care nothing for fashion's ways, nor for the various ills and wants of the outside world on these set times. All they can do through their mediums to alleviate the ills of life they do cheerfully, but the discussion of them at these times produces conditions that inflict suffering on the Spirits and affect the matter they would use, rendering it imperfect and its use impossible.

One of the most effective methods of culture for the unfoldment of Spiritual gifts is that known as the philosophy of the Mystics, which is growth into the understanding and knowledge of the twelve senses, — that there are five inner Soul senses corresponding to the five which belong to the animal body. These inner senses were known to the Mystics as the senses of the Spiritual body, in the subjective by which man gained a more perfect knowledge of good or evil.

The first sense in this Soul world, sometimes called the sixth sense, corresponds with that of touch. It is intuition and understanding, which with patience may in time become perfect. It is just as

difficult to attain exact truth through this sense as for a child to comprehend all it touches and feels, but continues to grow less so through experience and cultivation. The horizon will widen, and what we now acquire as Truth by this first sense in Soul life will pass into history, into literature, into axiom.

"Sense" in the objective is no more nor less than a channel for desires to flow through, and is frequently a source of torment to ourselves and others. Therefore, in the cultivation of this "sixth sense" of which we speak, great care and constant watchfulness are necessary lest the new medium run in the same mentality. Through this inner sense one is able to look into the minds of others. The medium is apt to do so, and to be continually seeking and groping through these Astral atmospheres. Therefore, unless he grows into a higher Spiritual desire, and looks only for good and not for evil, the growth is like excessive wine-drinking, for the Astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest physical, while in a trance, is as vain a boast of the hunters for such a state as that of psychologists or mesmerists. While you are in a trance, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbors, and then, on returning to your normal state, to slander them. This is one of the frightful habits and difficulties of modern Astral mediumship. The surest way to draw your higher nature down into the miry abyss of your physical and Astral world, and thus to animalize yourself, is to go into trance or aspire for clairvoyance and use the exalted gift for such a purpose. True progress is not attained by merely training the psychical powers for only the enjoyment of those powers. This is only a sort of alcohol or stimulant on the Astral plane, which results very unfavorably for Spiritual understanding or Soul growth. The true path to Divine Wisdom and illumination by Spirit is in performing our duty and every-day life unselfishly, in all charity and kindness, with universal love no matter in what station we are placed. Only thus can we convert lower nature into higher, planting seeds of truth, here a little and there a little, among our fellow-men, whereby they may wake to quicker perception of the Divine inner voice. This is the whole duty of all True Pilgrims of the heavenly way.

If one with a highly developed sixth sense were to indulge a few times in reading the minds and mental ambition of others, halting to examine closely the evil, he would surely drain that development down to fatten the mind and desires for more evil atmosphere.

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending from the lowest depths up a pathway of Love to loftiest heights.

The ancient Egyptians, Hindoos, Britains, and other races, reckoned that man had two interior or monitor senses, making seven with the five objective ones, and they claimed that each man had seven Souls to correspond with each sense, which as they grew and became ripened merged into one Soul, which would become a permanent, immortal entity. This doctrine is one of the most ancient of Egyptian Cult, although some modern writer of books claims to have discovered this wisdom, which he declares was unwritten and unknown, and to have been appointed to impart it to the world.

> "The outward doth from the inward roll,
> And the inward dwells in the inmost Soul."

The Pilgrim of Light says the kingly science and the kingly mystery is devotion to and study of the light which comes from within.

The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow-creatures — man and beast — out of the thoughtless jog-trot of selfish every-day life. It is not thought that Utopia can be established in a day, but, through the spread of the idea of Universal Brotherhood, the Truth in all things may be discovered. Certainly, if we say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been by the ILLUMINATI.

An impulse to grow into a Universal Brotherhood is an advance. Try, kind reader, to be charitable, to love. To Love is to grow. "Be restrained, be liberal, be merciful," it is the death of selfishness.

The seventh sense brings Clairvoyance, Clairaudience, Inspiration, Semi-Entrancement. This state also implies mental or Spiritual worship, abstracted from the world terrestrial or the starry world sidereal, or perchance from the Divine Essence. The S. S. S. being in attunement with the Student according to his ripening and evocations, he now for the first time devotes himself to the Soul's realities. At this stage the ascetic exercises begin, and he holds communion with disembodied Souls or with the Angelic world.

The eighth sense interprets various languages and speaks in them, and translates signs, symbols, and hieroglyphs.

The ninth is total entrancement, where the Soul takes flight while a visiting stranger enters the human habitation, sometimes making a complete transfiguration. The individuality of the human body is changed for the time being. Here are found personation and materialization where parts of the human body are used to produce Spirit forms.

With the tenth sense dawns the state of Truth and higher inspiration, and opening to a greater natural knowledge. Now the student lives no more by faith, but knows and trusts in subjective truth and Spiritual powers. He sees the similarity of the Ray of God's Nature with his own. As that great warm universal Love grows, all antinomies are destroyed; even sin disappears from his reflections. Now dawns the light of True Prophecy, and here the student may well repose for a season. This was the height of the school of the Prophets of old.

Of the eleventh and twelfth senses the compiler is not permitted to speak more fully than to say they are entirely of Spirit, the growth and blossoming-out of Love. Divine Love filling the heart expels all other love and brings the student into the higher stages in ecstasy and seclusion. He occupies himself exclusively with contemplation of God and the Universal Love for all things. His works are in silence to lift up the suffering world to hope and peace. Thus through these unselfish works of Love, he grows to his Archetype, a perfect union of Spirit and Soul with God. "Union (with God) is reality, or *the state, truth*, and perception of things, when there is neither lord nor servant." Still, the man of God is not God; but he is not separate from God. "At this stage man's corporeal veil will be removed and his emancipated Soul will mix again with the glorious Essence, from which it had been separated, though not divided, and proceeds to the final state — that of attunement or union with God."

He has now finished the journey, and remains in the state he has come to, still going on, however, progressing in depth of understanding. Finally he comes to "total absorption in Deity." Such are the seven senses of Soul and Spirit, or so much of them as is permissible to give, which the Initiate has to cultivate and understand.

A true idea is the reflex of a true substance. The body perceives by means of five senses or avenues of touch. The Soul perceives in like manner through five corresponding senses, but of a finer sort, and put into action by more subtile agents, while the sacred germ Spirit within the Soul perceives by two higher senses, produced by the combination of the five animal with the five Soul senses, acting in divine harmony upon the sacred Spirit.

The Pilgrim of the Illuminati has then to endeavor to cultivate seven senses; the five inner Soul senses have a relation and correspondence to the outward senses of the animal body. The Adept, fully aware that the Astral body and magnetic atmospheres are transparent mediums through which the Soul receives sensation, is ever striving to bring them more perfectly under his command and to acquire a more general knowledge of the five inner senses of the Soul.

Sensation on the Astral body is the first step, for sensation is the only means of knowledge, whether for the body or for the Soul. Therefore, the True Pilgrim of Light must climb step by step into the illumination of the five Soul senses until he masters them. When he can command these, it is but a short space of time before he reaches the last two stages of his journey — the ecstasy of a perfected Soul, or Angelhood, and the final union with God, the final Archetype of the Soul, the total absorption into Love and into Deity, God the Absolute Love.

The first Soul-sense is Intuition of Psychometry, Metaphysics, Mesmeric forces or atmospheres. This first sense or vibration into the Soul world is the most difficult for the beginner to understand or command, because he draws comparisons in his mind to things in the mundane or animal world. The objective world is at one end of nature, the subjective is further toward the interior world.

At this first step into the Soul world modern Science builds its barrier, simply because Science argues from a human standpoint only and builds a human theory, from which it cannot extract itself, forgetting that Spirit and Matter are totally opposite. Spirit ways are always opposite to human ways.

Thus modern Science stops with hostile front at Spirit mysteries.

The opening up to the beginner of the first sense in the Soul world is like wine-drinking. It is often carried to excess. The student enlarging his limit of experiences and knowledge becomes alive to the interest of things which concern the Soul and the larger span of life. Just on the threshold of this doorway the Theosophs call halt! claiming

that unless the student is unselfish, reaching out to the higher through universal Love, instead of curiosity and animality, these mysteries should not be unfolded to him. For the Astral world is material in Spirit sense, being only the true account-book of the man. Unless the student is ethical and unselfish in his nature, he will be tempted to pry into the secrets of his companions and neighbors, getting at their true inner life and their real being, and in his normal state he is apt to slander them or open their life-account to the world, through thoughtlessness, pique, or jealousy. This is the surest way to draw the higher Soul forces and Spiritual natures into the miry clay and dark waters of the lagoon. Therefore, dear Pilgrim of Light, look only for the good in others, not for the bad. Babbling tongues and superficial thinkers deal in gossip and the news of the day. A loving heart and a deep one thinks of the Soul and the news of the ages.

It is a difficult thing for some to look upon the bright side; they instinctively turn from the sunlight to the shadows. But there are many things, foreign to our natures, which with careful tutelage may be acquired. Dr. Johnson affirmed that "the habit of looking on the best side of a thing is worth more to a man than a thousand pounds a year." Mind he did not say the *gift*, but the *habit*. If it be true that this habit is indeed of so much value, why do we not all strive to possess it?

As this life to some is but a source of doubt, fears, suffering, and disappointment, can we not at least sow a few seeds of hope and joy and love in the hearts around us?

An unpardonable sin is ingratitude. It is from this that many men are like so-called falling stars. They suddenly lose their brilliancy and fall from the great eminence to which they have attained, with few or none to deplore their disappearance.

The first intuition and culture of this sixth sense comes through a growing knowledge of a hidden force either in mesmerism, psychometry, or the lower electrical forces of metaphysics or physiology, also healing by magnetic forces through the hands or body are all vibration exercised through this subjective sense of the inner man. This first step checks selfishness in a degree, for here the student learns human nature and respect for law and order. Now, too, he awakens to the knowledge that the God of mankind and the God of nature are one; that Nature is a loving mother with a strong arm in need, when her children are in harmony and attuned with her, but is also a hard mistress when continually abused.

There are men and women who have been refined by the fire of

suffering, ignored and condemned by the world, but God knows them and they are as near and feel Him as surely as the little child who nestles by its mother's side in the night, and yet cannot see her face.

"It is the mystery of the unknown
That fascinates us; we are children still,
Wayward and wistful; with one hand we cling
To the familiar things we call our own,
And with the other, resolute of will,
Grope in the dark for what the day will bring."

One who has cultivated psychometric powers can touch the sepulchre of the past, and long mute lips will speak again, and those who have the advantages of silent meditation and oblivious composure will find a subtile natural gift of higher intuitional powers that few mortals dream of, — a natural higher gift that first reports and notifies what is to come, even of the hurrying feet of approaching death.

All communication of man's mind with mind, or Soul with Spirit, whether in this world or across the threshold, always takes place by attunement and attraction in harmony with it.

By development of intuition, better known as psychometric powers, the Student can not only detect the mental side of a given disease at once, but also the truth of the physical difficulty with almost unerring accuracy.

"So to the calmly gathered thought,
The innermost of truth is taught."

Intuition within the gardens of the Soul is the true birth of involution and evolution. It is the birth of the passive, receptive intuition, the feminine part within the man. The growth and development of the active, positive, and intellectual principles within the woman is her true birth. These are the first steps toward the attainment of Spiritual life and Spiritual knowledge.

Motion exists in the mind as in the waves of the ocean. Emotion exists in the Astral elements of nature, and in the Astral forces of nature are the creators of form. Intuition is a mental faculty, and fulfils in respect to the mind the part corresponding to that which in the Solar world and every physical system is fulfilled by the centripetal force; the same which in the social system is fulfilled by the woman. The human mind is a world in itself, its faculties being so many principalities, regulated and governed by telegraphic communications from the Soul. It is the Astral Star Magno or second self of the man.

The most powerful telescope known to man is that interior light or the Eye of the Mind. The interior duality of man consists in the Will which is the male and centrifugal force of the human mind, and the reflective, contemplative faculties, the female or centripetal force. He who can unite these two forces in silence gains a Soul of intuition through the Astral body, whereby through the operation of the mind he is able to gain access to the interior and permanent region of his own nature or that of any person or thing with which he is brought in contact; even to control the esoteric energies of both nature and man.

As is the outer, so is the inner; as the small so is the great; there is but one law, the law of harmonious attunement. *He that worketh in love is One.* Nothing is small, nothing great in the Divine Economy.

By intuition we are able to possess ourselves of the knowledge of the power and permanency of being, which in the long ago ages of her past existence the Soul has made her own. For that which she has experienced through this apparently long past is but the ripening of the Soul toward a Spiritual body. All that is in us of love, and that which perceives and permanently remembers, is the Soul. And all the Soul has once learned is at the service of those who duly cultivate their relation with her.

Inasmuch as in order to obtain her full development she remains thousands of years in more or less close connection with matter, until perfected to full ripening by experience of all the lessons afforded by the body, she passes on to higher conditions of being, to a final union with her highest Archetype. It follows through this law of reflection that no knowledge which the race has once acquired in the past can be regarded as hopelessly lost to the present. What man knoweth the things of a man save the man himself? So no man knoweth the things of God save the Spirit of God within the man. They who have drank of the *cup of higher love* with pure hearts see God, while the natural man cannot see God. The higher Divine man sees God and communes with Him. They who as yet recognize only the body and natural life of mankind know very little indeed as compared with those who are so far unfolded in their interior natures as to recognize the Soul and its seven senses. For the Soul with its Astral body, when once opened to the communion with the natural man with eyes of understanding, looks two ways, inward as well as outward. The knowledge of the law is not in heaven; it is in your mouth and in your own hearts. It is in your reason, for it is written "I have left you free to choose between life and death, and good and evil."

Each individual life is a world by itself, suspended within the

realm of possibilities, while the Soul is ever the centre of gravitation. Here dwells the Initiate of the sacred mysteries, striving to unfold the senses of the Soul, by living in love, universal, unselfish, a noble life, pure in thought and deed, thus preventing the interposition of any barrier between his exterior and interior, his phenomenal and his substantial self.

By steadfastly cultivating harmonious relations between these two he becomes attuned through the whole of his system and life to the Divine Central Will, whose seat is in the Soul — the Germ of the Soul, the S. S. S., the Holy Spirit.

Thus the true Pilgrim of Light gains full access to the store of knowledge laid up in his Soul, and attains to the cognition alike of God and of the universe, and of him it can be truly said there is nothing hid which shall not be revealed.

And it is not his memory alone which is so endowed. He may now sometimes read and fathom the very planet of which he is the offspring. Like himself it is a Person and is possessed of a medium of memory. He to whom the Soul lends her eyes and ears may have knowledge not only of his own past history but that of the planet as beheld in the picture imprinted in the magnetic light whereof the planet's memory consists. For there are actually ghosts of events, names of past circumstances, shadows on the protoplasmic mirror which can be evoked.

"We must understand before we can believe," says the world of thought. Quite true; if ye strive to understand truthfully, without bias, then look inward as well as outward, become acquainted with the senses of the Soul, and when you awake to find that Matter is only solidified Spirit, overshadowed by a divine law of harmony, you have opened the first doorway.

Now arise in silence to wisdom and contemplation and a universal companionship of harmony and love, and, lo! the portals of the hidden mysteries are forever open to your enraptured gaze. You behold "there are three which bear record in heaven" (the invisible Spirit world) and these three are One, and there are three which bear record on earth (or about the natural and Soul-body) and these three agree in one. The first in this lower world is the Spirit of the elements, terrestrial body, and vital force in the brute conditions; the second is the Spirit of the Stars, sidereal or Astral body, the thought and memory part of man; the third is the Divine Essence, or S. S. S., the reflection or ray of Holy Spirit of wisdom, harmony, and Love from the Godhead.

Nature works in spirals and works intelligently. Truth alone is valuable, and Truth fears nothing.

The fire under the crucible does not harm the gold, but refines it; the dross alone falls away under the test, and of dross we are well rid, though it would not be advisable to reject the Truth because some dross remain, unless one has purer Truth. Truth wears no mask, bows at no human shrine, seeks neither place nor applause. She only asks a hearing. Some men are allowed to look into their inner selves once or twice in a lifetime, and if their existence has been full of goodness and love, they feel uplifted and strong in abiding truth, able to overcome the world. But, alas! the lives of many are so barren of all that is good and pure that the very acquaintance with their inner selves makes them hate truth and stifle it on all occasions.

Certain instructions of that noble Soul Pythagoras, received from the Egyptians, and made the subject of much thought, may perhaps be well repeated here.

From one Soul of the Universe are all those Souls which in all the world are tossed up and down; as it were, and severally divided. Of these there are many changes, some passing into a more fortunate estate, and some quite the contrary.

And they which are creeping things are changed into watery things, and those of things living in water, to those of things living on land; and airy ones into men; and human Souls that lay hold on immortality are changed into Holy Angels, and so they go into the spheres of the Gods, and this is the most perfect glory of the Soul. But the Soul entering into the body of man, if it continue selfish and evil, shall neither taste of immortality nor be a partaker of the Good, until it has passed through another cycle of world-purifying, but will be drawn back through the same ways. And this is the condemnation of an evil Soul, unripened, awaiting a spiral or cycle of time, until it may go forward once more to a condition of illumination by the Spirit.

Clairvoyance, or seeing with the Spiritual eyes, runs like a silvery thread through all the history of the past. Through clairvoyance one grows into the vision of the abodes of disembodied Souls, whose higher growth of Spirit shows flashes of wondrous light, as, irradiated with *higher love*, they appear at times in the semblance of Angels' forms. And what Seer who has floated out upon the translucent ether beyond this little world is not spellbound in ecstatic vision, beyond all human conception, of the glorious scale of heavenly architecture? To see vast firmaments spangled thick with suns, and

systems, and glorious galaxies of worlds, numberless in regions of space limitless, wheeling, whirling, ever rushing on their several pathways, speeding round and round some vast, *unknown centre*, floating on forever by their own resistless will; upheld by a perfect, Divine law of locomotion and of atmosphere; magnetic currents both small and great being constantly charged and rebounding between them and their fellow-worlds; — all these, and thousands of other visions which it is impossible to describe in human speech, dazzle the eye, and entrance the being of the exalted Seer into wondering ecstasy. Misunderstood by man, but blest indeed is he whose glorious privilege it is to roam through the endless corridors of space, and enjoy that fuller *knowledge* (not mere blind faith) that there is a limitless eternity beyond this little sphere, in which the Soul may grow.

Shaking off all the old errors and childish superstitions, he strikes out now into new paths of light, becomes illumined to Spirit Truth, and for the first time realizes how "his eyes were held that he could not see," and his soul perceives and learns the mystery of life and death, and the glorious truth of Spiritual immortality.

In the process of Soul development of Spiritual understanding and vision, there is a rapture and abstraction as the initiate catches the first glimpse of the clear-cut cameo of the profile of some loved one passed over to the silent shore. He listens until he hears voices uttering the music and language of a higher sphere, and catches the calm ecstasy of heaven, which renews hope afresh, and vivifies life with the assurance of the tangible realities of another world, and voices of the departed breathe soft love and bouyant hope to those who can unite their memory with faith.

As one's whole being grows into harmonious attunement, all human affections centring in the tone object, — Spirit, Universal Love, — mind and aspiration will become equally steadfast and in earnest. Thus one reaches and finds the Polarity of his being, the Polarity of the animal and Spiritual body, and the light of wisdom dawns within the Soul. There is, then a sense of vision that the vulgar sees not, a sense of hearing that the ignorant heed not, and a loving companionship that the misanthropic cannot understand.

These heights, as has been said, can only be gained through silent oblivious composure, learning to concentrate all latent desires upon exalted objects, until the Astral body finds its harmonious vibrations, for as ballast to a ship so is the Astral to the Soul, and so are faith and love to the Spirit.

These great hidden truths can no more be perceived by the mind

unprepared for them than the sun can dawn upon the mists of night; but he to whom Illumination has come has attained those faculties of surpassing power by which he ranks among the Saviors of the world, lifting up and lightening the burdens of mankind wherever he goes, and leaving behind him an enduring influence of unselfish love, worshipped wherever Spirit Truth and harmonious beauty are comprehended.

It is only in a peculiarly passive state of mind, which must be cultivated, that it is possible to perceive Truth in the Hidden Ways of nature. If the mind has grown into an anxious fevered condition, — even in exalted thought, or by desire for these very truths, — if the growth be not through love in a calm state of profound serenity, illumination will not be found. Love cannot compel the invisible world to open its doors; it must be done through attraction. You cannot ask with success without responsive growth, and the ordeal of preparation for these grandest secrets that exist in nature.

St. Paul, who was a Gnostic and an Occultist, speaks of man as constituted of Body, Soul, and Spirit, the latter being to him the Germ Soul of the Soul. The important point which all higher occultism brings out is the Soul of man, while something far more rarefied and subtile, far more ethereal and lasting, than the physical body, is yet of itself a *material reality*, only becoming immortal through dual ripening and growth. The secret doctrine, held sacred by all the Hermetic brotherhoods, teaches that man, if he wins immortality, will remain for ever the trinity that he is in this life, and will continue so throughout all the spheres. The Astral body, which in this life is covered by a gross, physical envelope known as the natural body, when released from that covering by the process of corporeal death, is in its turn the shell of another and more rarefied ethereal body. This begins developing from the moment of death, and becomes perfected when the Astral of the earthly form finally separates from it. Therefore the unripened Soul is a material reality and is enveloped in its Astral body, which is closely inherent, being the quintessence, pith, and marrow of the more grossly material natural body. The knowledge of this condition of things enables the occultist to speak positively on the subject, for the Adept can demonstrate and satisfy himself at once, either through his mesmeric forces or entrancement, that there is such a thing as a Soul, and that it is material in its nature.

He learns this by dissociating and reuniting and restoring his own from its natural body. A calm Adept can readily do this with other Souls and other physical bodies. Therefore, when Seer or

Adept positively asserts that he knows he has a living Soul, he refers to this power. He knows it just as another man knows he has a great-coat. He can put it off from him and render it manifest as something entirely separate from himself, but to him, when the separation is effected, the Adept represents the Soul, while the physical body is the coat put off. He, like the man with the coat, can experience the changes of his existence when he pleases. Although the mere art and knowledge of emancipating himself temporarily from the physical body would not necessarily inform him concerning his ultimate destiny after that emancipation becomes final at death, it gives him, at least, in any event, exact knowledge concerning the conditions under which he will start on his journey in the next world. But a fully developed Seer or Adept does not rest in these lower spheres longer than to rise through them, and passes on to loftier heights than the lower Astral world, the first sphere Across the Threshold.

The ranges of trance are:—first, the ecstatic, in which the visions are of the highest and most transcendental in their nature; in the fulness of ecstasy is found Prophecy. Second, semi-conscious or sleep-waking existence, in which one is not entirely lost to surroundings, but drifts into the higher and can return at Will. Third, Inspiration, when one is entirely oblivious as to surroundings, and receives waves of a higher mentality than his own, his consciousness being at times stimulated to extraordinary exaltation. Fourth, a full entrancement, when the Soul departs from the body, and a visiting stranger enters.

Experience has shown that mountainous regions or highly rarefied atmospheres constitute the best physical conditions for high occult manifestations and communion with the immortals, and that the more simply and easily the medium can pass out into the Astral world, the more accurate will be the vision and communication with the Souls who yet dwell there.

A Spirit is only a mind without a visible body. And if an external Will can set in motion physical changes that work a cure of disease, why may not an external Will also set in motion the changes that produce thought, speech, vision, hearing, etc.? This is precisely what is claimed on the part of mediums of various classes, who are instruments in giving evidence of Spirit presence and agency. Mediums are simply persons specially sensitive to the action of external Wills, whether in or out of physical bodies, and mediumistic persons are the ones most readily susceptible to mind-cure or faith-cure processes in all its phases, because they are enabled to radiate higher Spiritual

atmospheres. When rightly developed, to be in a trance is to be developed in Spirit. No deception, no untruth, can enter, for a full entrancement in the Angelic sphere is to be "baptized with the Holy Ghost and with Fire."

The Soul never loses its individuality, having that peculiar fluid which it draws from the planetary atmosphere, called by Eastern Cults Perisprit, better known as the Astral body, which gives an individuality that always remains. The more it is advanced in its degree of rarefaction and growth, the more clearly does it perceive the trifling worthlessness it has left behind it upon earth. Who would turn back to enjoy the toys of infancy?

The separation of the Soul from the body is almost painless. The body often suffers far more during life than at the moment of death, when the Soul is usually unconscious of what is occurring to the body, looking eagerly forward like a child for the dawn of morning. The sensations experienced at the moment of death are often a great source of enjoyment for the Soul as it now fully realizes that its term of exile is about to be ended. A disembodied Soul may remain stationary for years, yes, ages, but he never degenerates, for in proportion as Souls advance, they understand what has retarded their progress.

When a Soul has finished any given trial, which he may have done only by repeating the same experience many, many times, the trial lesson once learned is never forgotten, but like a child he must learn that which is good and that which is hurtful for him.

Now with vague remembrance of much of the past, only the stronger and more marked ambitions, hopes, and loves appear to overshadow it. The body changes, but the Soul does not, but only changes its garments. Now it is found that the conditions of existence depended on the Soul itself, and that it is happy or the contrary according to the action and growth attained by it in earth-life, and that it could by act and deed and love, while on earth, have raised itself above the danger of falling into darkness and chaotic sleep or of expiation. Finding that dogma and creeds were all reflexes of the minds of selfish men, that which was held with such intolerance and vehemence is frequently retracted with equal vehemence when the light of truth is received. A growing Soul soon sees that he has much more to lose than gain by persisting in holding to any opinion shown to be erroneous, for all that is false must perish, — Truth must always remain. Nature's God is just, and the words of the Judean Prince are true, "Verily, except a man be born again, he cannot see

the Kingdom of God. That which is born of the flesh is flesh; and that which is born of Spirit is Spirit. Marvel not that I say unto thee, Ye must be born again." It is not a question whether the Soul is in a mortal body or out of it, when it can be born of the Spirit. Elevated and ripening Souls, on quitting their bodily envelope, leave behind them all the evil passions of humanity, and retain only the love of truth and goodness; but inferior, unripe Souls retain their earthly imperfections and passions, woven in a web of selfishness, that retards them from Spiritual blossoming and fruitage. It depends entirely on each and every one of us to free himself from the influence of matter, by acts, thoughts, and deeds in this present life. Man possesses free Will and consequently the power of electing to do or not to do. Let him conquer his animal passions; rid himself of hatred and revenge; free himself from envy, jealousy, pride, cruelty, and wrong; and, above all, throw off the frightful yoke of selfishness that clings to most men.

In the first moments after death, the sight of a Soul is usually dim and confused, much confusion being added to it by the lamentations of friends left behind. It becomes clearer as the Soul becomes freed from the body, while if there has been no growth except in animality, while in the body, it is held in impenetrable darkness until, in the fulness of time, some ray or reflection of God's light and Love arouses it from its long sleep. But if there has been growth and advance toward Spirit while on earth, the Soul sight becomes clearer and is able to penetrate bodies which are opaque to us. The extension of a Soul's vision through space and into the future, as well as the past, depends entirely on the degree of ripening in Spirit growth and therefore of elevation.

If one would attach to the things of this world only that degree of importance which they deserve, under this earthly corporeal development, a growth of light and purification might be effected, with a peaceful repose of mind which the world cannot give, and one would achieve deliverance from the influence of matter at the hour of dissolution so that all hold of earth would cease as he leaves this envelope.

Our passions, having their roots in nature, are not evil of themselves. It is their excess which is wrong, and the perversion of man's Will which results from this excess is perversion of God's ideas and laws. The true principles of all man's passions have been given him for his good, and may and often do spur him on to the accomplishment of greater things. It is their abuse which is harmful.

The Soul, before its union with the body, being only a ray or re-

flection from the great Infinite Mind, is as a little seed of magnetic fire out of the absolute energy of nature.

The union of Soul and body begins at the moment of conception, but is complete only at the moment of birth. From the moment of conception, its Astral fluidic link begins to grow and becomes closer and closer up to the instant of birth. The cry when uttered by the infant announces that memory and thought, the Astral, has united, and he becomes numbered among the living, but only by growth and gradual development of his organs he learns the use of his bodily instruments. His individuality of ideas comes to him little by little, as in the case of a man who wakens out of slumber and finds himself in a different situation from that in which he fell asleep. The Soul that animates the body of a child may be more developed than many an adult. The Soul growth of the parents and the high or low vibration of their mentalily is to the little seed of life as good or poor soil is to the seed in the vegetable world. There is a law of nature which is called destruction. It is necessary that things should be destroyed that they may be re-born and re-generated. What is called destruction is only transformation, the aim of which is the renewal and amelioration of all living beings; and when great destructive convulsions or calamities come, mankind always advances more quickly.

True adoration is in the heart, and through adoration the Soul draws nearer to God, it being the elevation of the thoughts toward Him. Therefore, one who, in all purity of thought, adores nature, is reaching out to God. To pray is the act of adoration, putting one's self in communication with God, praising, asking, or thanking Him, and, thus opening the windows of the Soul, one is made better by the act.

The Spirit life is a whole world of varied conditions and relationships, of which the earthly life is only the obscure reflex.

Through forgetfulness of the past, a man is more fully himself, and if he annihilates selfishness and ambition he has placed one foot on the threshold of eternity.

People in this day and age are revelling in a debauch of real or pretended phenomena, many of them produced through idle curiosity on the one hand, and mercenary, commercial interest on the other. Hence it is highly necessary to keep calm and prove all things. "Try the Spirits," and all they say or promise, before the bar of Reason.

In order to exalt the tone of Soul up to the prophetic standard, we must purify the element of Fire *which is in us*, then concentrate the Fire of Soul in mirrors, cystals, or globes. When the mind is fully

attuned and surrendered to *purer fire*, it is then a pure glass, and to it come visions of the great world of Souls, the magical world of Spirit. Prophets of the old dispensation shake hands across the gulf of centuries with the Trance mediums of the new one. Nothing in nature is lost. The light of truth and that which is beautiful will never die. All that is evil, false, and wrong is worthless and will fade away and perish forever.

He who has attained the proper attunement of respiration known as the Divine Inward Breath soon possesses an atmosphere of vibrating harmony of the within and the without to such a degree as to be at times almost entranced in a peculiar, rapturous delirium more dreamy and far more true in vision than the ecstatic dreams of an opium or hashish-eater, for he enters into the higher Astral world, while the latter is only intoxicated by a drug.

Music and harmony were brought to earth by the first Soul that came from heaven. It is generally known that two instruments tuned to the same key and placed sufficiently near each other are in such harmony that when one is struck the corresponding note in the other vibrates in unison.

Through this very principle Adepts and Seers endeavor to reach a certain octave of vibration in perfect chord with the Eternal and Absolute powers of nature. On the very same principle rested the whole occult science of the Rosicrucians. Enough to say, there is a hidden secret in the Eastern world known as the Divine inward breath, which consists in certain respiratory action in octaves of numerals very similar to music as the thirds and fifths upon the scales. In other words, there is a chromatic musical scale in true breathing of atmosphere which corresponds with musical scales. Some are as the major and some as the minor scales. Some run by numerals, as 1, 3, 6, 9, 12, 15, or 1, 5, 8, 14, others running in higher octaves of vibration. It is claimed that each individual having, as may be said, a different harp, it would be impossible to prescribe certain fixed numerals or beats as to respiration which would suit every one; but it must be shown by experiment, as the musical instructor studies the voices of his pupils. All musicians know that the less complicated the ratios, the more perfect the harmonies, and any musical teacher will briefly demonstrate the harmonies of the fifths, of the octaves, and note 4, which would require pages to explain and still could not be made intelligible by words.

Musical sounds differ very greatly in their vibrations per second, the lowest known being 27, while the highest is 48,000, and it is these

vibrations which cause rapture or a kind of abstraction to those whose hearts have grown into sympathy of love. Therefore music expands exquisitely sensitive persons to loftier deeds, advanced thoughts, and sublime and noble sympathy with the sufferings of Divine Humanity.

The Unknown God comes to personal manifestation in the Spirit of man. This new life comes through an effort of the Will, first voluntary but afterward as an involuntary power of love and environment.

All Spiritual culture must begin at home, by reconstructing one's self. Power comes only from freedom; and, to be free, one must cut loose from any bond of slavery which has held one in the past.

To find the third state of being, that between sleeping and waking, is a grand exchange of ignorance for knowledge, which gives one light to build the Soul for Spirit truths. This is the mystery of being born again.

Spiritual repose is attained by turning the eyes inward, schooling the sight from outward things to inward ones. It is the same as a state of semi-entrancement, which is a very high degree of consciousness and understanding, a full awakening of the Soul's powers, a union of the voluntary with the involuntary, and is more easily attained by a certain attunement of the inner man and the outer, through certain harmonious respiration.

Harmonious growth requires expansion along with a corresponding accumulation of harmonious energy. To become practical we must first learn the thing we want to practise. This can be done through instruction or observation. When we awaken to realization of the inner life, as we expand and soften our daily lives to harmonious love, we reach the domain of the wisdom-religion of the ages and, lo! our eyes are open.

In the fact of fundamental correspondence, the life blood in the literal sense, is the Divine Truth in the Spiritual sense; the human head being the highest part of the body, the noblest and most important, it corresponds with that which is inmost, the *inmost faculty*, whence Spiritual life and thought emanate; as the heart, breast, and lungs are below the head, they correspond with that which is inferior and the head with that which is superior. The former corresponds with the lower love, the latter with the higher and nobler. The higher love is that of God, whose conception, coming through the head, corresponds with that understanding and goodness which is love. There is also an intuition of the Spirit coming through the breast, corresponding with that knowledge and goodness which is wisdom.

Therefore there are two pathways of development and unfoldment. Some people are good and spiritual because they are especially loving and radiate love which is highest. Others are good because they are especially wise and grow spiritual through silent meditation. In the first class the illuminated *will* acts supremely, in the second the illuminated *intellect*.

The heart, by virtue of its function, corresponds with the love and will, and the lungs by theirs with understanding and knowledge. In the human Soul there are only will and understanding. These two departments of feeling and intellect constitute the whole mind, and all mental action is included in them. Respiration and breathing is the primary movement of the body; therefore, whatever affects the respiration must influence every vital action, and every change of breathing, or feeling, or emotion is instantaneously translated into a bodily expression by a change in the action of the heart, and consequently by a modification of the blood, therefore there is more in this Divine Inward Breath, which Adepts of occult science in the East know and practise, than Western scientists are willing to acknowledge.

But there are too many encumbrances in the English language for an Eastern Adept to express himself satisfactorily, and it is next to impossible to frame words for the transmission of Spiritual ideas, so that an Eastern Hierophant or Adept is hardly comprehended or understood when he tries to describe in words the delicate ethereal machinery of the *True Occult Kosmos*, which seems purely ideal to the practical, objective mind of most occidentals. How can the orientals teach us to read, write, and understand a language which has no palpable alphabet or audible words yet known in our language? There is apparently no other way than that one shall be made conversant with the Astral world and the handling and use of his own Akasa. Here he finds one common and universal language, that will express everything in either Kosmos or Spiritual world. Thus being enabled to surmount all difficulties in the way of attaining absolute knowledge, he can make himself understood, and by growth and experience can command those semi-intelligent forces whose ways and means of communication with mortals are not through spoken words, but sounds, octaves of vibrations, colors in correlation with Will. These sounds, octaves, colors, and odyllic correlations with Will, are main factors in forming those grades of intelligences and entities of whose very existence and being few persons in this country have any conception, nor are many as yet permitted to be enlightened in regard to them.

Spiritualists, Christians, Materialists, and Atheists all bring forward their respective theories and arguments against such knowledge while Modern Science more boisterously and strenuously than all the rest condemns, objects, and stigmatizes it as degrading superstition, because scientists cannot tear to pieces and understand it, nor with one leap clear the boundary walls and attain the pinnacle of eternity, nor with one stride cross the threshold of Life and Death. The very existence of Seers, Adepts, and Mahatmas is denied because they do not come forward to be consumed, and cast their precious pearls before the swinish selfishness of barbarous men; believers in the hidden ways of nature and occult science are pronounced impostors and fools; the science which leads to the highest goal and by far the most important knowledge — the mystery of life and death, and preparation of the Soul for its inevitable journey, the real taste of the tree of life and wisdom — is trampled under foot, condemned, despised, and upbraided as the wild flight of diseased imagination.

The truths and mysteries of the Astral and Spirit world, and Nature's hidden forces constitute the science of occultism, which is indeed of the very highest importance, at once profound and yet practical for the world at large. Theologians and wiseacres say the age of miracles is past, but all Occultists know such an age never existed. What men call miracle in the past was simply the exercise of some natural law by one who understood the principle of the economy of nature. While not unparalleled nor without their counterpart in universal history, these phenomena must and will come with an overpowering influence upon the world of sceptics, unbelievers, and intolerant bigots. They have to prove both destructive and constructive: destructive of the pernicious errors of the past, old creeds, dogmas, and superstitions; and constructive of new institutions of a genuine practical brotherhood of Divine Humanity and a gathering up of the Divine fragments among all nations, kindred, and people to become co-workers with Nature and one with God. Then will selfishness be no more and men will work for the good of their brother-men, with and through the higher planetary Spirits and the Angels whom the Divine Father has given charge concerning us.

Phenomenal elements previously unthought and undreamed of will manifest themselves day after day with constantly augmenting power, disclosing at last the secrets of their mysterious working. Sickness and pain will be no more, and man will live to the fulness of his days. Death will be no longer a hideous and repulsive enemy, but a kindly welcome, even if irresistible messenger. In the golden

days ideas of truth will rule the world, and the world will advance with mighty strides. Mighty revolutions will take place; error, wrong, and even great powers will crumble away, crushed by irresistible and overwhelming force, for liberty and truth have dawned upon the world, and their influence is resistless as the incoming tide.

Awake! arise! oh, Pilgrim of Light! for new ideas have to be planted on clean places; do not stop like children over the toys of Astral phenomena, for it is not these, but the Universal, the Absolute, the *Divine Ideas* that must be studied, for to understand the former we must comprehend the latter. They touch man's true latitude, aspect, and position in the universe, in relation to his previous and future births, his origin, source, and element, and his ultimate destiny.

This knowledge opens the vision to the relation of the mortal to the immortal; of the finite to the infinite; of man to God.

With ideas larger, loftier, grander, more exalted, comprehensive, and complete, man will recognize the eternal reign of immutable and absolute law, unchanging forever, and that for man individually there is only an *Eternal now.*

"We are our own Children, and by our inner Soul's
Conduct of Action, mould our lives and make our fortunes,
And then we call them fate."

"Fear not, but trust in God, oh! child of earth,
Night's darkest shades precede the dawning light.
Thy morning hour, though late, shall have its birth,
And flood thy pathway with its radiance bright.
Fear not, but trust in God; his ways are grand,
He holds thee in the hollow of his hand."

CHAPTER X.

SPIRITUALIZATION OF MATTER.

And after six days Jesus taketh with him Peter, James, and John, and leadeth them up into a high mountain, apart by themselves, and he was transfigured before them. And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses, and they were talking with Jesus. — *Mark* ix. : 2, 4.

THE elements that go to make up the human, animal, or floral envelopes or bodies are held in solution in the atmosphere and can, through a knowledge of the laws governing it, be utilized to construct instantaneously any of the multitudinous forms that exist in Nature. It was knowledge of these laws that made the many miracles chronicled in the Bible possible. This knowledge is possessed by the Spirit chemists who control true materializing mediums and séances for spiritualization of matter. The mediums are but another source whence the elements for the materialized bodies are drawn, for the atmosphere is not always chemically favorable. At times it is absolutely impossible to get together, even from both these sources, sufficient material to build up a body, and then, if forms still appear, the manifestation ceases to be materialization and becomes transfiguration — that is, the unconscious medium is transfigured as a sculptor might modify an old statue with his chisel instead of forming a new figure from fresh materials. In these cases the medium's body, changed in form and feature, as if it had been melted and run into a new mould, is used to personate something quite as honest as the materialization for which it is so often mistaken. When, in honestly conducted séances, the form has been seized and the medium discovered in the captor's arms, it has been transfiguration, not materialization, and mediums or their friends make a great mistake in not explaining this different phase to those who attend their circles. True knowledge is not dangerous, as it is necessarily connected with wisdom, but knowledge obtained by curiosity, inquisitiveness, or intellectual reasoning only, with no higher impulse to govern it and its application, is forbidden fruit, of which it is dangerous to partake. Let the student, therefore, take great care not to strive to unite with super-

natural forces human theories or investigate merely from idle curiosity.

Spiritualization of matter is governed by natural laws, that are immutable and cannot be changed. The work of the true Spiritualist should be to discover the operation of these laws, and regulate his investigations accordingly.

One of the greatest stumbling-blocks in this direction is a misunderstanding in regard to the purpose, the object of spiritualization of matter; which is to give a sensuous evidence of an invisible presence.

The physical eye can see only that which has a material form and substance. It can see only through the medium of light. Nothing can be apprehended by the senses unless it comes upon a plane with the physical, and is related to one in form and tangibility. The physical sense cannot apprehend the spiritual. Spirit, therefore, must express itself through a material channel, or it is unknown.

Matter may be considered as an expression of Spirit, and yet co-existent with it. There is a great cosmic energy, in which and through which Spirit is ever expressing itself. This cosmic energy must not be confounded with Spirit, but as secondary to Spirit, which is primary or absolute. Matter, then, is a resultant of balanced forces, or energy, on a certain plane, becoming real to us, when we are related to it, on a like plane, possessing bodies through which we apprehend by sensuous evidence our surroundings and conditions.

When Spirits pass out from the physical life, by the change of death, they enter another sphere or plane of dynamic energy, more or less removed from our own, consequently invisible to us. When, therefore, Spirits return with the object of giving to mortals sensuous evidence of their presence, they must use the life-forces given off by a medium to produce physical effects.

This they do by coming into *sympathetic unison* (as a flute played near a piano, for illustration, will cause the strings in unison with it to vibrate) with the vito-magnetic and electric life-forces, liberated by the medium. This is true of all physical mediumship, but especially so in that for materialization, the process of which is as follows:—

Each individual has a conscious and an unconscious Will-power, by which he or she keeps the physical body upon the earth-plane of being. The conscious Will governs all voluntary acts, is identified with mentality and thought, or mind, and holds the mental forces. The unconscious Will governs the physical and life-forces; keeps the circulatory, digestive, assimilative, and secretive organs in action, and

is concerned in physical life. The radiation of the unconscious Will-force is sometimes called animal magnetism.

A physical or materializing medium is a person in whom the unconscious Will may be relaxed to a certain extent, liberating the life and the magnetic forces, with which Spirits come in sympathetic unison, producing a balance or equipoise of elementary forces on our plane of being, and resulting in a material, tangible human form, separate from the medium. It must always be remembered, however, that this human form is made up of the life-forces of the medium, and belongs of right to him or her, and the unconscious Will, but partially relaxed, is continually calling back its own. For this reason, Spirits hold this form only by an effort, and, when advancing far from the medium, are apparently drawn back again by irresistible attraction. Dematerialization occurs when the Spirit releases its hold upon the form; the next force which asserts itself being gravity, the form drops and disappears.

The clothing these forms wear is actual material substance for the time being, procured in various ways, generally focalized from the clothing of the medium or surrounding objects, and held on a physical plane on the same principle of a poise of forces. If focalized from inanimate objects, it may remain in our physical plane permanently, and portions may be carried away from the séance. These are a few of the simpler principles brought into play in Spirit materializations. There is much in regard to it, however, quite unknown as yet to mortals and to many Spirits.

Psychological laws and forces play a large part in these phenomena, and when the power of mental action, now being studied so closely in the cure of disease, is extended so as to embrace this wonderful phenomenon, much light will be thrown upon the subject, and many perplexities surrounding it removed. Investigators should use the utmost patience in their researches, and, remembering that truth is priceless when found, never condemn hastily nor judge entirely from appearances. The evanescent forms that appear and disappear so mysteriously (in séances where collusion, fraud, and deception are out of the question) are but the efforts of loving friends, who have passed beyond the mystic portals, to return and give a token of their presence and their love.

It is certainly time that a religion which counts so many millions among its believers, of all classes and nationalities, should be handled without rancor. There is fraud in *all* religions, and trickery and absurdities in whatever quarter we may turn. There is imposture in

Spiritualism, but *not* more fraud than truth. There is but one known test of the actual truth of what comes from controls, and that is harmony. It is a fact that the same control, speaking through diverse mediums to different people, gives forth statements that not only conflict, but are diametrically opposite. The "state of reception" of the sitter is in these cases the determining factor.

Elliott Coues, Smithsonian Institution, Washington, D. C., writes in reference to Mediumship and Spirit communion: "Had I a criticism to pass, it would be that a medium once caught cheating is not necessarily and always a fraud, for 'mediumship' in its very nature is irresponsible in proportion as it is genuine; for it implies the negation of individuality, the suspension of judgment, the abeyance of will-power, and too often also the obscuration of the conscience. Temptation comes to these peculiar organisms in ways to which more normal men and women of the world are strangers, and I think that the ordinary requirements of justice should never be tempered with more mercy; and that never can charity show itself more divine than in the way we may treat the class of persons upon whom we chiefly rely for the data upon which the science of psychics must rest.

"I have, as you know, the keenest interest in the whole range of those strange phenomena, which are variously labelled 'Spiritualism,' 'theosophy,' 'telepathy,' 'humbug,' and 'fraud.' I happen to be an organism which itself illustrates some of them, and I have seen enough besides to satisfy me of the actual verity of most of the rest of them — let their 'explanation' be what it may. I also think that scientific as well as public opinion is just now undergoing such modification, I had almost written such a revolution, that those who are now called respectively 'scientists' and 'cranks' are likely to change places, with great benefit to humanity at large. And as to religion — which after all has got to stand with its feet firm on the solid ground of nature, if it would rear its head to the heaven that is above all human ignorance and prejudice — as to religion, I repeat, that which is now heterodoxy will the more speedily prove orthodoxy, the more widely the facts of psychic science are disseminated and appreciated. The traitor in the strongholds of orthodox intolerance is human reason acting upon stubborn facts of human nature; and the quarrels now going on in several of these strongholds are among the most cheerful signs of the times; for the truth always comes bringing not peace, but the sword, with which to conquer a peace."

In development of materialized forms various methods have been employed. The most satisfactory results are those obtained at home.

A little company of harmonious friends, from five to nine persons, who will drop all selfish considerations and ambitions out of their lives, for at least five hours per week may be gathered together. Let it be understood that each must be punctually in his place at the hour of sitting, three times a week. At all times the strictest harmony must be maintained.

Around the outer edge of a common extension table let some heavy black drapery be tacked, and hang down to the floor, thus forming a dark 'cabinet' under the table, in which should be placed a dark stone vessel filled with water. Remove the centre leaf of the table, leaving the aperture uncovered, and place the sitters about the table, alternating an electric and magnetic person all around. Endeavor to allay in every mind all mental strain, and quiet any anxiety, which may usually be done by gentle music or singing. In the quiet harmony thus produced, there will usually be a response of Spirit Intelligence, which will finally grow strong enough for them to give advice as to their requirements. As soon as a hand or face appears at the aperture in the table, a cabinet of drapery or wood may be prepared, and the medium or mediums selected by the Intelligences only should enter it. Sometimes two, three, or more may be thus chosen, when strong manifestations will be likely to occur. Now look out for breakers of human ambition and jealousy. Some of the sitters may feel a little inward jealousy at not being thus selected, or vanity, ambition, or mercenary thought may enter the mind of the selected medium, all of which are difficult to control. The manager of the circle needs now to exercise the utmost tact, with patience and caution to insure quiet harmony. If one continues in a fretful mood, and thus cannot enter fully into the work, quietly drop the inharmonious one a request to withdraw, and do not fill the empty chair unless requested by the Intelligences to do so. Some difficulty may arise as to light. The circle should be in a dimly lighted room, the lamp covered with a violet or gold-colored shade to mellow and soften it. Much of white paper or marble in the room hinders by refraction of light the Spirit formation. Violet, Blue, Yellow, and Green are best for papering a circle room. Maroon draped with emerald green has been found a good combination. Do not be in haste in anything. You may think the manifestations strong enough to admit of allowing other persons to come in, and the Intelligences may not object; but it is best to proceed slowly. Many an excellent combination has been spoiled and lost by hurry. Excellent results have been attained in two months by following the plan above recommended, while two or three years of

constant sitting, three times per week, are not seldom required to produce the desired results. Harmony, patience, gentleness, negative exertions, and silence are the keys that unlock the door behind which is the invisible majority.

It is not an unusual thing to hear a number of people, each of whom is looking at the same object at the same time, give very different accounts of its appearance. This does not indicate that some are truthful in their statements and others are not, but rather a lack of observation and description.

Man being a reflex of much of his surroundings, any fresh thought or new idea is generally met in an adverse and hostile manner, and we are liable to adopt erroneous conclusions if we permit ourselves to judge from appearances without correcting their errors by application of the principles of reason. Nor should we permit ourselves to form conclusions as to the possibility or impossibility of any action occurring in nature, unless we have first acquired an accurate knowledge of the laws that govern such action, for without such knowledge we are not in a position to tell whether what we see is in reality true, or only an appearance.

In the 14th chapter of John, 12th verse, Jesus says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."

"Heal the sick, cleanse the lepers, raise the dead." — *Matt.* x.: 7, 8.

The same voice that gave the command to go and preach, gave the command to "*Raise the dead.*" But this does not mean the physical body; for that, saying nothing of the impossibility, would be raising a body only to die again. But the reference is to the raising or re-clothing the Spiritual body, in such materialized garments as could be touched and seen with the physical eye. At the crucifixion many Spiritual bodies clothed themselves, or materialized, as they do at the present time, and appeared in Jerusalem.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his holy resurrection, and went into the holy city, and appeared unto many." — *Matt.* xxvii.: 52, 53.

Jesus rose in his Spiritual body, which Spiritual body was clothed with a temporarily materialized body, for the purpose of recognition. In no other way could the doubting Thomas have identified him. He walked the earth forty days in this body. Though material, it was

so ethereal that he appeared "suddenly in their midst," — he "appeared in another form, the doors being shut," and He also, says the Evangelist, "vanished out of their sight."

It is said that these Spiritual beings appearing in ancient times were not the Spirits of men, but Angels — a special and uncreated order of beings! Of this there is no proof in the Bible. But, on the contrary, *angels*, *spirits*, *men of God*, and *men*, are used synonymously by biblical writers. Surely, Samuel, who appeared to Saul, was once a man upon earth; Moses and Elias also were once men; the three Angels that Abraham entertained are called in the second verse "men": "and, lo! three men stood beside him." The wrestling Angel of Jacob was called a "man"; and the phrase, "the man Gabriel," was common to the prophet Daniel. First the acorn, then the oak; first the infant, then the man, then the Spirit, then the Angel. All Angels were once mortals. That *angels* and *men* are used synonymously in the Gospels, needs no further proof than a reference to the passages where of two evangelists writing of the same Spiritual beings, one calls them "men," and the other "Angels."

All things on earth correspond with states of men, and that which is an image and likeness to the objective vision is but a shadow of the real thing. The natural man, whatever his earthly culture or human theory, is like a child, entirely ignorant of Spiritual things, which, as St. Paul says, "are foolishness unto him." The chances, therefore, are largely in favor of that being only an appearance which seems to him a reality, because the conclusions that have been reached in that domain of life are mainly unreasoning ones. They have been jumped at, in the endeavor to account for something that was neither comprehended nor understood. We are accustomed to look upon that which we perceive with our five animal senses as real, while we look upon the subjective world as unreal, and yet every day of our lives experience teaches us that our five senses cannot be trusted to distinguish between the true and the false. We must daily appeal to our interior Soul-senses to gain the truth. Nobody ever sees the real man, but can only perceive the qualities he possesses, and his exterior form. To find the true man we must penetrate into the inner man, the Soul that actuates his being. There we cannot be deceived.

One of the most cruel evils and greatest wrongs of modern mediumship is the constrained enforcement of the phenomena.

All occultists and Adepts know that to force phenomena in the presence of difficulties, magnetic, physical, or other perverse, intract-

able atmospheres, is forbidden, and as frightfully wrong as for a bank cashier to disburse money which is only entrusted to his care.

As has been often said, the conditions which seem to be necessary for genuine Spirit manifestations are equally advantageous for the grossest misrepresentation and fraud, and from this arises the great diversity of opinion among the most earnest believers in Spiritual phenomena. Again, prejudice is more potent in the world's religion than truth, faith, or calm judgment. The question arises, Are the controlling Beings speaking from the plane of appearances, or from what they *know* of Spirit life and experiences? Let it ever be borne in mind that Spirit communications are subject to law. The law is that all such are determined by "states of reception," as has been already said. They take color and quality according to the mental development of those to whom they come. In plainer terms, they are re-presentations or re-flections of the life-flow from the more or less immediate Spiritual surroundings of the embodied recipients.

Another aspect of the law is, — Like attracts like. The cultured man will draw communications of a refined and cultured quality; and the more literal the mind — which judges from appearances — the more literal and earth-like will be the character of all Spiritual manifestations, be the phenomenal expression what it may. But those who have mastered, in part or wholly, the principles on which the philosophy and science of correspondencies are based, will certainly gain a higher knowledge of development and growth than modern Spiritualism has yet reached.

The whole Spiritualistic phenomena with which we are now conversant are but the A B C of the complete alphabet, which time will unfold.

Beyond the knowledge of the fact of human immortality, little is known, and still less comprehended, of the real and true nature and character of disembodied life.

An understanding of Swedenborg's system of philosophy and his law of correspondences goes an immense way toward the goal at which we are now aiming, and helps to resolve many of the problems that, to the literal and external mind are so perplexing.

Take the human eye for instance. This organ corresponds to the interior sight or understanding; and therefore, whenever it is mentioned or becomes objective in any form, it invariably has reference to the human faculty of intelligence: hence, in an argument between two individuals, one will say to the other "I see!" (that is, "I understand") "what you mean." Now, this proves that the external

organ has nothing in common with the eye — or the I — that does see or understand. As Swedenborg states, "The eye is the sight of the Spirit carried to externals. The natural eye could never discern any object except by influx from interior sight, thus it is not the external eye that sees, but the Spirit within" that takes cognizance of what transpires outside, by means of the mechanical arrangement of the optical nerves, etc. The eye that does see is never visible to our external sight, simply because our and others' eyes are buried deep down in the physical organism, the external outline of which is alone visible to the sense of sight. Of all the organs of sense, the eye is most liable to make a person superficial.

A man at the equator is moving through space, with the revolution of the earth on its axis, at the rate of a thousand miles an hour, yet he has no evidence of it from his senses. He seems to himself to be at rest, which, like all other objective sense-perceptions, is directly the reverse of real truth.

Pilgrim of the heavenly way, thou must observe, yet hold thy peace. That which is in this age called education is no criterion or authority for *true* intelligence. In most cases it should be called *bias based on human theory*, and not education. The modern educational system is selfish and manufactures thousands of incapables every year. True education is to be able to understand man; to observe calmly and correctly; to illuminate one's own mentality; to aspire unselfishly and to think consistently. It is perceptional, contemplative, internal as well as external; acutely sensible; intuitionally wise; morally just; healthy, sound, and sane.

The cold world's slights and sneers; the keen, cruel tooth of ingratitude; the bitter sting of injustice, — pass all silently. *God and Angels understand all in this battle of truth against the world.* Pilgrim of Light, remember Calvary was the footstool of Paradise. Materialistic mankind, with theories of ideas, cannot tolerate nor permit the recognition or even the entrance of Truth, through Spiritual Light or thought. It is not physical phenomena, however wonderful, that can explain to man his origin, or ripen his Soul to Spirit. While they may give him glimpses of the hidden way, they do not show him his ultimate destiny, nor the universal and eternal reign of immutable law.

There are some mediums who see no good in anything but their own little performances, and eagerly employ themselves in running everybody else down. Normal thinkers sometimes exhibit similar tendencies.

These are the first that will be submerged in the surging waters.

While there is good in all, there is, at the same time, evil in any one form of development or work occupying too much attention. There must not be all materialization, all slate-writing, all inspirational speaking, all tests, all psychometry, all personal delineation, all science, all study, all Spiritual aspiration, but *a due proportion of each*, and as much more as the Spirit-world may choose to bestow upon us. There is a gradual upward unfoldment, and those who have gone into the more advanced phases must not cast ridicule on the novices who have just begun the alphabet. Let us all remember that still we are but children, ignoring or misunderstanding much more than we comprehend.

To invoke Planetary Spirits requires most silent concentration ere they respond. They should be invoked only by Adepts or Hierophants, who understand thoroughly the careful conditions necessary for perfect preparation to receive the communications, and open a channel through which they will guard and guide their favored ones.

As modern mediumship grows, jealousy increases painfully among media. Through want of understanding the laws that govern control, they open their doors to unripened Souls, who incite them on to evil-doing. Now, as such mediumship is being freed from enemies without, and from the union which fear compels, it turns its ferocity inward to tear itself in pieces, by a voluntary suicide, by mutual anathemas, until it will end in a mere chaos of selfishness, intolerance, malevolence, and wrong-doing. Having by the immutable law of attraction and repulsion brought evil Spirits about them, the usefulness of such mediums is finally destroyed for either man or Spirits.

The lower, unripened Spirits live like parasites in the atmosphere of the thought-force we evolve, as mortals in each others' habitations. Pure and powerful Spirits cannot penetrate an impure thought-atmosphere.

Modern mediumship is apt to halt just across the threshold in the Astral world. Held down by commerce and by selfish fear; dealing in ghostly forms only for public show and the money it brings, — such Spirit guides are usually those that dwell continually in the lower firmament. Their victims are the Souls that recently passed away from earth, who are like infants in their power and strength — Souls that would aspire, but, held by these, can only fear.

An atmosphere of kindness, sympathy, and love, which is the superlative degree of friendship, is indeed very necessary for good results in the phenomenon of materialization.

There are almost as many kinds of love as faculties of the human brain; but self-love and pugnacity dominate and overshadow all others. This is usually the atmosphere thrown around public media, instead of which should be soft low words of kindness from true hearts, and radiant faces beaming with love and sympathy, which are as dews from heaven, distilling sweet hope and harmonious atmosphere, giving courage to weary and heavy-laden hearts. Mediums, like all progressive men who would enlighten and advance the world, are at once made outcasts. The majority of mankind are like the historian who lives in the tomb of the past, while the medium is the Prophet, who lives in the paradise of the future.

> "Vanished are the thoughts, the dim, unsatisfied longings;
> Sunk are the turrets of cloud into the ocean of dreams;
> While in a haven of rest my heart is riding at anchor,
> Held by the chains of love, held by the anchors of trust!"

Whoever lays his inmost thoughts open lays his Soul open. Since the world began, no man has ever dared fully to unbosom himself to his fellows, unless united under the strongest bond of Love and a higher friendship than common man.

As with the Spirit and Soul of man, so with God; — He will tell only what He will, and that which He reveals is only revealed through Love.

There are in this world veils of revelations, wherein God walks in garments of light and majesty, and talks in that most glorious voice of True and Holy Love.

The border-land between Nature and Spirit is, in the nature of things, unfixed. Men who liberate themselves from these dense, material, and selfish environments liberate themselves into that arch-humanity which includes all humanities.

The law of Spirit Truth in God is nature's law carried into the arch-natural and the celestial, the arch-humanity, the Christ principle.

Truth and the Hidden way of Spirit will only give herself under these conditions. She will not be sold for a price, neither give herself to be gazed at with a prurient intellectual eye, as if she was an unveiled opera girl, or an Eastern Odalisque.

Truth and Spirit, by experience, bide their time. They will not be hastened, neither will they be retarded. Even the generous Mother Earth knows when to hide the living germs of Nature's forces within her bosom, and when to uplift her glorious children of the spring. Truth and Spirit understanding may be ripe for the world

long before the children of the world are ready for Truth and Spirit. To talk nakedly to men requires the attunement of Truth Spirit and arch-humanity in every mind. It even requires more: the listeners must be Illuminate into the arch-natural, and the celestial, having the higher Loves than material self, being free of this world's ambitions, possessing height and depth and breadth and length, with an Illuminated mental structure, so as to be able intellectually to appreciate Truth and Spirit when they lovingly knock at their inmost doors. Hence there is little good in presenting the Divine Word of Spirit Truth to what is termed the reading public, whose palled and jaded intellect is filled with human theories and pet Scientific thoughts, which, under ordinary circumstances, merely craves the stimulus of novelty. In the economy of human life on worlds like this, God veils Truth and Spirit till the fulness of times. For a man to read and study these things of Spirit Light, and intellectually perceive their verity and truth, and then not shape his whole life in accordance with their ends, is simply for him the destruction of that for which he was planted on this fair earth, that of ripening his Soul. In so doing, he drives away Truth, and congeals the Spirit of Eternal Life within his own Soul.

While any man who can grasp them, and will receive them, own them, and live by them, he becomes illuminated and develops a healthy growth towards its ripening; and passes out from a diseased, subversive life into a peaceful liberty of purer order and Divine fruition. Spirit Truth comes not only to save men in themselves, but to save them from themselves.

The man of Light and Truth must give himself to the kingdom of Spirit Truth, and the kingdom of Spirit Truth sets itself in him, gives itself, opens itself, and amplifies itself, bringing the man for the first time into the Light and conditions of the Arch-Natural Law. Here are passed the limits of Mortal knowledge. Here open the realms of infinite possibilities of the human Soul, for here comes into play the law of the interaction and interpresence of the kingdom of Spirit, with and in the midst of the kingdom of Nature; the order of the Unfallen Universe.

The Initiate knows, having learned by the long experiences of the growth of his own Soul, that God, who is before all else Love, is also before all else Justice, and that because Justice is sympathy, therefore, by the inexorable law of Justice, he who makes the existence of other persons a hell and their lives a torment prepares a hell and fiery scourge for himself, in which he will be his own consuming devil,

the inflicter of his own stings, his own tormentor. His victims will indeed find compensation at the Divine hands of Love and Mercy, but for him there will be no escape, no alleviation "until he has paid the last farthing." As ye sow so shall ye also reap. For him who is pitiless alone, there is no pity. The atmosphere with which a man surrounds himself is his Soul's respiration.

Accumulated energy cannot be annihilated; it must be transferred to other forms or transformed into other modes of Motion. It cannot remain for ever inactive and yet continue to exist. The *Octave of Will*, focalized into a perfect vibration or at-one-ment as frequently exercised in a certain Eastern Order, if so focalized by a thousand individuals and brought before the scientific world, would produce wonder and astonishent, even to bewilderment and fright. The Black Magician who attempts to kill, destroy, or injure another person by the anger and intensity of his hatred in *Union with certain forces*, projects towards that person a certain energy which may kill or injure not only that one individual, but those who are brought in the person's immediate surroundings, by the simple intensity of the force he has created and focalized. If it was not sufficiently strong to cling to and affect the object to whom it was sent, or if the person to whom it was sent to injure knows anything of these lower natural laws, he can ward off the energy, and as all these forces work in spirals, it will surely return and react on the originator who collected and started it. Those who employ such powers for the purpose of evil and wrong are known and called *Brothers of the Black Shadow*, or in France Black Magicians, in the same sense as those who employ their Spiritual forces, concentration and powers, to heal the sick and comfort the living, dealing with mortals in this physical body are termed *Red Magicians*, while those who reach the realms of *Prophecy* and *True Seership*, doing good for the mere sake of doing good, without money and without price, are called, *White Magicians, Brothers of the Golden Dawn, and Dwellers in the Golden Shadow.* The White Magician is a *Silent Spiritual Power* of good and unselfish love to every creature or thing in the two worlds. The real Black Magician is a living power of evil selfishness and wrong attached to a personality of base, low principles of force, that desires and performs evil instinctively and for the love of evil itself.

Such an individual calls into life an energy of force and impersonal evil power usually from the elementals which is a part of himself, and which finally destroy his life here in this world, congealing his Soul in the next. This energy of Force continues to exist as a

force long after the collector's personality ceases to exist on this physical plane, wherefore it is written that some men leave great scars on this fair earth long after they cease to exist upon its surface. Man continually forgets that every concentrated focalized thought is the energy of some kind of *Soul Force*, and is claimed by some Adepts as living Soul entity. Many deep focalized incarnations may be needed before such a power collects and grows, or even comes into existence. But when it once lives it will disband and perish more slowly than it collected and grew. This power of evil may kill the individual to whom it was sent, or some other person or animal that never offended it, and by the death of which the force of itself had nothing to gain, for it is simply an energy and force without conscience or thought, simply an energy of lower Impulse without feeling, sent out and directed by a little higher intelligence, the *Will Power of Man*. Woe to the man who sets these forces in motion, for they will inevitably some time return in greater power to their source if they are not known and disbanded by a higher *Astral Force* sent out by some higher and greater individual grown into Spirit of Truth.

Here is the condemnation of an Adept to his student after that individual had sent out into the realms of space an energy of revenge, united with certain other forces.

"Oh, alas, alas for thee, thou disobedient and profane child of dust, thou hadst within thy grasp the Elixir of Life, Wisdom, and Love, and yet so weak in flesh that thou hast attracted to thy presence a ghastly and remorseless foe. By that wand of sortilege I gave thee thou hast destroyed thy fairest hopes of life, and thou thyself must exorcise the Phantom thou hast raised. I give thee up and back again to poor weak clay; and thou must return to the world; but not without punishment, for thou hast abused that trust of Nature few men know, and only through length of time, perchance ages, by strong effort, canst thou regain that calm and joy of the life thou hast left behind. This will I tell thee in love, for indeed great was my love for thee, and it may comfort thee in some hour of despair when all seems lost. He who has once tasted of the *Violet Cup* and has drawn into his being even so little of the Volatile energy of Spirit, Aerial, and higher Astral as thyself hast done, can never sleep or return back to the Nomad. Energies of Light and Truth with patient humility, silence, and Love, with a sound faith in the Absolute Love, gaining renewed courage by Spirit that is not of a body like thine, but of a gentle yet resolute, wise yet loving mind, may yet attain to the companionship of loftier Souls, even to the knowledge

that reigns above, to higher achievement in the career of Men. But thou must prepare for that remorseless, restless energy of influence thou hast called in all that thou wouldst undertake. Never satisfied, thy heart amid vulgar joys will still aspire to something holier; thy loves and ambition, amid coarse excitement, will always remain just beyond thy reach. But deem not that this of itself will suffice for life or glory. Equally with it may the craving of love lead thee to shame as Ambition may to guilt and wrong. For thou hast brought about thee an imperfect and new-born energy, which will not suffer thee to find repose; thou art now wedded to it, and it is a part of thee, and as thou directest it so will it be the emanation of thine evil genius of thy good. Alas, that I should have tempted thee with too much knowledge, knowing thy weakness. But woe to thee! thou insect of clay, meshed now in the web of thy own weaving, in which thou hast entangled thy limbs, for with the Wings of Light thou couldst have flown through space like Angels, but thou art no longer free. Thou hast not only inhaled the Elixir of Light, and conquered the lower energies when thou went back and opened thy doorway to these spectres of lower Wills of man, and of all the tribes in space no foe is so malignant as these. Ah, thou seest them, thou canst not hide; see they show thee they have lifted the veil from thy gaze. I cannot restore thee to the happy dimness of ignorance, for thy vision has been opened. Know, at least, that all of us *who have passed beyond the threshold* have had our second fearful task to master and subdue these grisly, merciless, appalling energies.

"Know that thou canst deliver thyself from those livid eyes by the *Prayer of hallowed Loves;* know while they haunt and surround thee they cannot penetrate the veil of that; *dread them most when thou beholdest them not;* they are so cunning to encumber thee with baser thought, therefore watch and resist all their emanations. And thus, poor weak, son of the worm, we part. Vainly would I undo the past to restore the gay blindness of thy youth, but it is too late. Thou must endure the influence of the elixir thou has inhaled; thou must wrestle with the spectre thou hast invoked. Thou didst create on this fair earth a germ of force so low, so base, so cunning, and so gross. Alas, and I did show thee the way. Ah, woe is me that I did not see that thou wert weak amidst the haunts of men. And thou a brother to the Eternal Stars, thou a desired companion for Perfected Souls. No longer shall their rapturous songs of charming melodies greet thee. The eagle can raise but the eaglet to the sun. I abandon thee to thy twilight. And now farewell! Could I but for-

get thee, but my deep love shall remain; I live to change thy energies into other channels than that thou hopest for."

Base passions, selfish and vicious habits, violent anger and criminal propensities find no responsive call nor returning satisfaction in Spirit land, therefore they must return to earthy spheres (for ideas and aspirations are spheres) and connect themselves with kind and kindred to outgrow the error and evil they have outwrought. For this reason a person who indulges in black magic, which is of the lower elementaries, can never reach white magic, which is of Love, Wisdom, and Spirit.

Good resolutions are never made in violent anger, while all hatred begins with anger, bringing inharmonious instincts and propensities, making man a ferocious animal. *Hate* is a fire that *consumes the altar* upon which it burns. There is an immutable law of Divine Love and harmony which cannot unite with anger, evil, and inharmony. There is a Divine Justice in this law which is imperative.

When Moses smote the rock in anger, although one of the chosen prophets of God, this law was unchangeable. Also the great tragedy on Calvary: who does not hear the echo of that deep, pathetic cry, "My God, my God, why hast thou forsaken me?" Echoing along down the ages, there are still living representatives of it, — mediums whose power is gone from them. The author found and conversed with such men in the East. This law is illustrated in the life and violent death of a well known occultist in America.

Any excitement is injurious, and so is the tongue of fire or argument which excites passion. While the author does not claim that a man who becomes angered can never hope to vibrate occult forces, he does emphatically claim that if a person in anger and passion calls upon the Divine, Eternal Energy of Spirit to act with him, it may respond for that occasion. But never again in this world can he radiate its purer atmospheres. He has sealed his doom, for he has tried to unite harmony with inharmony, Love with grosser anger, and Truth with error, all of which is contrary to the Divine Economy of Spirit.

The object of love is to join itself to the will, in order to increase power to enjoy true life when united by Spirit. Anger, passion, and inharmony create an inward action of inflamed emotions, which destroys the power of the Soul. To learn to control all things one must begin at home, and control one's self. *This is the selfhood.* The calm, silent man is the strong man.

Guard well thy thoughts, Pilgrim of Light, for thoughts are heard

in heaven. In a certain occult Order, which shall be nameless, are three living men who lost their power by violent anger. The author is permitted to give here the private instruction given the Adept who had personal charge of them, which is as follows:—

In silence now let him hold his peace; neither should he call for Spirit or Angel; neither shall he enter within the veil, nor approach the altar, for he hath a *Spot in his blood*, and he must not defile my sanctuary, saith the Lord, for in the *Wisdom* of *Peace* I am the Lord who sanctifies them.

"Hate is death; and Love is life,
A peace, a splendor from above;
And Hate, a never-ending strife. . . .
Love is the Holy Ghost within;
Hate, the unpardonable sin!
Who preaches otherwise than this
Betrays his Master with a kiss!"

Dear Pilgrim of the heavenly way, remember great power always dwells in silence and secrecy. Unite the dual powers of your being, then all things are easy. The Soul in its *Double* is magical. It can do anything and produce anything if it has grown large enough. Clairvoyance is the road to power, but grow into it healthily, and pass out beyond the Astral world, or else strive not for it. Make your inner temple pure; illuminate it by the holy Spirit of Love, and you may project your Soul to any distance, and can also be seen and heard, for by the perfect attunement of the Dual man with Spirit, you can vie with the lightning in space, and not cling like slime to objects in the way. In order to penetrate the secrets and true being of others, expand your consciousness to a higher intuition, so as to become *en rapport* with their inmost being. In order to feel as others feel, and know them as they are, you must rise above and then descend to them. To get *en rapport* with another you must first draw a mental picture of him in your own imagination. When he is thus seen, concentrate a full focalization, then command and he will obey.

To become Divine cultivate a strong Universal Love until there is a *perfect chord in your dual being;* then comes understanding, wisdom, and perfect peace. There is no limit to man's power. That which seems a limit disappears or becomes an assistance in the reversal of the thought concerning it. All Spiritual gifts come by renewing the mind through mental illumination, which lifts the veil made thick and opaque by continually living the outer life among objective things. By the understanding of Spirit one is enabled by his inner sight, which is the

true vision, to peer under or through a rift in the rolling clouds of mundane things, and penetrate into the secrets of both the Spiritual and the natural world.

Student of occult mysteries, never permit scientific investigators or psychical research committees to control or even be present in the room during your efforts at development of mediumship. Remember thought is a potential atmosphere. Their worldly-wise theories create opposing vibrations, and congeal the Spirit. Even in large rooms and at a distance their presence is highly objectionable. A French physicist has constructed a thermometer of such sensitiveness that the entrance of a person into the room where it is placed will cause the index-needle to deflect nearly two inches. These can now be found in New York City, and it is interesting to try the experiment and satisfy one's self of its truth.

Everything depends on the *Purity* of *Oneness*, in perfect octaves of attunement and chord. He whose Soul and Will cannot create Love, and who lives only on the exterior culture of things, is a mere semblance, a reflex, a bubble, which cannot endure. If you desire to advance in your Spiritual endeavors, do not permit the presence or companionship of such individuals, for grossness is always positive, and difficult to become negative, or illuminated, and he who cannot create Love is gross in Spiritual things. He who ascends to the top of a high mountain needs no one to bring him into pure air, for it surrounds him on all sides. The realm of wisdom is not limited by space, and he whose mind has opened to universal love is receptive and full of light, nor will he suffer from want of the Divine water of life or influx of light to feed his aspirations.

All culture must begin by a reconstruction of one's self. In order to rise above the common level one must be real. But if one feels himself superior to others, he must disabuse himself of that idea at once, or he will never advance. The heart must be kept young and full of tenderness and love, not only to one's companions, but all God's Divine Humanity and every living creature.

The deepest Clairvoyance is that in which objects in both the material and the astral world are passed by as of small account, while one goes onward into the ineffable glories of wisdom-spheres and catches glimpses of the holy Soul-realms of Love in Spirit. The ancient prophet Zoroaster says, "Pass onward to the regions of Spiritual fire, and when you see the fire listen to the voice of fire," * and this holy fire of Spirit always finds a voice suited to the ear of him

* See illustration.

who will listen. Heaven is always ready to shower choicest blessings on a great Soul which is ready to rise to receive them.

Many who read these lines may be able to see what they desire in the mind, without physical contact. Such can develop power rapidly, and by farther attunement of the *without* and the *within*, and union of the bi-sexual force, the student may become a true seer and prophet. All hail to mediums, and to Spiritual gifts, of all grades and every kind. Each breathes a little truth, and Truth makes men free. Oh, let these gifts be held more sacred, and be no longer prostituted by individual ambition and selfishness, nor to the upbuilding of thrones or a nation's glory, but let the universal anthem be, *Peace on earth, good-will to men.*

Thine hand, is it not a miracle? Is there in the creation like unto it? Wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

The human body being subject to a double law of nature, male and female, the hands represent these forces. The right hand represents the male, the left the female element, and when one learns to polarize the action of Astral-magno in union with the silent Will, he can through operation with the hands have a mighty power and become a grand magnetic healer.

To heal the afflicted by magnetic atmospheres is to radiate or reflect currents which carry sensation to the brain. Passes made downward by the hands carry negative forces. Those made upward carry positive ones. When the hands are used in connection with a magnetic battery, that given through the *Negative Pole* carries increasing vital forces, and that by the hand in connection with the *Positive Pole* reduces vital forces. This is not always, but generally, the case, although in some few persons the currents run in opposite directions. People of one class are illuminated by the Spirit and drink in their religious life from the fountain of everlasting Love, while those of another class receive their illumination from that of everlasting Wisdom.

In the first the Will operates supremely, while in the latter it is the Intellect which operates. The first is the more potential, and is the vibration magnetic healers must learn to use, never attempting to heal the sick unless there is a bond of sympathy and feeling between operator and patient. Be guided by the same gentle hand which closes the cups of flowers when the last sunbeam of genial day disappears, and moves them to open up their shining petals when sunlight returns. The student must always be guided as to the use and manip-

ulations of the hands, by the instinct and intuition from the inner being, never from the outward appearance of things. In treating a patient or asking for light or guidance, wait always in calm silence for the soundless word, the silent Spirit voice which shall arise out of *the eternal life.* In calm *Faith* and unshaken *Trust* await the true voice, immovable and silent, like the immortal rock, which, beaten by the waves, turns them all back into the abyss. An immovable, calm silence is more impressive and more effectual than all the noisy babbling of superficial minds, especially if it is the eloquent silence of Love and tranquil Trust.

Man is a microcosm and comprises within himself all that appears to be without. The without is always as the within, and the twain should be one like cause and effect.

"Aërial spirits by great Jove designed
To be on earth the guardians of mankind,
Invisible to mortal eye they go,
And mark our actions, good or bad, below.
The immortal spirits with watchful care preside
And thrice ten thousand round their charges glide.
They can reward with glory or with gold;
A power they by Divine permission hold."

— *Hesiodus* (B. C.)

"Spirits, when they please
Can either sex assume, or both."

— *Milton* (1608).

God is the same yesterday, to-day, and forever. So is it also in the realm of Spirit, into which living consciousness man can be translated to a higher understanding. Man in the descending scale of life, has touched the greatest depths and is now rebounding.

Sickness and suffering always bring the Soul nearer to God. It is frequently the case that man does not stop to give even one thought to the Divine Father until some disaster or the discovery by the outer world of his evil deed overshadows him.

Even death itself stops short and turns back, on approaching the confines of Spirit, — the light of man's true being, — unable to approach nearer to its quenchless light of Truth.

Death is, however, simply the last act on the stage of human life, the prelude to the rise of the curtain upon eternity and everlasting life.

During the years of your development into these mysteries, Dear Pilgrim, keep rigid silence in public places, and indulge in no manner

of argument. Spiritual light and understanding are never attained by argument, which only retards and obstructs your own illumination. If friends who are in your immediate surroundings have not opened their inner being to the whispering of Spirit, or ripened to be readily kindled, all human arguments are but a waste of valuable time. Leave everybody, therefore, to full intellectual liberty to disbelieve and to reject Spiritual truths if they choose. The truth is not altered in the least by an argument based on the ignorance of facts.

Scarcely two hundred years have passed since the grand Italian Galileo was placed in a dungeon, and put to the rack by order of a Pope of Rome, for instructing his pupils that this world was a round globe. Only when old age and blindness came upon him was he released, with most violent threats of death if he dared again promulgate such a doctrine. The brave old man, crossing the threshold of his prison-house, maintained that the world was round no matter what his words might express.

Bigotry, narrow intolerance, or ignorance can never alter the Truth of Spiritual communion and guidance by any human thoughts and arguments, nor change immutable laws or Divine Truth. Be not afraid; only believe and trust in Love. Let the calm, tranquil vibration of your own mind be like oil on the troubled waves, no matter how tempestuously they may beat. *Peace, be still!* and the giant billows will sink like sobbing infants to their rest.

The final purpose of development of the Soul and knowledge of occult science is to show man what he is now and must journey on to be, and also to gain an understanding of the Astral body, or Akase, which is a faithful duplicate of the physical body, but in a Spiritual sense. It assures immortality to the individual Astral being just in proportion to the willingness of the latter to receive it.

So long as the triplet of man's forces and being keep within the limits of the Divine Law of Spiritual continuity, just so long as the Divine spark lingers in him, however faint it may be, he is on the road to immortality and growth in the future state. But those who live only in the outer objective world, and resign themselves to a materialistic state of life at the beginning of their earthly pilgrimage, congeal their monitor, stifling the warning voice of that ever faithful sentry — conscience, and the knocking of Spirit at the threshold of man's inner temple must necessarily disjoin, sunder, and diverge the threefold forces of man, *i. e.*, the dual forces of man in the flesh, in unison with Spirit, which conjointly serves as a focus for the light and illumination of Soul, and an anchorage for Spirit. It is

therefore inevitable that he who has left behind him conscience, Soul, and Spirit, and lives only in the objective, crossing the boundaries of matter, will have to follow the laws of matter.

"Great Souls will set their standard high.
And, toiling on through storm and night,
They wake the nations with their cry,
For Light! more Light!

Thus through the fire and through the flood,
All bruised, and scarred, and battle-worn,
Baptized in tears and sweat, and blood,
Great Souls are borne."

The Illustration and Chart placed at the beginning of this volume is the famous

INSIGNIA DELPHIC OF THE GREEK ORACLE.

The history of the ancient Greek tells to this generation, and to all men, that their glorious nation reached its height of magnificent sublimity through advice and knowledge attained either through the VOICE OF THE UNSEEN ORACLE, or by Light and Truth of Understanding received from the HIGH PRIESTS within some of their Sacred Temples.

Greek Art, Classical Culture, Elegance of Grace, Sublimity of Truth, the grandeur of their Temples, their achievement of ennobling and perfecting the physical forms of their race, have left a delicacy and refinement in every land, and to every nation that followed after. To us, in this nineteenth century, these evidences of the grandeur of mind in the Greek nation thirty centuries back, along the mile-stones of time, are amazing and overwhelming.

The study of these ancient systems and people, whose chaste conception of nature produced the most refined minds, who raised and advanced a nation from out a long barbaric past; the most glorious that ever adorned this fair earth, must cause every *true man* of to-day to admit and maintain the most reverential respect for those grand and noble men and women whose aspirations, hopes, and desires were to uplift and perfect the human race. The sequent results and product of following higher truths than that of man, under the direction and *Guidance of an Unseen Hand.* He that hath ears to hear let him hear.

According to the tradition of the ancient Greeks, the Oracle of Wisdom, or The Unseen God, first spake to man in a natural grotto. There is a legend or tradition that some philosophers on

a pilgrimage happened to encamp in a rock alcove of one of their lovely Grecian valleys, and, while in silent meditation, lo! behold a voice of great wisdom spake to them from out the rippling waters, as it murmured down the headland into the chalice basin. Through advice of the Oracle, in after years, temples were built and the famous Delphic Voice came and dwelt there, which became the Light of Prophecy to the civilized world for ages.

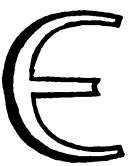
The sacred formation of a Delphic circle known so long to Greece, from which that nation was more or less influenced and ruled for more than a thousand years, was under the voice and direction of the Oracle at Delphi.

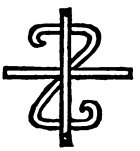
The outline of this cut is the sacred insignia over the temple bearing that name, and was tessellated in the floors of her sacred halls and corridors. This form of crescent must face the East, having the two points of the crescent exactly North and South. The location of the Hierophant or High Priest was at No. 1. The female medium or Priestess of Delphi was located at No. 2. Maidens or children were placed at Nos. 3 and 4. In the North arch position No. 5 was placed the negative male medium, usually one of fair complexion. Nos. 6, 7, 8, 9 were filled by males, Magnetic graded down as to temperament from the extreme negative at No. 5 to the passive combination of magnetic and electric vibration of the High Priest or Hierophant at No. 1.

The gradation of male electric persons of positive mentalities are positions 10, 11, 12, 13, 14, the latter being a very important position of the strongest positive, silent electric mentality that could be obtained. No. 15 is a brazier of fire and incense. No. 16 a large vase of pure water. No. 17, The Sacred Shrine, which contains the Ark of the covenant, or holy chest of the Oracles, made of a peculiar kind of hard cedar, in dimensions of construction as follows: —

About 4 feet 4 inches long, 2 feet 8 inches wide, and 2 feet 8 inches high; plated with gold inside and out. The lid of the Jewish Ark was of solid gold, upon which, facing each other at the ends, were figures of two cherubim. This beautiful top was called the mercy seat. There can be no question in a thoughtful mind that the Jewish Ark of the covenant was from the model of the Egyptian sacred boat and its holy chest of Oracles. That this chest was held so sacred none can doubt. It held the collection of Spiritual forces from the Absolute Father, which at times and seasons would form a union with the Akasa or Star-magno of the High Priests and give them communications and advice for the government of the people.

Dear Pilgrim of light, you who have trod through intricate passages and narrow, rough, and ragged paths to reach and awaken in the sunlight of the glorious dawn, and, welcomed by the Master's word, now rest in your white robe of Love and dwell in peace among the splendors of the Empyrean heights, know well the difficulties in the way of the writer in giving to the world that which is good for growth and ripening of the Soul according to the *School of Oracle*, therefore it has been deemed best to stop here.





Within the Jewish Ark were placed the tables of the law, Aaron's rod, and the golden pot of manna.

This sacred Ark was always placed in the innermost apartments of the tabernacle and temple of the Jews.

The sacred Ark of the Egyptians, Phœnicians, and several of the most civilized nations of antiquity, was a chest of about the same dimensions and held most sacredly within the innermost sanctuary of their temples, and was known among them as the dwelling-place of God among men. The only difference was that in the Jewish Ark they omitted on the golden lid, between the guardian cherubim, the truncated cone, or symbol of the generative principle in nature.

It is written (Ex. xxv: 22): "There will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim."

The Ark of the testimony has been known to almost all ages. Each sacred temple had its holy Ark, to which many names were given: The abode of God, The Testimony, The Covenant of Jehovah, The Light of God's Face, etc. To nations of great antiquity it was the holy abode and tabernacle of their higher King; the pedestal of the loving and forgiving Star of Heaven — the One God.

On very important occasions seventy-two High Priests stood back of the circle in Egyptian and Grecian temples, for renewing batteries of strength, chanting at intervals the weird composition known to occult orders and others in this modern age as the chant of the Hierophants.

But let no trifler nor idle curiosity-seeker attempt to form a

Delphic circle with the sacred Ark of the covenant. It is not a little toy for modern science to ransack and dissect. The desecrating irreverence of the modern theorist convinces one that the know-it-all spirit, either in theology or science, is the worst enemy Truth has to contend against. There is too much bigotry in human nature to be confined to the churches. It sometimes gets into scientific associations. The truly scientific spirit does not claim to know the whole universe, and so does not reject any fact that may not fit into the portable theory that is all made ready beforehand.

The ancients were no fools. Greece, Rome and Egypt bear traces of superior wisdom in immortal stone, holding up a Light of knowledge that has shone all along the ages, and of desire that true men and noble women shall investigate in an unselfish and Spiritual manner, for the One God is with them even unto the end.

The great solvent in the physical world is *heat*. The great solvent in the mental world is *will*, and the great Absolute solvent of all is Spirit, and Spirit is silent.

"There was silence in heaven," says John the Revelator. There is probably not one real Adept or Hierophant who does not desire and have his periods of seclusion from the world, for renewal of strength and silent meditation.

Many Adepts and Anchorites look with greater aversion upon life in the outer world than we who are of it would feel at the idea of being buried alive in a remote mountain or forest fastness, where no human foot nor voice from the outer world could reach us.

No man can by sensuous perception apprehend the existence of his own Soul but through the Spirit. The Spirit of man alone can judge the things of the Spirit. Exclusive intellectual culture brings only a refraction of true Spiritual understanding to mankind. Its light and knowledge are not of the Spiritual Central Sun but only a reflex of light, as the moonlight is a refracted light of the true sun.

Through exclusive intellect there is confusion of vision, which like a mirage ends in fallacies. It is not progress, but a countermarch. Pass on, therefore, and remain undisturbed by a civilization which rests exclusively upon intellect.

It is the ideas of the *eternal now* that rule the world. It is not the aim of Spiritual development continually to tell what was done in the past. We may leave this to our orthodox fathers whose chief delight it has been. Nor is it the aim of Soul development to tell what is to be the final involution or evolution of things. Neither is it to unfold all the springs of hope and defeat in human action. But it is

to awaken an understanding of one's self. This development of Soul and Spirit tells men of their nature and individual character, that they may make less blunders; shows them the hidden ways of attraction and repulsion, that they may escape evil, error, and suffering, and be guided into the perfect way of being. All true Soul development and Spiritual illumination teaches men how to live that they may have peace hereafter; that the full understanding of the inner temple of this life is the pilot and guide on first awaking in the golden morrow.

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For verily I say unto you, many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." — *Matt.* xiii. : 16, 17.

Fear not, Pilgrim of the heavenly way, lest the knowledge of Spirit and Soul growth and communion with the so-called dead shall pass away from the sight of men.

It has come to remain. The world is ripe for it. It is the gift of the loving Father, the most precious relic of the past. The keepers of these sacred Lights of Spiritual Truth did not safely cross so many ages and bridge all gulfs only to be wrecked on rocks of modern scepticism and intellectual theories.

The Angel pilots of Truth, Love, Soul, and Spirit are too experienced to allow their children to fear such disaster.

"Because iniquity shall abound, the love of many shall wax cold," but always there will be true, faithful volunteers to replace the tried sentries and heroic pilgrims; and the world, cold, selfish, and bad as it is in its present transition state, can and will furnish a few *true* men now and then to carry on the work.

"Stronger than steel is the sword of the Spirit,
Swifter than arrows the light of the truth is;
Greater than anger is love that subdueth!"

As man's Soul gravitates toward the Spirit of Love and Truth, and aspires to the higher communion of God and the Angels, it breaks loose from the elementaries whose aim ever tends toward the animal man. The old legends of compact for evil between man and the devil have a spice of truth in them. Elementaries grow, collect, and thrive best where the strongest animal will is found most closely connected to earth. They know no difference between good and evil, but will respond to any call, and at once obey the animal will with which they

are familiar, going out at times with a force that frequently brings disease upon any body they chance to light upon.

This knowledge and the use of it is termed black art, or Black Magic, which mankind had far better not handle, as one must descend to use and handle it through his lower mentality to his own injury or that of the location where these forces are sent. To attempt their use for amusement or gratification of curiosity is like handling dynamite without caution, care, or knowledge.

There would be infinite grandeur in the faculty of ascents and of floating at Will in the Astral world, even supposing this were the end of human occult development. For while man's natural body lives, does it not prepare the Soul with understanding and knowledge concerning the conditions it must pass through and realize after it leaves its narrow house and begins its immortal journey? But, in place of being the end of Adeptship, this is only the beginning, for development and growth of the Soul mean for man a fuller understanding of the forces in nature, and familiarity with the Astral world and his own Akase or personal Astral body.

The illustrious, nameless Order in the far East,* to which allusion has already been made in these pages, which has a long, silently grand history of thousands of years, lifts its head after the long night of time with renewed freshness.

Having been for ages the most exclusive organization in the whole world, it is at this time receiving new members from any race, kindred, or tongue, *provided* the would-be initiate *be the proper person* with the *necessary qualifications*. The door has been open these last few years to the Western world. If the right man will knock, he will be heartily welcomed; but he must have capacity, prudence, qualifications, and thorough breeding.

He who desires to knock at this door and cross its sacred threshold must prepare for seven, five, and three years of initiatory ordeals and revelations, and watch with infinite care that he at no time becomes impatient or runs into frantic curiosity.

Silence, *prudence*, *patience*, *courage*, and *will* are the requirements necessary to climb those awful heights of Eastern Adeptship, but Eastern Occult fraternities are not despotic in their treatment. Though there are certain requirements, their pathways are peace, wisdom, love, and understanding.

It is intense desire through vibrations of the Astral or Akasa about the Soul that produces Will, and it is Will which develops force. This

* See illustration opposite page 378.

generates an octave of atmosphere and fine ethereal matter, or an idea having form. Thus the disembodied Ego through this sole, undying, intense desire in himself, unconsciously furnishes the conditions for his successive self-procreations in various forms, which depend on the condition of his Soul and mental state with all the good and evil deeds of the preceding existence of the individual, commonly known as merit and demerit.

There is a certain undoubted surety of personal immortality in the Spirit of our being, but not in the Soul, which in its present state of growth is a finite emanation and must certainly disintegrate its particles, as its dual forces are disunited and not attuned. In its present state, it is a compound of human sensations, passions, and thrilling electric sufferings, continually yearning for some objective kind of existence and personal advantage before the immortal Germ-Spirit is quite freed from the Ego and Astral, and thus secured against transmigration and change in any form. How, then, can one reach a state of new birth who is longing for more objective life, of which, in truth, so little is worth saving? Yet still there exists this desire for life, more life, although depressed with care.

It is the renewal of the mind, the development of Soul and Spirit, the being transformed into the subjective world, that St. Paul so strongly advised, which weans the Soul and Will away from this objective world to loftier heights and holier being.

This physical body is for ordinary mortals the prison of the Soul. In it we can see merely what comes before its windows, and take cognizance only of what is brought within its bars. But the true Adept and Seer has found the key of this prison, which becomes henceforth only a temporary dwelling-place.

In other words, these have learned the hidden way, and can project their Souls out of their natural bodies, across the threshold, into any place where they may please to go, with the rapidity of thought, on wings of Will by Spirit.

With development of Spiritual gifts, one ascends into the realms of immateriality, where cognition becomes a process of pure perception, through the temple within, while the intellectual faculties are in full play, and the Spiritual vision centred in the immaterial man, which manifestly must be conducive to an enlarged comprehension of religious, Spiritual Truth, and an illumination of the whole mentality.

The first awakening of a visiting Soul in its Astral flight in the upper firmament brings a thrill of rapturous delight.

As the Soul floats along with its *guiding Angel*, in an ethereal,

transparent, bluish fluid, glowing at times in a sort of mysterious fire the impressions created cause a thrill of satisfaction — rather of inde scribable delight over both body and Soul. What changes now take place in the feelings, purposes, and perceptions of the new initiate. He is the same individual, but in no respect the same thinker. He is now experiencing a death of the earthly past, a transition into Soul world and Spirit realms.

Born again of Spirit, he loves it with the most tender emotions and associations of his heart and inner being. In the darkness that veils him, he sees only the pure eyes of the new-born Soul, hears only the voice of Spirit. Oh glorious communion with the immortal love, to live and know that all shall meet again! It is to him the day of all days, the blossoming of sweet truths of Spirit and light of knowledge in his Soul.

Spirit communion and light differ very much from the so-called Christianity or that which is known of creeds, and from the schools of Theology, which only presses upon its followers a blind faith. Spiritual light offers evidence and knowledge in place of faith, and gives unmistakable evidence of immortality in place of empty theories.

Humanity, Divine Humanity, the orphaned one, is disinherited upon this fair earth. It is the holy duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Human happiness rests mainly on the improvement of small opportunities, and the kind, unselfish deeds of good men are their best and most enduring monuments. Build therefore, and cherish those deeds and thoughts which like stars will shine brightest when the light of prosperity is dimmed.

Without the mysteries of Love and the passions, and these mysteries of Life and Death, where would mankind be? Would it not be a life of apathy? A religion without its mysteries is a temple without a God, and in the desired ripening and perfection of the Soul within lies the secret of man's aspiration.

Pilgrim of the heavenly way, be ye endued with Divine qualities in youth, when hope is bright and the world is fair, and fortune smiles, for in these days the Soul is nearer to the heaven from which it sprung, and its divine and primal longings are not all effaced by the sordid passions and petty cares that are begot in time; who is there in youth that has not nourished the belief that the universe has secrets unknown to the common herd, and panted, as the *hart* for the water-springs, for the fountains that lie hid and far away amid the broad

wilderness of trackless science? The music of the fountain is heard in the Soul *within*, till the steps, deceived and erring, rove away from its waters, and the wanderer dies in the desert.

Think you that none who have cherished the hope have found the Truth; or that the yearning after the ineffable knowledge was given us in vain?

There are truths deep and very beautiful in the state known in the Eastern occult world as Sushupti.

The Pilgrim who has reached the higher octaves of wisdom, by silent meditation and oblivious composure, passing beyond the modern Seership, understood here, finds it does not come up to the level of *Sushupti*, which is the dreamless state in which the mystic's highest consciousness — composed of his highest intellectual and ethical faculties — seeks and seizes any knowledge he may be in need of. In this state, his lower nature is at rest (paralyzed); only his highest nature roams into the ideal world in quest of food. By lower nature is meant his physical, Astral, or psychic, lower emotional and intellectual faculties. Yet even the knowledge obtained during the Sushupti state must be regarded, from this plane, as theoretical, and liable to be mixed, upon resuming the application of the body, with falsehood and with the preconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations.

There is no guarantee held out for any mystic that any experience, researches, or knowledge that may come within his reach in any other state whatever is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. Our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing. Dream state, in which are included all the various states of consciousness, such as somnambulism, trance, dreams, visions, etc., is necessary for the physical faculties to enjoy rest, and for the lower emotional and Astral faculties to live, become active, and develop; and the Sushupti state comes about in order that the consciousness of both the former states may enjoy rest, and for the fifth principle, which is the one active in Sushupti, to develop itself by appropriate exercise. In the equilibrium of these three states lies true progress. But there are difficulties by the way. Never debate or argue, but let the one object be to keep calm, self-possessed, and cool. Do not essay to control others. You have as much as you can do to control yourself. One of the gigantic evils of this life comes from the desire to rule others. The rights you claim,

grant freely to ohers. No one poor, weak piece of human clay has the right to dictate the road to immortality or sit in judgment on a fellow-being.

Pilgrim on the threshold, whenever you find minds of this likeness pass on. You will find many noisy minds condemn others for the same thing they have done or will do themselves. Society practises none of the virtues it demands of men. Pass on, your work lies not here. Again, you find some men a reflex of books, painfully cultured, but still an empty man, carefully trained to look full on public occasions. This abnormal unnatural life builds a formidable barrier against Spirit. Be natural.

Kind reader, ponder a few moments over this old story of THE DISTRACTED CENTIPEDE WITH HIS HUNDRED LEGS. There is an instructive story told about a centipede, whose mind was absolutely paralyzed by a critical question suddenly addressed him by a frog, as to how he knew which leg ought to go first, and the distraction of mind which the frog *imagined* must consequently ensue from having too many feet. This simple story throws more light on some of the deeper problems of life and nature than all the modern conventional civilization and age of education, or whole volumes of school reports. Very naturally, the frog, who had but four legs of his own to manage, was lost in admiration over the genius of a creature that had such easy and perfect command over a hundred, and asked how on earth he contrived to remember which leg went first, which second, etc. So far in life, indeed, the centipede had never given a moment's thought to the subject — any more than a poet to the rhythmical flow of his verses — but now suddenly the age of conscious reflection set in, laying an embargo on his previously purely instinctive movements —

> "That worked his mind to such a pitch,
> He lay distracted in a ditch,
> Considering *how* to run."

Be natural; on this depends the whole question of ripening a human Soul. But, alas! our schools and families are full of distracted beings, half whose native powers are paralyzed by the eternal frog question, which foot ought to go first, which second, and so on. A dozen intelligent men and women come together at an evening club. They are people who have thought, felt, observed, suffered, and joyed. And yet how little talk is to be got out of them that gives any vital pleasure! Afraid of one another, and, worse, afraid of them-

selves, the question of the processes of conversation, and of how to do it, is paralyzing their minds. They want to handle the topic, instead of letting the topic handle them. Self-forgetfulness and self-abandonment seem an impossibility.

Children of Truth, no matter what the world may say, BE NATURAL. This opens the door to Spirit, Truth, and thought. Thought is a projectile, and if aided by Truth and Spirit it has no limit in space. Hate and malevolence always return to their originator, for time balances all his accounts with interest.

Dear reader, are you forging the iron that is fettering your limbs, and sharpening more arrows to tear your flesh?

Pride is the sign of poverty within. Error and wrong expand human pride, as heat does metals.

There is spontaneity of mind as well as of earth. That which springs up of itself is generally weeds, but the most delicious fruits are produced by effort and culture.

There is no place where weeds do not grow; and there is no heart where errors are not to be found. Remember, vanity and pride often supply wings on which reason takes her flight.

Men are their own hard task-masters, *not God.* He exacts for Himself nothing but that men shall do those things and lead such lives as bring down upon themselves the most precious blessings.

Misanthropy is starvation of the heart. It is the heritage of riches. When man grows wealthy and powerful, it is usually this rock that wrecks his barque. The very rich man is a slave who would strive to rule. A man who has millions of money is in no way free, but his millions govern and rule him, unless he will free himself. "For what is a man profited, if he gain the whole world and lose his own Soul? or what shall a man give in exchange for his Soul?" Hurry by these, Pilgrim of Light, lest ye catch the infection. Their lives are but exaggerations of evil and impure thoughts. Their horizon is so very narrow in all directions; they are of little use to the world at large, and entirely unfit for Spiritual Light or growth of Soul, and are but dark shadows on this fair earth, a dead weight and prophecy of evil. Oh, human ambition and desire! oh, modern civilization! what a whited sepulchre it is. Dear reader, are you one of the millions who walk and run and push and jostle, not one like to his fellow save in the one common impulse, the all-pervading spring of action, the one desire, hope and end and aim to earn money and to bridge the space whose distance is unknown from birth to death? Are you also drawn into this vortex of the maelstrom of human ex-

istence? How many glorious, brave hearts, who are bright, clever, and reckless, hurry on as if on a mission of life and death, never tasting the peace of Spiritual life, but pass on to the world of Spirit, entirely neglectful of the most important thing in this brief life, — the ripening of the Soul, which is God's object in placing man on earth.

Let him that scoffeth at the lame, take care that he halt not himself. Whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart. Obsequiousness begets friends; truth, hatred. Nature silently keeps her wits. Strive in silence to keep yours. Be faithful as Angel guardians to your Soul, and you have found the magnetic key that unlocks the gate of heaven.

All along Life's pathway, God has very kindly erected guide-boards directing "Turn to the Right." In your habits of life, be neither irregularly regular, nor regularly irregular, nor permit your animal body to become a slave to the cruel monarch, — *Habit.*

The highest knowledge attainable is gained by perfection of character and understanding through silent meditation.

Even the smallest *faith* has more sustaining power than the strongest *reason* for the future of the Soul.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

Give me, O Father, to thy throne access,
Unshaken seat of endless happiness.
Give me, unveiled, the source of good to see, —
Oh, give me light, and fix my eyes on Thee.

CHAPTER XI.

METAPHYSICS, THE PRAYER OF THOUGHT; OR EXPRESSION OF INFINITE MIND.

THE home where Virtue dwells with Love casts a healing fragrance like the lily with its heart of gold.

Reformation by any new thought or action, has always been regarded as treason in the past.

RATIONAL MIND CURE, METAPHYSICS, AND MENTAL HEALING.

The dominant party that has whenever possible assumed control of the healing art admits with reluctance that imagination might do something toward curing of disease without medicine, but not enough to make it worthy of systematic study and application, and in their view only material remedies are scientific and respectable. But if, as has thus far been so often stated in this book, the Soul is the essential man, the body only its clothing, then anything we do to the body is only effective as it influences the living power within. Food and medicine do affect the physical body, and thereby its vital energy, and are potent in causing or curing disease; but if it is possible to act directly upon the Spiritual element, the eternal man, whose body is a subordinate apparatus only, is it not better to do so?

There are latent forces in the mind of man, but little understood as yet, in which rests a power yet to be developed to the consciousness of us all. This is a subject but faintly understood, either in its greatness, its Christianity, or its ability to prove eternal truths by demonstration. These great truths, while satisfying to the most elevated minds, are yet so simple that even a child may be taught to remember and bring them out in experience. The basis and principle of this thought is God, or, in other words, the Supreme Absolute Energy of Nature. From this principle all things are created, brought forth by this intelligence, this truth, this life; it finds itself expressed to the material comprehension in what we term body.

The great success that has been attained in mental healing is attracting the attention of thoughtful, unbiassed minds. In cases which had been pronounced incurable, where surgical operations had been repeated, and all efforts had resulted in failure, the application of the truths of Mental Healing produced harmony and health. Whether man is ruled over by a Supreme Being or Life outside himself, is sometimes queried, but that there is something beyond the material which presents itself in what we call body seems a self-evident fact. But in the evolution of thought, and the lifting ourselves and others beyond mere mortal limits, we can see in relation to the truth of mind an issue by means of which it may be presented understandingly and demonstrated.

Thought has more to do with the body than we are aware. Our hands would never move, our blood never circulate, and there would be no thinking or power, except for the action of the mind, of which body is but the representative.

If matter cannot move itself, whence originates disease? If we can learn from whence the error arises, we shall know where to meet it. Looking at the subject from the mental standpoint, which is that mind is the basis of being, the conclusion is that no thought ever expressed itself, no hand ever moved, no body ever walked, — in short, that nothing was ever created, from the least to the greatest, — except through the action of mind. Where thought presents itself in discord, decay will seem to follow. Right thought will destroy the error which we call disease and bring out harmony. It always follows that when a man changes the order of his thought, the result is a change in the action of his body, the body being but the representative of mind, the expression of thought.

Shakespeare has said, "There is nothing good or bad, but thinking makes it so," and Starr King said, "Never a thing but was first thought," and the scriptures tell us, "As a man thinketh, so it is unto him," and every great mind has found in this one thought a world with countries unexplored, oceans unfathomed, and skies studded with countless stars that lead us on only to find another countless number.

We do not examine the muscles of a man's face to find the causes of grief or joy when we know they are produced by circumstances outside and independent of the body. The mental healer approaches the sick from the same standpoint, with the same reasoning, believing that the disease which seemingly presents itself to us does not proceed from the body but from the mortal mind. Has grief never destroyed lungs? Have failures in business never pro-

duced insanity? Material discords, independent and outside of the physical, bring out in conclusion upon the body the action we have seen. To-day if the fear held over the thought relative to the result of many an instance in many a man's life, could be removed, healing would follow.

The power to vibrate one's mentality into the *immaculate conception* of the living Truth-Spirit, and unite the thoughts with the Divine Light and Love that fill all space is always awaiting one's call, coming from the ever-flowing fountain of intelligence; and the knowledge that thought acting upon thought can produce the change from discord to harmony will do the work. Has no one ever come into your presence and filled you with fear and trembling by his disordered mental expression? Has not joy produced physical expression? Have not those who were almost dying been raised by the home-coming of some loved one? These are but hints, but they point to the mighty action of mind, and prove that it needs only our perseverance in the lines of unfolding to open for us rich mines which will be fully potent in reforming the sinner and healing the sick. Let us know and teach that body ever acts in accordance with mind, and that thought acting upon thought may restore the body.

If it is possible to illuminate the mentality of the individual into the sacred mysteries of thought, the *realm of will*, when thought is united with Absolute Truth, justice, harmony, and peace will abide with man. Error would then be overcome by truth, folly overthrown by the statement that from the basis of right we dissipate the wrong.

That mind has an effect upon body is a long established fact, and that one mind affects another. Whether this truth can be utilized to bring out results, whether it can produce the ability to dissipate pain and suffering, is the question of the hour, and the best minds are awakening to receive it. They are watching even as they did the bringing out of the uses of electricity. Were not the power and the steam always in the water, requiring for development only the means which also always existed? Was not the electricity which lights our streets of late always latent? Is there any power or are there any forces which man has discovered which were not in the forever of creation? Has man made anything new under the sun?

Can we fail to understand or discriminate whether it be mind or matter which controls the body? If mind controls it, then by keeping the mind free and the atmosphere of thought purified from consciousness of disease, the body, being an expression of mind, will present just what the mind holds. It is only necessary to take the

position with the sick that healing is in progress, and man will consciously take the same line of thought, and healing will be the result. The world has been surfeited with theories, but all men may learn the power of thought in silence, the action of mind on matter in silent argument.

In speaking of the knowledge of the Absolute Truth, there is not presented a mystery or a thought which shall be clothed in darkness, but a truth each man or woman holds in conscious possession. Let us not think that while man may have dominion over the fowls of the air and the fish of the sea he may not have dominion over his own consciousness. If we had a slight knowledge of the true understanding of Dual Will, we could, like Paul, handle deadly vipers.

If one wished to paint a picture of a rough and stormy scene, he would first call up the thought of it in mind. If, instead, he wished for one which should be calm and peaceful, he would think of such a one. So draw a mental picture of the vestal fire in the Soul where God planted harmony and love in truth and wisdom. Life is something which God made and continues. There has never been continuity of life excepting as it freed itself from the material. It is inconceivable that the Deity who created all things, who rules the sun, moon, and stars to move together in harmony, who gave mankind the ability to think, and who can free the earth from this slavery in matter, would place His creatures within the sad limits of sickness, suffering, and death. If a man's thoughts could be turned to the right avenue, if the position of his dependence on matter could be given up, he would no longer be at the mercy of invalidism and suffering. Look away from the body, and think of Him who made all things; of the intelligence that can fashion earth and mankind in symmetry of form, in beauty of thought, and do not attribute to the Maker thoughts of error, nor place Him at the mercy of man-made theories.

Everything contains a certain deposit of the jewel of light, a ray or reflection of the Absolute mind; and if you are only able to radiate this Truth by your mentality, you will rise like one who awakens from long sleep to the full knowledge that there is nothing in matter which is not subject to mind, and to vibrate in harmonious unison with Spirit, to cause an expression of truth through the wisdom of silent argument to move into the pathways of God's natural harmonious Love. It is certain that if human mind united with Spirit can move one iota of matter, it can move all material things.

Great and noble men are hampered in their aspirations by a belief

of body limiting the action of Soul, of the power of the less over the greater. There is a larger freedom yet to come from the knowledge that man is governor of his own body, its keeper and master. The power of mind, in its directing action, which we call thought, needs only to be understood for us to demonstrate healing, and finally sweep sickness and discord out of our world. Nearly every one who is quiet and passive can readily demonstrate this by opening the heart to the pure love of the creative Spirit Truth, placing the patient in close proximity, and calming his thoughts. Even if the disorder is quite acute, it may be entirely relieved in a few hours by the action of mind, by directing to the patient through a concentrated thought the statement opposed to the belief which produced the discord.

It is surprising to find how many ills of the body are entirely governed by mind. And the healing consists in changing the basis of action from fear to confidence, in changing the belief that sickness must be to the knowledge that recovery is probable.

We have only to place ourselves in sympathy with our own true thought to bring out harmony. From the mortal standpoint we never get a correct reasoning, but, lifting ourselves out of the limits of prejudice and opinion and laying them aside, we come into the presence of Truth. If God is equal to the saving of souls, He is certainly equal to the saving of bodies; and if He made Souls, He also endowed them with infinite understanding of self-government. If sickness be a law of God, wherefore seek relief even by means of medicine! Goethe has said that a man who can master a difficulty can master a weakness. Whenever we shall have carried our thought out of the limitations of sense into the boundlessness of *infinite life*, we shall have lifted them out of the depressing statement of sin and sickness. We must no more hold ourselves in matter, but set the earth to run its routine in harmony. Enter your own consciousness with the thought of yourself as a creature of harmony, as an expression of truth, and you will no longer find yourself weak nor at the mercy of any of these man-made theories. The first move by which freedom is won is the declaration as to the side upon which one is fighting. If we raise a banner with declarations of truth thereon, we shall bring out our results in accordance with those resolutions. Continual repetitions may be necessary to bring ourselves into the right. In mortal belief we have no defence against sickness, but whenever man shall array himself firmly on the side of right and truth, which is health and harmony, it will be no marvel to see the sick arise and walk. There is something in thought which only requires recognition and adoption in

order to bring potent forces to our aid in time of need. Here is the remedy for ills and ailments.

Reason between yourself and God who made you, and be bound no longer to the altar of matter, but centre the mind upon Truth. The statement that there is a power of thought in every one which can reform the sinner and heal the sick needs only to be taken into consideration to prove its true worth, and awaken the world to a realizing sense that God never made His creatures in mistake and deformity. How did he create the universe? We are told, By His Word and Will, and the idea of the action of that all-powerful Will is expressed in the book of Genesis thus: "God said, Let there be Light, and there was Light." By growth of Soul toward Spirit, we may radiate for good our will of thought of this mighty truth upon the wrongs and blunders, the mistakes and diseases, of our fellow-men. If we have hearts which do not correspond with harmony, it is because our minds are inharmonious.

An impulse created by the *Will* continues until its energy is exhausted. Some persons are able to waken at a given hour, if before going to sleep they firmly concentrate in the mind a resolve to do so, and instances are not rare in which the counterpart of a person has been seen at a distance while his physical body was asleep, after a promise to appear at such a place. On returning to consciousness, one may or may not remember having fulfilled his promise. An Adept will see and remember the most minute detail of the visit. The Mahatmas cause a series of impulses to follow the first, thus making the effect so much greater. It is thus they affect a person thousands of miles away from them. By continual thought of the Adept, a person may have his tranquillity disturbed until he realizes the desire and wish of the sender. The very simplicity of this Astral flight makes a knowledge of it difficult.

The Will is developed through action and strengthened by *faith*. Fear and doubt paralyze the will and produce impotency. Hope and faith produce marvellous results. *Hope* is the main-spring of human action, *faith* seals our lease of the Soul's immortality, but *Love* or charity gives the passport to the Soul's inmost light and highest happiness. Faith, even without full knowledge, is far more useful than full knowledge without faith and so without action. Faith produces an exalted state of the imagination, which strengthens the will, banishes pain, cures diseases, leads to heroism, and transforms hell into a heaven. The only way to develop will-power is to act. Each act creates a new impulse, which, added to the already existing

energy, vastly increases its strength. A person who acts only from impulses is but a weather-vane in every atmosphere. If he continues to grow and manifest no will, obeying his lower impulses, he passively develops into a criminal or a maniac.

If we understand the nature of the Divine attributes within us, it will not be difficult to unite our will with the Supreme Energy, the Will of God, thus becoming attuned with the universal Will. Here we learn to do good not on account of any personal consideration, but for the mere sake of doing good. It is sometimes said a man's belief does not signify so long as he acts rightly, but one cannot be certain to act rightly unless he knows what is right. Who has not seen even in this age horrible acts of injustice committed in the name of justice; errors proclaimed as truths, forms and theories mistaken for principles? The belief of the majority is not always the correct belief, and the voice of truth and reason is often drowned in the clamor of a superstitious creed, based upon an erroneous theological doctrine. An erroneous belief is detrimental to progress and liberty in proportion as it is universal; such belief rests on error and illusion. True knowledge is based on Truth.

Swedenborg was the first and only man in this modern age who formulated the principles of metaphysics on a scientific and philosophical basis which will stand the test of all time. Without a study and general understanding and mastery of these fundamental principles and truths, no mortal can correctly estimate any pure occult phenomena, whether natural or spiritual, or arrive at true knowledge of the laws which govern and operate in the production of such phenomena. The value of Swedenborg's writings consists not in their theological but in their philosophic expositions, in a concise and rational method, of the realities underlying and giving expression to all the appearances by which we are surrounded on this physical globe or earth. The relationship existing between them is made to appear, and that which causes appearances is most clearly defined by the "Law of correspondencies"; *i. e.*, that everything which is corresponds (this does not mean is *like*) to two great somewhats, or radical forces; the highest forms of which, as mortals can conceive, are termed Will and Intelligence. The combined action of these two produces the third, which is manifest in all objective forms in all worlds.

This is Swedenborg's grand discovery, and to him the world is indebted for a true *knowledge* of the Law of Influx, of which law even a vast number of mediumistic controls appear to be so lamentably

ignorant; and the display of this ignorance to the ken of the Adept at once shows the plane or degree of consciousness from which the utterances come.

The human organism — a real microcosm, or world in miniature — is built up on true mathematico-metaphysical principles, and every part of this organic structural form *corresponds* with, and is expressive of, interior principles or *principia;* and the connection between these interior active principles and the external visible organism is as cause and effect. Seeing that the organism is dissolved and lost to external vision, what becomes of the Ego, or the man or woman, that so lately was the internal real living actuality which thought, moved, and acted? Only one class of individuals can give a satisfactory answer to the question, and that is the Spiritualists, for they alone possess the evidence on which their knowledge is based, that "Man is a living Soul," and lives on, albeit in other and different conditions to which he or she was used while in the physical organism.

The power of the states of the Soul over the health of the body has exhibited itself in all ages of history; but of late years it has been prominently before the public. Many claim to have discovered in the relation of the Soul to the body means for healing the infirm in body and preserving the strong in health; and the positions of many have been deeply influenced by recent events. The subject is at least worthy of consideration.

There is a peculiar mysticism, indigenous to the East, that seems never able to grow and thrive in the Western world; but human hearts and minds are essentially the same the wide world over, and it needs only profundity of thought, vividity of imagination, and purity of ideal, for ancient and modern, Oriental and Occidental, to arrive at the same conclusions concerning the origin and ultimate of human existence. There are only two possible explanations of existence tenable among thinkers; the one is wholly physical, the other metaphysical. The physician and the metaphysician can never harmonize or blend without losing their bases or bewildering their hearers. Theism and Atheism, Spiritualism and Materialism, are antipodal; they never have been, and never can be, reconciled, and the struggle often attempted to reconcile the irreconcilable is productive only of the strife of tongues, and produces a mass of heterogeneous literature which obscures rather than enlightens reason.

The teachings of the metaphysical to mental healers are substantially as follows: —

Raise yourself above the immediate circumstances that surround

your condition, up into the spiritual understanding, by holding firmly in thought truth and its idea as the only reality, and Soul the reflection of this idea of truth governed by the Absolute Spirit, God and His Idea, which is substance, and the reflection of that idea shadow.

Allay mentally the fears of your patients; assure them that God governs all, that there is nothing to fear.

Fear is the foundation of sickness, producing inflammation, some image in the mind bringing confusion which quickens the blood and causes the heart to beat out of harmony. Here arises the cause of sickness. Always reason from cause, *not* from effect.

Strive to produce harmony, and argue on the side you desire to be victorious, directing by the action of your mind to and about the patient, through concentration of thought, vibrations of mental argument opposed to the belief which produced the discord called disease.

There is only Infinite Life, substance, and intelligence, which could never create, contain, or convey any fears or discord. God's laws are *Love* — perfect and harmonious. Nothing can destroy their absolute work.

Avoid calling the name of the disease of the patient; take up the moral as well as physical errors of your patient, and cast out devils when you heal, thus preaching the gospel to all nations. Speak truth to all error. If the patient is susceptible of oral argument, reason thus; if not, argue mentally thus: —

All that is real and eternal is God and His Idea, while Soul, the reflection of that idea, is governed by God.

You exist as an Idea of the Infinite Mind; you live, move, and have your being in Him. Nothing can separate you from Him. Outside of your body you are a perfect Spiritual being. Spirit can have no discord. You are perfectly well, therefore, and nothing can make you otherwise. By arguing the patient's case mentally at first, you bring about a vibration of truth to destroy error.

You must endeavor to find out the thought that came to the unconscious mind of the patient, and produced the conscious thought or condition of discord called disease, for that which errs is in discord and is ignorant of itself or the error, and you must discover it.

It is not well to arouse or excite the combative mind of the patient through oral argument if he is not able to comprehend the great Truth, but rather pacify and quiet him to peaceful repose and the assurance of nothing to fear, while you combat the discord and error with your mental argument in silence. Argue that there is no truth

in so-called disease; that it is a false assumption of an appearance, an error through human ignorance. When reason has been dethroned, and there is not the faintest idea of the past or present, an insane person being before you, even then you should be glad to speak to and if possible to help him; though you may not know how to minister to a mind diseased, it may be possible through this law of mind-cure. If your patient is intelligent and spiritually bright, you may be able to fix the Truth more firmly in his thoughts by speaking audibly, saying that the principle of harmony never produced error or discord, but that there is a belief of so-called sickness, and if they will endeavor to reach the opposite understanding they will break the spell or illusion of the so-called disease; that man is the offspring of Spirit, not matter — a child of God, not man; that his true life is Spiritual, not material, and that God is a Spirit, the height of wisdom and love, and never desired to destroy man; that, being one of His children who has gained a little knowledge of His Truth, you are His servant or operator, sent to show the patient the error of all disease, and that he in Spirit can in no way be ill. That his little house being out of order, through want of understanding of God, you by simply using your Ray of understanding through God's Ray help to restore order once more. Say to him that God is a Spirit, Mind immortal. Truth is real and eternal. Matter without Spirit has no life, substance, or intelligence. Man, being the reflection of the thought or idea of God, is Spiritual, not material. Matter is the phenomenon or grosser stratum of Soul, and the belief in disease is but a dream, and not the reality of man, Soul, or being. Make it only this in the mind of your patient, and you can cure him. In treating an infant or child you must use a mental argument at first against error, and then an audible one with the parents to turn their thoughts in the direction of Truth, or, if they are not mentally qualified to reach your truth, make a diversion in your favor by letting them take some new conjecture, assuring them the one they had entertained was incorrect. Argue mentally that there is no disease, that matter cannot make its own condition, nor mind produce pain in matter, neither can matter produce pain or discord in Spirit. Avoid talking of the disease, and caution nurse, parents, and friends not to do so, but to blot the whole error from their mind. Assure them that there is no reality in discord; that nothing is true or real but from the great Absolute mind; that the truth of being is harmonious, therefore the only true reality is harmony; that man is eternal, never ill, and no portion of him can decay. Man is shadow, while God is his substance, therefore pain,

sickness, or death cannot be in shadows, nor can the shadow be lost while the substance or Spirit, which is God, remains.

Suppose, for instance, belief in consumption is to be destroyed. You must begin with the leading points with a strong, concentrated mental statement opposed to the so-called disease. Say that it is not inherited, and that tubercles, hemorrhage, inflammation, and ulcers are only ugly names and beliefs, not Spirit and truth of man; that man being the offspring of Spirit and not of matter, of God and not man, Spiritual and not material, his trouble is therefore only error and discord, not truth of matter and not of Spirit.

Sometimes when you bring truth mentally in vibration about a strong positive man to destroy the error, a certain rebound or chemicalization will occur, as when two opposites meet and one must consume or destroy the other to form a new base. The operator may feel nervous and restless. If so, it is best to cease operations for a time, for this fermentation should be painless as with fluids, and until the argument of truth can be calmly controlled to continue would simply distress the operator. The patient being a strong animal body of a positive nature can be overshadowed by the *living truth*, for Spirit is absolute when you as operator can concentrate, but do not argue as formerly, but with a *will* deny the power of a chemical to cause suffering or discord, or to radiate disease, and you will silently surmount all obstacles from any mortal mind. On this very point of chemicalization or a strong mortal mind comes the fear of some metaphysicians as to mesmerism and mesmeric influence. They either lack concentration of thought or have not learned fully to control some of their own errors—usually those of passion and anger. It is very necessary to understand the three different mortal vibrations that are about every human being and subject to his will, as has been explained already in the preceding pages of this volume.

In the eye of man or any animal there may be observed a flash of the Spirit of Fire, which is entirely absent in death. This fire life is quite marked in the blood also, which is the first incarnation of the universal fluid of the *astral body or star magno.*

Blood is our materialized vital life, and through its inoculation most if not all diseases arise. The insertion and change through some chemical action produces inharmony in the life of the blood. This inoculation may be caused by any of the following occurrences, — by objects through the eye, imaginations of the mind, or evil mental atmospheres of others; contact with persons or things, ignorance and improper control of the animal body.

These are the usual door-ways to most so-called diseases, which are chiefly chemicalizations, inoculations, and inharmony to the vitalized life of the blood.

Two-thirds of so-called diseases come to the human body through the eye, causing fear, followed by a physical symptom, inflammation. All this is a product of mortal mind and not matter, for it never appears where mind is not. Fear produces an increase or diminution of action. It paralyzes or overacts.

The sick know little or next to nothing, but suppose matter or the body is the cause of all trouble, while it will be found the whole difficulty has come through the eye as a mental picture, or from a transgression of some of the laws of nature. The patient cannot always give the name of the so-called disease that you are to argue against, but when you address it mentally in argument you must call it by a name. So you should read the patient's thoughts as much as possible, and take up your argument from your own impression and not from the patient's lips. Assure him that God governs all. Blot out of the mind the image of disease. If it is a cold, drive away the thought of a cold, or if grief argue down the belief that sorrow can take away joy. Give every rebuke to error that it deserves. Claim vehemently that good is more powerful than evil; that the living truth is immortal.

Sometimes it may be necessary to startle or shock the mind of the patient in order to stir it from a dormant condition and to remove some of the chaotic belief. When this is necessary, come out frankly and bluntly with determined vehemence, and declare that nothing ails him, and he is like an insane man suffering from belief alone. After you have once aroused him, calmly impress him with the feeling that while you command the error to depart, you are full of charitable sympathy and loving kindness; that you spoke thus boldly to him for his good alone that he might arouse from his sleep; that he should know the great truth of man. If the patient does not know what to call his disease, and expresses a desire to know or to locate it, change his thoughts and inform him that it is best for him not to know; that the kind, loving God governs all and through His help you will heal him. Never give a name to disease, but unname and destroy it. When you are arguing down a belief called disease, call it by mental thought only. for thus you will reach it sooner, for it is absolute and conclusive that mind speaks to mind, and mind mixed with matter produces error and discord, or illness.

Always avoid admitting a name for any disease. You must take

up the moral as well as the physical errors, it being highly essential that the operator takes a natural, pure life for his pathway, free from anger, selfishness, and lust, with a warm, sympathetic heart full of charity and love for all things, and of few words, for in his silence comes increase of power. Remember always that God is substance, man is shadow, and that God is man's life and intelligence, and he has no other; that man is a ray or reflection of the Infinite Mind.

If a sudden relapse of some of the old beliefs should occur to the patient, meet it with a rebuke and courageously as at first, or see who has been with him, for the beliefs and doubts of a strong individual about your patient may cause such a relapse. Argue down their arguments, taking the mental position that there is no reaction in matter, and that disease cannot change from one form to another or shift about. If the relapse is your own fault, correct the error, and calm your own fears, and raise yourself to a higher and holier being, reaching the heights of that perfect peace through the knowledge of the *Divine silence*, and be ready for whatever may happen, maintaining an inviolable calmness, and ever cherish the picture that all that is God and His love, and all form of life is His Idea. The potentiality and success lie in yourself as a healer, arising into the true Spirit.

Truth loves the light and ever flourishes best in the sunshine and open air. Truth and Spirit through the ceremony of mental illumination and the silent wisdom of mind will rend the clouds, which will gather up and roll away from man's darkened vision, and bring him out into the clear sunshine of noonday brightness, that will cause the mists of superstition and doubt to pass away through the fulness of the knowledge of Spirit and growth of the Soul.

The Pythagorean theory, as well as the Egyptian one, was that the Soul was the seed of the Spirit fruit, coming out from the Divine Love and Heart of God, never having a beginning, therefore no ending.

The Divine Soul itself is the word of God; it is the first-born child of the Most High, being a primal derivative from the Divine nature — a direct effect from the absolute first cause of all things.

This divine element in man which gives him eternal individuality is the essential Christ or child of God. It is the light enlightening all mankind; it is the immortal Ego that can say to every power of intellect and sense, *I* am the vine, ye are the branches; if a branch abide in vital union with this Divine Soul, it is healthy, vigorous, and fruitful; if it abide not in communion with the source whence it derived its being, it is cut off, dried up, and withered.

Pythagoras occupies the only tenable ground that has ever been taken by defenders of the absolute immortality of the Soul. He separates the Soul completely from its environment; he does not confound it with the machinery it employs to secure external manifestations; he treats of it as an eternally individualized drop in the unfathomable sea of life itself; he speaks of its eternal past, as well as of its eternal future, and declares that, having had no beginning, it will assuredly have no end. Plato brings to his aid illustration and analogy, but he relies most of all on intuition, the perception of truth within the Soul itself.

The five external senses are not man, for these belong wholly to the body. The true man is the *Bride of the Spirit within;* therefore, when the external senses which germinate selfishness are brought subservient to the true man, he first begins to know himself. Love, gentleness, and faith soon penetrate within the veil, the Soul becomes illuminated and conscious of the knowledge of Spirit. It is only then that man becomes alive to the good that is in mankind, and expels evil and error, that is entirely external to the real Divine Humanity.

When a man who has been suffering from disease, affliction, and defeat sees through the windows of the Soul the glimmering light of Spiritual Truth, he has arrived at a supreme consciousness of knowledge, that the external body is not the true self, and that disease, error, and affliction are entirely outside his immortal self, it is being born again. It is like returning light to the blind, or like the first break of a golden day after a long Arctic night of ignorance and blundering.

There is a fundamental and eternal truth which all students of occult science must fully engraft within the mind, that man's objective sense-perceptions are illusions or deceptive appearances, and that our outward senses never tell us the real truth.

A fundamental rule given to all initiates in Occult organizations is that human ways are always opposite to Spirit ways, and it may be said with truth that human ways are also opposite to natural ways, and it is a fixed principle that the things, actions, and force directly opposite to the psychical objective man are true.

Thought and feeling make the mind, which is the true man. All we are is but the collection and gathering-up into a personal and human form of all that we have thought, acted, and felt. Thought and existence are absolutely identical and inseparable. To think is to exist, to exist is to think. As thought and existence are one and

inseparable, it follows naturally that any change in our way of thinking must by a necessary law modify our existence.

In our inmost and true existence and real self, we are not and cannot be diseased, for we are included in the being of the Great Absolute, the Father of Spirits, the true man being a microcosm or little world, within the macrocosm or great world, which is only a gigantic and larger human body, man being a monad or little *germ cell* of and in it. The psychical body is not man any more than a tree is man, for the tree in bearing is composed of the same elements.

When a telegraphic message is sent from America to Europe, no imponderable fluid shoots along the cable, there is only the transmission of octaves of force, a vibratory wave in an elastic and harmonious medium which modern science calls ether. So in a similar way, when one mind acts upon another, influencing its thoughts and feelings, this takes place in an all-pervading, all-surrounding everywhere-present principle of Spirit, a thousand times more subtile and vital than anything known or even dreamed of in modern science.

There is a living force and saving energy in thought. It is thought which shapes and governs the worlds, and it is our thoughts which mould our fate, for thought and existence are one.

It should be our aim and wish not merely to impress our thoughts upon a patient's mind, but to lift him from a lower to a higher plane of thought. There are two worlds included in the mind of man, a Spiritual world and a natural or psychical world.

The natural world being the lower region of mind, here is the seat of all disease, but the Spiritual realm or true world, being the upper region of the mind, is far beyond all disease, but is the region of health and true blessedness.

When the psychical or natural man becomes the Spiritual man, or transformed from the lower to the higher degree of our being, it is that new birth of the Spirit which is eternal life.

In accordance with all principles and law of thought-transference and acting on the principle that ideas operate as causes, the true operator must form in his mind the idea of the change to be effected in the patient in order to cure the disease; therefore a focalization of the change desired directly opposite to the disease is highly necessary.

The action of a spiritually attuned mind in its octaves of vibration upon other minds is very marked. The mere presence of such an individual causes high and lofty refreshment, while to a low, animal,

sensuous mind there is combat and hostility at once, even if no word is spoken. The strong influence which lofty, pure minds exert over other minds, without the use of spoken words and independently of the ordinary channels of cummunication through any of the five senses, is a subject of the greatest importance to the student.

There is a practical system of Phrenopathy or mental therapeutics which is the sole object of this chapter.

Until quite recently, very few persons ever realized the potential influence of thought and mind, when directed toward another person, either near or far off in space. According to the Economy of Spirit and Soul, to think of another interiorly, within the inner temple, occasions a Spiritual presence of that person, for distance is annihilated and place is as nothing. The person's living image, the true man, the inner personality, seems to stand before us, and the very thought-words we say to it are said to him. When the thoughts are grounded in love and sympathy, an interior conjunction of minds is effected, a mental octave of concord, a true condition of *rapport*.

The system of mental healing, which is exciting so much interest in every land to-day, is not new in either its philosophy or practice. It is one of the fundamental principles of Christianity, the doctrine of *salvation by faith*, which is only the reappearance of Christ's faith under a new name. It is said: "*And all things whatsoever ye shall ask in prayer, believing, ye shall receive.*"

Real, true prayer is not a repetition of a form of words, but a certain loving receptive state of faith, a child-like attitude of the mind and heart of man, asking the Father of All. The promise is: "Ask and it shall be given." That of which we form a conception, and which we long for and desire, becomes a living reality, a real thing in the universal life principle; and what we thus ask in *loving faith* is soon reflected back to us somewhat as a sound is returned, or water in raindrops to refresh the earth, and that what we ask in *love* with an aspiration, or breathing, out of the Soul into the all-surrounding Spirit of Life, is returned to us as an inspiration or inbreathing. This is the economy of all occult properties, which is reaction. "As ye sow, so shall ye reap."

In all our mental and physical maladies, there is help at hand, through Spirit, for the Christ is not afar off in the great immeasurable depths of space, but very near in the world He loves so well; and comes to men to breathe into them the quickening Spirit of eternal life. When men reach up, Christ Love reaches down, for in the economy of mind psychological effects can be produced, and thoughts

and ideas communicated from mind to mind, from Soul to Spirit, whether in this world or the realms above it matters not. By producing the octave of Spiritual vibration it is done.

While the Spirit is the Son of God, the lower Soul is the Son of Man. In the progress of the evolutionary process, the animal Soul or psychical man is that which first comes into conscious activity and has a dominating influence over the life. The higher man is yet latent, and is the product of a later birth *through the Spirit within* which is the understanding and development of a far higher region and ripening by unfoldment of our true being.

St. Paul expressed the unfoldment of our inner nature thus: "The first man, or Adam, became a living Soul; the last Adam is a life-giving Spirit. Howbeit that is not first which is Spiritual, but that which is natural (or psychical). The first man is of the earth, earthy; the second man is of heaven; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 *Cor.* xv.: 45–49.

A journal of health asks: "Is there such a thing as the prayer cure? Is there anything in the reports which are constantly coming before the public, of the wonderful cures?" How many times have these questions been asked of us by people who do not believe the stories that are told of them, and by people who believe all that is told them and only refrain from believing more because more wonderful stories have not reached them. It seems strange, indeed, that people living in a community where books are easily found to be referred to, and where every means of gaining knowledge of the subject is easily to be attained, do not take pains to inform themselves and arrive at some fair conclusion upon the subject. If we had time or space in our present article to go back to India, Greece, and Rome, indeed all the ancient nations of the East, thousands of years ago, we should find the same class of phenomena, the same kind of facts occurring, and the same or still more wonderful things thought of then than those of modern times. People in those earlier days of the world thought they were the work of some of their numerous gods, the only power they supposed available for such strange phenomena. Many of them worshipped and sacrificed to these strange gods; but we cannot at this time follow their curious manifestations, and will begin at a period less remote, where the history can be traced and the transaction followed with some degree of assurance.

The "Royal Touch" was commenced during the reign of Charles I., and was probably just as much a mystery to him as to those who

witnessed it. How or by what means he first found that he possessed the power is not given. In those days of kingcraft, which was only exceeded by the priestcraft then existing, anything which was uncommon, or not understood by people, generally passed for a miracle, and so Charles, for his gift of healing, was supposed to have the Divine grace actually poured upon him, as if he had been a poor saint instead of one of the common sinners of his time; but then he was a king, and as ignorant of the power by which he cured the "King's Evil" as those who were cured by his hand.

We must not imagine that all who came to him were cured, for such was not the fact. It was for curing this one disease that he was most celebrated, but occasionally the afflicted of others came to him and were benefited. The case is so plain as to lead Mr. Collier, in Ecclesiastical History, to say: "To thus dispute a matter of fact, is to go to the excess of scepticism, to deny our senses, and to be incredulous even to ridiculousness." This was said when giving a history of Charles the Second, who, it is said, touched during the twenty years he continued the practice, 92,700 patients— sometimes five or six hundred during one sitting. Of course, in that age, with the little knowledge of medicines possessed by the people, it was easily magnified into a religious ceremony, having its Lord Bishop and a liturgy prepared specially for it. All this aided in the healing process, but thousands were not healed, and of them we get but little report.

Religious faith was very universal in those days, and very strong. It was a very common belief at the time that Charles the First was the image of Christ; that Cromwell, who killed him and reigned in his stead, was the devil, and that Charles the Second was Christ come again. It was said that handkerchiefs dipped in Charles' blood cured many of the nobility. We cannot dispute it, for imagination has cured its tens of thousands, and proved a genuine cure too.

But in time others came to cure people by the same process. Valentine Greatrakes of England was found to be equal to any of the royal healers, and he healed by the same process, of which we have abundant testimony. He was, from all accounts, even more successful than the royal healers, as he should have been, and as much sought after. He was for a long time kept busy at his healing.

These healers of diseases have appeared at various times in England, France, and Germany, and, we presume, in all other countries.

George Fox and many of the early Quakers had the power of healing diseases. They did not know what gave them the power, and thought it to be some great gift that had been handed over to them

because they were nearer than other people to the right way. Now, the Quakers do not have it more than other people. The prayer cure is nothing new. It is as old as history, and the same in different ages of the world. When we learn more about prayer, we shall know more about the prayer cure: but we may rest assured that there is nothing mysterious in it, and that no religious machinery enters into it any more than into thousands of other things which we have come to understand.

John. M. Spear, then of Boston, was one day "impressed" that he must get his horse and chaise and go some ten or fifteen miles in the country, on a road which was totally unknown to him, for some purpose, he could not tell what. He did not feel inclined to go, but the feeling became so strong that he finally hitched up his horse and started, riding along in silence, following the direction of his great impulse. At length the horse stopped at a poor-looking, lonely house, and he went in. A man was sitting in a chair, afflicted with rheumatism, so as to suffer greatly, and was unable to walk. Mr. Spear approached, asking him what was the matter, and touched him. Immediately the man felt an electric shock all over him, and said: "Who are you? what do you want?" He was alarmed at the effect of Mr. Spear's touch, and Mr. Spear repeated it, when the man was entirely healed, but ordered his benefactor away, as he said he was afraid of him. Mr. Spear has had many cases of that kind.

Dr. J. R. Newton, of Boston, had the same faculty in a very eminent degree. On one occasion a man came twenty or thirty miles in the night for him to go and see if he could cure his infant boy — his only child — whom all the doctors of his neighborhood had seen and given up to die. The man begged of the doctor to go at once home with him. The doctor stretched out his hand towards the man's residence and said: "Go home; your child is cured." The man could not believe him, and wanted him to go; but the doctor refused, saying: "Your child is well." The father went home and found his child, as the doctor had told him, entirely well, and the mother, by a comparison of time, said that at the time of the night he was at the doctor's, the child awoke laughing and cured. This is only one of the numerous cases equally strong and well authenticated that were performed by the doctor, and such cases are occurring in various parts of the country every day.

Are the wonderful cures by these gifted men at all miraculous, or are they a part of a great system with which we have not become fully acquainted, that runs in some way through all human society?

Much in many cases is effected by pure imagination. In one case arrangements were made by a physician to have a young bed-ridden woman prayed for at the several churches on a certain day, at a certain hour. At that hour the lady arose and walked, apparently quite cured. She gained strength rapidly. She had been informed that prayer would be offered up for her, but if her cure was the result of imagination, it was no less complete, as the disease never returned.

From mesmeric experience it may be designated as the "Spirit centre or starting-point of reality." If there were no imagination there would be no reality, either Spiritual or material, for the Spirit must imagine before it can create.

Every Mesmerist knows that physical effects may be produced on sensitives through the imagination only, that will compare in every respect to physical effects produced through physical causes. He can accelerate or lower the beatings of the heart, make his sensitive hot or cold — really not *in* imagination but *through* the imagination. This power of imagination is even admitted by the medical profession. An instance is given in some well known medical work of a skin disease having broken out on a medical student merely through the minute description given by the teacher, and he was cured through the ordinary medicinal treatment. Imagination is so powerful that we might say it glides or condenses into materiality.

When any complaint returns after treatment by faith or mind-cure, it is caused by the mind dwelling on the *reminiscences of the past complaint*, and thereby creating the disease *afresh*, through the agency of the very same power that cured them.

When a Faith-healer, ignorant of the elementary laws of mesmerism performs a cure, he always leaves the imagination at the very same exalted pitch which was necessary when performing the cure, thus leaving a door open for the return or creation of any disease that the patient can most vividly imagine, which is of course likely to be that from which he has just been relieved.

The imagination being left in this exalted condition, the patient is in the very same condition as a sensitive under mesmeric influence, almost at the mercy of any operator.

After a cure, therefore, the operator should extract a promise from the patient that there shall be no return of the complaint. This promise given Spiritual resistance is awakened, and its material effect will follow.

The potent force which in different periods has posed as magic, mesmerism, hypnotism, electro-biology, psychic force, and a score of

other metamorphoses, is really mind-force which plays so important a part in every phase of existence. And mind-force is by no means limited to minds encased in mortal bodies. The great majority of minds that have lived on this earth have thrown off the encumbrance of clay, and, so far as they have become harmonized and united with the infinite and all-pervading Mind of the Universe, they may be supposed to be joined with countless other minds from other earths similarly harmonized, in forming a vast reservoir of mind-force that is available for human healing and uplifting to such as in faith and receptivity are earnest to avail themselves of it. Whether mind is a manifestation of matter or of Spirit, signifies nothing in relation to the question of mind-cure. We have simply to recognize mental action as a perfectly human and natural process. By imparting Spiritual truths to a patient to take the place of his psychical or sensational illusions, errors, and fallacies, the inward man is re-formed, his inner temple illuminated, and he reflects the image of the heavenly. That which is truth is healthful and harmonious.

An emotion, to be kept active, must be fed by corresponding emotions. To accomplish the most potential force one must leave the sphere of self, uniting and mingling with the Universal, thus becoming associated with a permanent principle which has no changeable form, but is enduring.

This is one of the secrets of the Mahatmas. Their emotions were kept active by attunement with the Universal Energy. In the intellectual sphere the *Above* always verifies and attracts the *Below*, so that every man receives his good thoughts and higher aspirations from the primitive Fountain of Truth. But in the realms of animal or psychical bodies the opposite law holds good. The more life expands and grows, the more it becomes active to the universal harmony, the more easily it escapes perceptions and desires of the physical senses.

As each sun has its systems of planets revolving around it, so each body is surrounded by smaller centres of energy, evolving from the common centre and partaking of the attributes of that centre.

As the sun radiates light and heat, so man can radiate atmospheres. Each emotion of man radiates an atmosphere of certain color. Thus Love is blue; Intelligence, yellow; Benevolence, green; Faith, violet; Contentment, pink; Desire, red; Cunning, dun-red or grayish; Violence, brownish black, etc.

As the color of the auras depends on the character of the emo-

tions, so the sight and reflection of certain colors may produce a certain emotion, especially where the emotional element is unguided by reason.

On this principle, the Adepts advise their students as to the use of their Astral colors, for the Astral emanations from the ethereal counterpart of the physical body, which is the Astral, star-magno, or odylic body of man.

A person in his normal condition may hide his emotions, but when under the influence of a drug or an anæsthetic, the intellect loses its control, and the emotional nature of the person usually manifests its peculiar characteristics.

A person in a trance may be fully awake on a much higher plane of existence, and be more wise and intelligent during that state; and when his physical consciousness returns, and his attention is attracted to the lower plane, he will usually remember nothing of what he said or did during entrancement, but is oblivious to the time and things as when he is asleep. Consciousness begins where sensation begins, but consciousness does not necessarily follow sensation. The more a person realizes the true state of his existence, the less he is deluded. The more fully he understands himself and his surroundings, the better he can command them, till, becoming an Adept, he can pass into another state of existence, in which he realizes a new order of things and a new variety of sensations, as real to him as the physical ones experienced during the objective life of the animal only.

Unwelcome, provoking, and noxious thoughts usually make a merely superficial impression, and he who can command his thoughts may become oblivious to such at once.

Purely exalted thoughts and sublimely Spiritual ideas penetrate more deeply into the mind. All thoughts, once evolved, linger more or less in the Astral light. To remember a thing is to read it in the Astral light, the book of memory upon whose pages all events are recorded; and the more deeply they are engraved, the longer they will last, even when physical consciousness has faded and passed away.

No thought can travel from one individual to another without a corresponding material existing between them to act as a medium or conductor. There must be a harmonious vibration. No sound can be heard in a space from which the air has been exhausted. There being no vibration, there can be no sound. It is well known that the tones produced by a musical instrument do not die within the instrument, but can be heard at distances according to their pitch and

power, and the conditions of the air through which they vibrate. On the same principle thought-transference is not only possible but is of every-day occurrence, and can be brought to a high state of perfection through culture.

Only the ignorant man believes that he knows everything. What is really known is only like a grain of sand on the sea-shore in comparison to what is still unknown on the shoreless sea of eternity.

Seen from the standpoint of the eternal, there is neither past nor future, and nothing exists but Spirit, that is the Ineffable Name whose letters are written in Nature.

Metals are purified and refined by fire. The emotions and the physical man are purified by suffering until the Angel of peace and Spirit love removes the stone from the sepulchre, and man becomes attuned with the Absolute Love. Then he is liberated. His higher nature and energies arise from the sphere of selfishness and darkness, and he finds the true life in peace, and becomes active in a new world of enduring light and harmony.

A person who has evil thoughts of all men, who has vulgar desires and tastes, becomes the servant of them. They dictate to him, and he is obliged to exert himself to obtain means for their gratification, but he who has no ignoble desires, and always looks for and finds the good in mankind, dropping the evil, is his own master. He has conquered matter. His strife with the elements ceases. Life is no longer a disappointmentand a delusion. His illuminated and purified Soul finds rest in the bosom of its Divine Ideal, the Absolute Love.

As the moon reflects the light of the sun, so the mind of man reflects the Universal Mind. The human Soul is not a simple musical instrument which needs only to be set going and plays itself; but a compound instrument compared to various harps made to vibrate in unison harmoniously, a perfect chord if in the hand of a harmonious master, or touched by Spirit whose thoughts of the Absolute Love and the Supreme Idea are graven in letters of Light. The seers and prophets of all ages have heard and understood that language and melodious song, which they can only reproduce imperfectly through the imperfect language of their times, but which are a rereshment to their lives.

Thus man's highest Spiritual energies are held together by Love, which, pure and free from the attraction of earth, ascends to its source like a white-robed Angel of light, bringing with it the products of its experiences beyond the limits of matter. This is human life when ripened by growth of Spirit.

The fountains of Spiritual salvation, or the systems of healing through faith and laying on of hands made known through Christ, can never be drawn dry, but ever well up from overflowing springs of everlasting life.

Expectant attention will do much, but it often happens that *physical changes are set in motion by the operation of an external will*, which shows that mind is a force to be reckoned with in all curative processes. This is the general principle taught by Pythagoras, and one of great antiquity. The key to all this is to establish a continuous identity of molecular vibration between the Spiritual part of man and the great Absolute and Infinite energy of nature. When man reaches this octave of vibration, he raises the magic wand of his Will and quiets the tempest. This is the true *radiation of atmosphere.* The full understanding of the *dual force is the secret of Will.* These are the higher radiations of the Will, a knowledge silently put into practice. The knowledge of the highest is power, and *power is Will.*

The human Will has the same effect on the *Akasa* or human magno that the magnet has on iron, radiating about the physical plane of the patient, calming the surging billows of his Astral spheres.

If the *dual force* of the physician is properly attuned, he can make the Astral and the Soul light to shine round about, projecting it with his commanding Will across miles of space, for distance is nothing in the Astral world.

The best method of learning the true principle of mental healing is to commence the unfoldment of our Spiritual and Deific powers by calm and silent meditation; then, if possible, to come under the guidance and oversight of some Pilgrim who has gone over the hidden, winding, spiral path up the glorious mountain-summits and celestial heights of experience.

Many diseases may be cured by restoring the Spiritual attunement within the inner man. When a man gains even a few glimpses of the Divine Idea of his true humanity, and perceives intuitively that the true self is immortal and cannot be physically diseased, he feels in himself a renewed impulse toward the externalization of that idea. Thus he "puts on Christ," the Spiritual, the Christ within, which, when discovered to the consciousness of the Soul, seeks to clothe itself with an atmosphere and a body that is harmonious to it, which is health and truth, thrusting out error, which is disease.

When called to act upon a patient with the Spiritual remedy, endeavor in silence to calm him that he may become receptive of the radiating atmosphere. Then in your own mind silently form the true

idea of the patient, as he really is in Spirit; not the outer but the true man within, and if he is in any degree receptive you will inaugurate a change within him and his whole inner being which sooner or later will work itself outward into a bodily expression. Thus the operator plants in his unconscious mind the *germ of light* which will soon illuminate his Soul, bearing a living seed of a higher and better condition, which will develop into consciousness within him and work itself outward, dispelling all error and disease.

If the ideas of the operator are of Spirit truth they will be transferred to the Soul of the patient, who becomes conscious of them, and these ideas ultimately become a physiological impulse in the direction of health and strength.

To emancipate the inward, real, true man from his imprisonment in matter is to cure all disease, which is the translation into a corporeal expression of a false idea of man; therefore a cure must commence with the obliteration of that false conception and the formation of *true ideas* both of our own inner being and that of the patient.

This is the economy of mind and Soul over matter and its diseases.

And now abide in faith, hope, and charity; these three; but the greatest of these is charity.

The Spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air.

CHAPTER XII.

EVOLUTION AND INVOLUTION.

"The outward doth from the inward roll
And the inward dwells in the inmost Soul."

WHAT is evolution? It is a theory of the steps by which the earth has come to its present state, and how the different forms of animal and vegetable life have succeeded one another and have come to what they are. It takes away some things, but they are such as no clear head and human heart would like to keep. One who accepts it will have to surrender the belief in the fall of man, in the common doctrine of heaven and hell, and the teaching of the Bible, but evolution does not put God beyond us. It brings Him unspeakably nearer to us instead, revealing Him in every grass blade, in every nerve-thrill, in every heart-throb. So far from it being true that evolution destroys religion, it prepares the foundation for the grandest temple of human worship ever reared.

Spirit is distinct from matter but not from energy; energy is the source of matter. It is therefore through energy and law that God is associated with the universe. The law is His word, and His will the executive.

Never did a living being appear on earth by the unaided action of matter, or mere play of chemical forces. The living thing, whether plant or animal, had in itself an element of life or spirit which was not matter, and that element was a portion of the Infinite sphere of life and power which can never be seen by the material eye, but is visible to the opened vision of the Spirit when man rises into the possession of his Spiritual senses unencumbered by the material of the earth.

Not only does all life originate thus but it is continually maintained from the Spirit world, for as the body cut off from the material world would soon cease to exist, so the Spirit cut off from the Spirit world would perish likewise. Man is not a self-existent being — not a microscopic God sufficient unto himself. He is but the confluent centre in which Spiritual powers assemble — a vortex of organized matter on

earth, while from the higher spheres of being the influx is maintained —the source of its being as dimly perceived by sage and Seer, being far away in the depths of the Infinite.

One great difficulty of the Soul in mortal condition arises in the misunderstanding of conditions as applied to the relative positions of the finite and the infinite, whereby the lesser being ofttimes feels isolated and far removed from the Divine comforter, the heavenly home, the Soul's rest.

But within the very circle of each Soul's observation comes the oft-repeated ministry of the Divine presence, the God made manifest is no more mysterious in its presence than is the working of love and life everywhere.

Spirit is the life, and Soul the intelligence that guides and directs that life. We detect the presence of the Soul by the manifested life-force that effects our condition of being, that enters into and becomes a part of our every surrounding.

The very life-force that babbles in the waters, or kisses the flowers in the summer breeze, or sings a requiem in the forest pine, is a manifestation of an invisible life, for life, even in the keeping of our own organism, is ever an invisible force to the outer sense, made manifest only in its results, yet so closely blended with our every effort that insensibly we see its currents as they quicken the heart-throbs with gladness or muffle them with the slow, steady march of sorrow.

Upon a theme so profound as this of the origin and evolution of man, the compiler feels that he cannot do better than to present a few of the best thoughts of some of the ablest writers upon this subject, in as condensed form as possible.

Mr. Oxley says the true meaning of the scriptures of all religions, when discovered, will end the conflict between science and theology, all Biblical narratives being not historical but ethical, based upon solar and planetary motions, which refer to subjects that do not appear on the surface; in other words, symbolical. Therefore he treats of the subject from a scientific not from a Biblical standpoint.

The sum of the speculations and investigations of Darwin upon this subject is, briefly, this, *viz.:*

Man has been developed from the brutes; who by chance or fortuitous conditions have propagated finer and better specimens of their order; and who by the law of the survival of the fittest have gradually succeeded in establishing themselves as the dominant representatives of their species. Coming nearest to human beings, it is asserted that their original progenitors were, if not apes of some kind,

an order of animals now lost, that constituted the "missing link" between the past or present monkey and man.

It is strange that at this period in the history of the human race we know so little concerning ourselves, and more strange that the tendency of modern thought is to depreciate the little knowledge we do possess.

Unless another class of minds rise up and successfully oppose this tendency, the mass who follow such leaders as Darwin and his kind must become *Agnostics*.

But it must be shown that forces are now active in the world which will not be ignored nor stamped out by the self-sufficiency of learned ignorance, nor by the very natural nervous apprehensions and fears of specific castes of men who have vested interests to uphold.

To know is the birthright of a man, and the acquisition of the knowledge of truth in every department accessible to human research and intelligence will alone elevate mankind to the altitude of thought, and thence of life, which must sooner or later be attained.

The spirit of democracy which is rushing onward with irresistible force, is an important factor in the work of exploration. The enfranchisement of *mind* will in due time follow the enfranchisement of *body*, and men will cease to be hoodwinked by sacerdotal or other castes, who dare to determine the limits beyond which investigation is not to venture, and any system of thought that cannot meet the requirements of honest criticism must yield its ground to systems resting upon facts to demonstrate their truth.

The dogmatic claims of so-called Science to determine the limits of human investigation must be met with protest; for "science" is nothing more nor less than the tabulation of facts, and there are facts that by their very nature cannot be subject to the methods usually adopted by scientific experimentalists, but they are facts nevertheless, and as such are subject to scientific research. If the Soul of man be a fact, — and who can deny it? — then the activities of the Soul must necessarily be subject to scientific analysis and research, if conducted upon methods suitable for dealing with the same.

As has been seen, the term Evolution of Man, as used by naturalistic scientists, means the development of more perfect from less perfect forms, beginning with the simple cell and ending in man himself. The fatal objection to this theory lies in the fact that the "missing link" is wanting; as so far as is known there are neither living specimens nor fossilized ones. Another side question comes

in also, as to whether the entire human race has descended from one original pair. There appears nothing in nature to support such a supposition, and science seems to be pointing to the thought, if not fact, that racial differences are due to the original variations of ancestry. We cannot accept a variation of species caused by artificial means as a demonstration of another and distinct order of animal life from prior existing orders, and until proof can be adduced we may safely hold to the perpetuation of kind and not of hybrids.

Having detected the weakness of the naturalistic theory, the question is, Can anything be known regarding human origin? The word origin, derived from the Latin *origo*, to become visible, that from which anything primarily proceeds, etc., gives a clew, by following which we may perhaps find a solution. Existence applies to the external forms visible to the bodily eye; but there can be no *external* without an *internal*, and to this we apply the term *substance*, which is not of necessity material, nor cognizable by our five bodily senses. The all-important point is to conceive of the human principle as distinguished from the animal, *subsisting* in some form or other prior to its becoming externalized in the being known as man.

To the life-principle itself there is, according to our philosophy, neither beginning nor end, but as it becomes differentiated by assuming such an infinite variety of forms by which it expresses itself; to every kind of such forms, organic or otherwise, there is both beginning and end, illustrated by what we know as birth and death.

It seems hardly reasonable to suppose that a living human body is first made, and then supplied with life by a special act of God, for science has discovered that the life-germ or atom is the architect of the body or temple in which it resides for a time. The real origin of man is not to be traced from animals, but in an anterior state of being, and the connecting link between the prior and posterior conditions of subsistence and existence will be spoken of when we treat of the evolution of man as a physical being.

Theology attributes the working of natural law to a *Being* to whom it applies the term God! Of this Intelligent Power, which guides and controls all laws in every universe, we say: There is One Life and One Substance, the Central or Great Supreme fountain from which all living forms originate, unknown and inconceivable by mortals.

This One Life is manifested in an infinite variety of forms on this planet, from the simple monad up to man, who is the highest expression of life known to us. What forms of life may be on the other

planets and in the myriad solar systems in infinite space is of course only conjectural, unless *spiritually discerned through mediumship;* but it is rational to suppose that globes such as ours are made for the purpose of being inhabited by intelligent beings. While living in mortal bodies we only know of life by the forms which manifest its presence. The same with the form of substance which we term "matter." We know of this only by its manifestation, in forms varying from ethereal to gross and dense and solid. But we find one law affecting all forms of life and substance, and that is change, which applies to the living human form equally with the granite foundation of the globe itself.

In his lecture on the evolution of man as a physical being, Mr. William Oxley, whom we have previously quoted, speaks thus: —

"I claim to speak as an actual witness, whose researches in this domain of Science have extended over a peroid of many years, and however strange, and apparently incredible, the facts may appear to such as are ignorant of them, yet I know that my testimony is true, and no amount of non-evidence can invalidate honest and true testimony. What I mean by a human physical being is the constituent part of the organism that we call *body;* but does not touch the internal parts we think of as Soul and Spirit. Of this, then, I now speak.

"I have positively witnessed the making of bodies that were human to all intents and purposes. The law of propulsion, wielded and utilized by intelligent but invisible Beings, is distinctly observable. The *modus operandi* is somewhat as follows. A man, or woman, as the case may be, known to scientists of the calibre I refer to, as "psychic sensitives," is utilized for this purpose. While the sensitive is in a deep trance — biblically rendered, a "deep sleep" — a white stream of vapor is seen to issue, generally from the right side under the ribs; and gradually this vaporous substance thickens and forms into streaks, lines, curves, etc. Then a head is formed, with face, mouth, eyes, and, sometimes, as I have seen, adorned with a crown set with what appeared to be sparkling jewels. Then comes the robe that envelopes the body, generally pure white, but I have seen this robe of various colors. In short, in the space, say of about two or three minutes, from the time I first saw the white vapor issuing from the side of the sensitive, there stood before us the exact resemblance of a man, woman, or child, as the case might be. These were not shadowy, but actual, solid, and tangible forms, for I have felt the dress and grasped their hands: and, what is more, in some

cases, but not in all, I have actually conversed with them. The theory of hallucination, deception, tricks, etc., is out of court, for this and a great many other phenomena took place in the presence of many witnesses, whose testimony agrees. The process of de-forming, or de-materializing, as it is termed, is generally as gradual as the reverse, until the whole of the white vapor is absorbed again, or drawn back into the body of the sensitive.

"Now, if you can accept this as true, we have in this class of phenomena positive evidence of the action of some invisible power; for assuredly it is not in the power of the unconscious sensitive nor yet of the wide-awake people who witness these marvels to produce them; and we have only to go back in thought to a long, long past, beginning before man, as we know him, inhabited the earth, and credit the same Power with projecting a human life germ-principle from the plane of internal nature to that of external nature, and rendering it permanently solid, and the problem is solved so far as the forming of the body of man is concerned. This suggestion, for it is nothing more, does no violence to the biblical account when properly understood and bereft of its mystic clothing; and in it we have a higher and nobler ancestry than that offered by the naturalistic theory."

Man as a Psychical Being.

The dictionary meaning of the word *Psychology* is "The systematic or scientific knowledge of the powers and functions of the human Soul, so far as they are known by consciousness." This definition will answer our purpose, as it admits that man is possessed of internal powers loosely called "Soul"; and we go to the length of stating that it is this internal something called Soul which is a part of the real man, and which occupies the intermediate between the central life-principle and the outer physical body. It is in short that which constitutes one of the parts that is immortal and imperishable, and one of the factors that is instrumental in developing the individuality, and makes him or her different from every other man or woman. The Soul itself is scarcely to be called substantial, *i. e.*, in the sense of being material, but it must be taken to mean all the powers expressed by such terms as mind, memory, volition, intellect, will, etc. But the Soul has an envelope corresponding to the body — which is known to occult scientists as the "Astral body"; or more vulgarly speaking the "double"; and it is this Astral body which

plays such an important part in psychic phenomena. The withdrawal of this Astral body, constituting the manifest clothing of the Soul, is not unfrequently visible to a class of sensitives who are known as clairvoyants, and it is not until the last spark of vitality is withdrawn, which builds up the new Astral form, that the work of decomposition of the corpse commences.

To demonstrate that what we term "Soul" is the active operator in the making of the body, we fall back on the discoveries of such scientists as Haeckel and others, who have seen that the first appearance of the earth-man or woman is a speck so small that the microscope only can detect it. Within this protoplastic speck lies the power to gradually attract to itself living atoms of matter, with which it manipulates and develops a perfect miniature form of the future man or woman. That this power resides in the original speck is incontestable, for the results are too patent to be ignored. Thus we have arrived at the conclusion that the psychic principle, called Soul, is the active although invisible agent in developing the organic structural external form of the man.

This scientific fact disposes of the irrational theory that Matter is the originator of Mind, and proves that the real life-principle, or that which is the true *Ego*, and makes the difference between *I* and *you*, is a real something, although *it* is never visible or cognizable to the outer senses, from the cradle to the grave, or from the conception and birth of the material body to its death. The intangible and un-come-at-able Soul is a veritable fact that is scientifically demonstrable, though bodily hands can no more touch the Soul than they can grasp the air or seize hold of light. If anything is to be known regarding this subtile but powerful and intelligent *somewhat*, it must be by other methods than those which are applicable to what comes under the action of our bodily senses, the Soul of man, coming from the Intelligences, and so on, up to the Grand Supreme Central Fountain from whence all life-forms originate. This hypothesis supplies a chain of continuous life-forms from centre to circumference, and at the point where the naturalistic theory is defective by the absence of the "missing link," this theory makes man himself — not the missing but the continuous and connecting link, which unites in one unbroken series the infinite variety of living forms in worlds inhabited by orders of beings as real to them as ours to us, perishable as to their specific individuality, but crowned with a form of life that is man, who, although he parts with his physical body at death, yet continues his own specific individuality forever.

All the evidence we possess concerning primeval man goes to prove that the most ancient race, while perfect as regards the physical structure, yet commenced at the very lowest point at which the human principle was made manifest, and from that beginning has evolved and developed this human principle up to its present state, which is by no means the culmination of its power and perfection. With all the intelligence and powers possessed by the most advanced portions of the human race, we are a long way off from the state and period when *the wisdom and love powers*, still latent in the Spiritual part of our forms, shall evolve into activity. The human principle has not yet subjected the animal principle in the structural form. We have subjected the animal kingdom external to ourselves, but the animal kingdom within ourselves yet awaits the conquering power of Spirit, which must and will be developed in due time.

The within is the Soul and Truth of the without. Therefore Involution is more than half the true science. Refined matter is being constantly evolved from grosser matter, which radiates about and is constantly returning bringing from the unknown something of the over-Soul, emotion and sense, to combine in forms of use and beauty. *The true growth is Involution, while Evolution is the shadow.* All things visible are the effect of some hidden cause. The true Soul cause is always hidden.

The great end to be attained by the descent of Spirit is to obtain the conscious knowledge, by experience, of what is known as individuality. To attain to this, it changes its state from diffusiveness to the concrete or atomic form; this becomes specific or differential in the human form, and when projected into the most external conditions, builds up a human organism, and gains personality.

It is the fashion in these days to contrive in human minds a theory which shall make history appear the reverse of what it is really, and to represent man as perfect from the first, made so by a power working from without; the truth is, on the contrary, he is created by gradual development and growth; ripened from rudimentary being by a power — *the Divine Spirit — working from within.* Materialistic science discerns only the outward appearance of things, and, taking no account of qualities, makes the Form all, but, according to the doctrine of the Mystics, man is human in form only, being but rudimentary, and in all essential respects to be classed with the lower grades. According to this doctrine man's supreme function is to ripen in knowledge, and he is not fully man until he has gained the Light and *knows*, in order to do which he must have attained his Spiritual Con-

sciousness, and become illuminated by Spirit. Prior to the attainment of the Truths, he grows only as to his animal, and is an infant as to true manhood, and incompetent to fulfil the functions of true manhood, or even to comprehend God or man.

The reason of this is that man is a dual being, man and woman combined, though this combination is not of his exterior and physical, but of *his interior and spiritual nature*, and by means of its two sexes, the body constitutes a symbol of the humanity which in being, interior and permanent, is alone *the true and real humanity.*

There is an interior life element in all men, peoples, and systems which must, according to wise and unerring omnipotent law, work outward, and which manifests its power by the formation of distinct and different genii of mankind. To attempt to alter this were as idle as to make the human organism all head, or all trunk, or all limbs. Every part is needful for the perfect delineation of the whole and complete organism, and when a part becomes paralyzed or loses its vitality, the true method is to restore it.

On no plane of being is it good for the man-element to be alone. For without Love and gentleness Force can work only evil till it be spent. Such is the doom of selfish, animal man until he finds and is found of the *Soul of* the *woman within him.* She is to him the mother of the living without whom is no life, because she is the Soul wherein the Divine Life resides. For as the Soul is the life of the man, so Spirit, which is God, is the life of the Soul. Thus is she mediator between man and God, drawing both together in herself, and he only is truly alive, and truly man illuminated with knowledge, made after the Divine Image in whom she thus operates.

Nature works in spirals and works intelligently. As between Spirit and matter, so between the organic and inorganic there is no boundary line. All the truth in respect to the doctrine of Evolution which modern science has now was anticipated thousands of years ago, but the scientists of old used a faculty the very existence of which the modern scientist seems only to ignore or sneer at, namely the discernment of Soul as the agent and Spirit, as the efficient cause of all progress.

The fall of man in the general sense represents the descent of Spirit into matter, *disuniting the Dual-energies* thereby, the Evolution of man.

His becoming, in the course of the same, provided with clothes of skin and flesh, means a physical body as a protection against injurious influences of his surroundings during his period of ripening into Angelhood. The physical body, if in good condition, acts as an armor,

and moreover man has the power of his Will to make himself positive, or, in other words, so to concentrate the odic aura or vibration of his atmospheres as to render this armor impenetrable. But if through ill health or carelessness he loses his vitality, he renders himself negative, or, in other words, he disperses the odic emanations belonging to his sphere, and his physical armor becomes weakened and unable to protect him.

"The one whose mind is filled with light and wisdom which to Soul pertains,
And stands on such a pinnacle — with all the senses underfoot —
The mind of such is freed from bonds;
His resolution changeth not."

The unity of creation has never been seriously denied except by extreme thinkers of the dualistic school. But the principle of unity has not been recognized until of late. The bond or ground of unity was justly found in God but that conception merely asserted that because God is One there is unity in all created things. This may be faith, but it is not philosophy from a modern standpoint. May not faith become also philosophy? Unity exists not only because *one* God created all things, but because He works by *one* process, or according to *one* principle. As knowledge broadens, and wider generalizations are made, we find a certain likeness of process in all realms that indicates one law or method; namely, that of development or involution. One thing comes from another, assumes a higher and finer form, and presses steadily on towards still finer and higher forms. We find the same method in matter, in brute life, in humanity, in social institutions, in government, in religions, in progress of Christianity.

As man is a microcosm, so the universe may be the analogue of the human cosmos. In this direction we can think at least without violation of reason, — if forever without reaching a final solution, so be it. But so thinking we escape at least the absurdity of picking up creation at a point given by the senses and propounding the fragment as a theory of the universe. By so thinking we find that we are constantly transcending limits. The simple fact that we reach a limit implies a knowledge beyond it; and so we find at last that we are correlated to the limitless and have knowledge of it. Thus we learn to pronounce easily and with confidence the Infinite Name; and, so naming it, we find it a revelation to us; under it creation gets meaning. We no longer stand on a headland and view creation as a ship rising out of the horizon and sailing past till it sinks again beneath

the sky, port whence and port whither unknown, whether swept by currents or guided from within also unknown. Rather do we tread the deck, mark the hand that holds the helm, hear the word that shapes the voyage, and so journey with it to the harbor.

It is better in the end that a doctrine which is to become Truth should run the gauntlet of general denial and opposition. By far the greater part of what is proposed as true in every department turns out to be false. Theories more in number than the wasted blossoms of the May fall fruitless to the ground. If human nature as a whole did not turn on the conceits and dreams that are offered to it, Truth itself would have no chance; it could not extricate itself from the rubbish of folly that over-tolerance has suffered to accumulate. Truth becomes *Truth* by its own achievement; it must conquer human nature before it can rule it. — win it before it can be loved of it. This wise spontaneous treatment of new theories delays their acceptance even when proved true, but always with advantage to Truth; for, however fair the final form is to be, it comes unshaped and with entanglements, and often, like some animals, it is born blind. Its first need is criticism, and even criticism based on denial rather than on inquiry; only it must be criticism, and not blank contradiction.

A system that works by law or apparent necessity towards will or freedom as an end must be grounded in freedom. In the early orders of creation, the Divine Hand held steadily and evenly the lever of the great engine as it ran along the grooves of changing matter; but when a brute, seeing an enemy in one path, chooses another, there is a hint at least of self-generated force. And it is idle to say that the changes wrought by man on the face of the earth are not the products of his creative Will.

But if man is involved in the evolutionary process, where and when and how does the free *will come in with all the facts and duties of religion?* We may not be able to say when and where, but possibly we can tell how, viz., in the progressive working of God. To produce a will or a person seems to be the end in view of the whole process, and at last it is gained.

But we are cut off from our previous history quite as much as we are bound to it, because the whole process being one of design, and man being its fulfilment, he drops away from it as the apple drops from the tree. The fruit when it is ripe is no longer related to the branch but to its use; it no longer belongs to the tree but to him who planted the tree, and he will use it as seems to him fit. It may be set down as an axiom that *the end of a process cannot be identified with the process.*

Man is the final and perfect fruit of creation and belongs to whatever has the best claim upon him — to morals, if he is found chiefly to belong there. However he came about, out of whatever depths of seeming necessity he has been drawn, he has freedom, consciousness, moral sense, personality. He can obey and disobey, love and hate, do right and wrong.

Origin has nothing to do with destiny; we can measure one as little as the other, and we know too little of either to use them as terms of close argument. I may be bound to physical and brute nature by the cord of origin, but that cord does not bind my destiny. A bird might be tied to the earth by a thread of infinite length and the knot never be unloosed, yet it might fly forever into the heavens and away from its source. It is an unreasonable contempt of lower nature that makes us fear it. As we find God in destiny, so we may find him in origin — present at both ends of His own process and in equal power. Indeed, our chances destiny-wise may be all the better because we are thoroughly interwoven with the whole creation. It is possible that we must be organically connected with the previous creation in order to share in the eternal order before us; that only thus can we be included in the circle of endless existence. If man is a sporadic and unrelated creation, his destiny hangs upon the arbitrary Will that so created him, and gets no promise or assurance from the great order of the universe and its Creator.

When evolution is regarded, not as a self-working engine, — an inexorable and unsupervised system, a mysterious section of creation assumed to be the whole, — but rather as a process whose laws are the methods of God's Action, and whose force is the steady play of Eternal Will throughout matter, there need be no fear lest man and religion be swallowed up in matter and brute life. In other words, man is not correlated to the *process* of creation, but to the *Creator*. Man may bear a certain relation to the process, but his real and absolute relation is to the power over and in the process. We may have come to be what we are through a process of development; much of it may linger on in us; some of its laws still play within us: we eat and procreate as do the brutes; chemical action builds up and takes down our bodies; analogies of its processes reappear in us.

It is felt by some, especially on the first contact with evolution, that it puts God at a distance and hides him behind the laws and processes of nature. The apprehension is worthy, for we need and crave a near God, and may well dispute any theory that puts him at a distance or fences him off by impenetrable walls. The universal and

unappeasable cravings of the heart may always be opposed to what seem to be the laws of nature; for there is a science of the Spirit that is as imperative and final in its word as the observed processes of nature. But evolution, properly considered, not only does not put God at a distance, nor obscure his form behind the order of nature, but draws him nearer, and even goes far towards breaking down the walls of mystery that shut him out from human vision. In other words, in evolution we see a *revelation* of God, while in previous theories of creation we had only an *assertion* of God. In evolution we have the first cause working by connected processes in an orderly way; in former theories we had a first cause creating the universe by one omnipotent fiat, ordaining its laws, and then leaving it to its courses or merely upholding it by his power. In respect of nearness, we at once see that evolution brings God nearer than do the other theories. Their hold upon the mind is not at this point, but at another mistaken for it. The religious mind delights in mystery; it is an unconscious assertion by the highest faculties of our nature that we transcend the knowable — that we belong to, and live and have our destiny in, the Infinite. Hence we shrink from theories that seem to undertake to explain God and his working, and repeat with complacence the ancient phrase, "It is impossible; therefore, I believe." It gratifies our reverence to abuse our reason.

All who engage in ceremonial forms of worship are external worshippers, and draw so much of the Spiritual vitality from those forms as is requisite for the sustenance of their Spiritual life, and the fact that they can only draw it by means of these forms proves they have not developed beyond that state which is symbolized by the externals which they use.

The poet who describes the adoring Soul as "looking up from Nature to Nature's God" has portrayed the state of external worshippers, who are still in the fallacy of Spiritual childhood in supposing Nature and Nature's God to be two separate and distinct things.

The internal worshipper is the one who is illumined sufficiently to see that the external or phenomenal is only an appearance, or a shadow of the substance, which the phenomenal encloses, and inasmuch as that one discerns the distinctions between the *real and the apparent*, he dispenses with the formalities and comes in contact with the realities. These realities are the knowledge and consciousness that Spirit itself is one and the same in its principle, however Infinite may be the variety of its manifestation or expression. From this, successive degrees of knowledge and consciousness are or may be opened

until one stands face to face with the Being or Beings who to such *are* the real God or Gods, though heretofore unknown and unrecognized. Man stands before the Eternal One and not before a method of nature. Nature is all about him, but his relation is to God.

His moral qualities may have been evolved through natural process, but they do not originate there. The flower is evolved through the differentiation of leaves, but it does not originate in them, nor can it be compassed in their differentiation.

A combination of two things that produces an effect that neither could produce alone implies more than is to be found in the two things; there is the *idea* or the *proportion* of the combination upon which the effect depends; and this must come from some mind that ordained the proportion and not from the things themselves. An acid and a base, when mingled, precipitate a salt, but they are not the authors of the salt; the law of relation between the acid and the base is the author. The whole process may be set down in mathematical terms, but all the more is it evident that the product originates in the mathematical thought underlying it.

Nor should we be disturbed to find that our moral qualities have their first intimations in the brute world; that we find in the higher animal hints, forecastings of moral faculty and actions; that as our bodies bear some organic relation to the brutes, so also may our minds. Body is not mind, but they are organically related; sensation is not consciousness, but the latter is conditional on the former.

So man is not a brute, but he is organically related to the brute, and the relation may touch his whole nature. Our feeling on this point should be determined, not by the first look, but by its final bearing.

The end of a process cannot be identified with the process.

Dust thou art, and to dust thou shalt return; but the Spirit returns to God who gave it. For the Spirit is the power of God and the wisdom of God.

Matter transmits force, but does not originate force. It is for a time the receptacle of power, but not the power. All essence of power belongs to Spirit. *All pure force is invisible.* Matter and Spirit may be one to the absolute and Infinite Being, but that one is Spirit. In human speech, matter is only the name of an effect whose cause is wrapped in mystery. It remains for the human to penetrate the veil and solve the mystery. And the solution of this problem of mind and matter discovers man unto himself, and binds him in loving union forever with the Infinite "I am," the Spirit of all.

According to Brahmanism, the germ of matter once fecundated by Brahma, the phenomena of transformation operate spontaneously and without the direct participation of God, but in accordance with the eternal and immutable laws which He has created.

Matter in precipitating itself from its centre-form, its general focus, is continually working from its interior centre. It subdivides and gravitates in space; all particles are compressed; light is generated; the smallest fragments dry, the vapors which exhale produce atmospheric air and water, and in the fulness of time these fragments become habitable worlds.

There is an immutable law of Nature, that she must have periods of repose. Therefore gradually all the other particles, according to their magnitude, become extinguished in their turn; but, in proportion as they become habitable, heat and light diminish, until, having wholly disappeared, the world, ripened to its fulness, matter deprived of its most active agents of life and reproduction — in the fulness of her days falls back into chaos and rest in the great Night of Brahma, for it was written: "*Heat* was *Life*, *Flame* its *substance*, and *Light* its *manifestation*."

"To every seed his own body," says St. Paul. A Soul or Astral may be immaterial, though not immortal. The true germ or life-force in a seed is Spirit. It clothes itself with matter, and this external clothing corresponds with the internal shadow life. The difference between a vegetable and animal is the difference of the living Soul-force.

The same natural economy is found in the animal kingdom. A cat-like Soul force can only find satisfaction in a cat-like body, a dog-like Soul-force in a dog-like body. In every case the Soul-force or essence shadow has a corresponding material body. An Ape Soul-force could no more mould and clothe itself in a human body than a Mouse Soul-force could do the same with an Elephant body. Souls and bodies are always correlated by an immutable homogeneous alliance as cause and effect, — *the Shadow and the Correspondence*, "*to every seed his own body*."

This is precisely the difference between materiality and spirituality. The materialist, who judges from phenomenal appearances, thinks organic forms are the resultants of external forces, and that mind, with its rational faculty, is evolved from external conditions of life, by what he calls the process of nature (as if it were possible for a lower to generate a higher form than its own); but a Spiritualist, with an enlightened intellect, knows that all life-forms are evolved *from*

within to *without*, and that nature is only the external or outward expression of Spirit. The real life is above matter, moulds, anticipates, qualifies, and is the substance of it. Therefore no dead earth makes man a living force. Those forces of life must be substance revealing itself in nature, therefore earth is the shadow of heaven.

Out from the great Central Sun of the macrocosm, there is ever radiating an absolute, eternal Energy, which, coming from the Divine fountain of all Life, carries motion to all the galaxies of constellations and systems of worlds.* Therefore, as the radiation of a Divine Essence is continually permeating all realms of space and matter, so in the microcosm and smaller worlds there is a central Sun and point of Energy from which emanates the germ or ray of Divine Essence, through and from which exists a grand co-operative harmony, and in the internal man a certain germ of energy is ever radiating toward the outer being.

The human Soul is the anchorage or *place of ideas*. The Astral body or *star magno* is the mirror that reflects and records them, human thoughts being simply the clothing of these Ideas. *The Spirit is the self-acting energy that produces the Idea.* Nothing is an Idea that has not the form of self-acting energy. Since self-acting energy or idea contains other ideas, therefore, according to the logic of the macrocosm and microcosm, there is a great, absolute, higher Idea, which contains all these lesser ones, and this sublime glory of Idea is God.

We come into the world as the result of a complication of natural, physical laws, so marvellous, so intricate, that the ingenuity of man fails to account for the fact that we exist at all. We may reason it all out to our partial satisfaction until we come to the grand motive factor of our existence the instinct principle of life itself. Here we stop! Why? Because now we come to the immortal Soul, which has been quickened into life by a Being of supernatural powers while the helpless, unshapen mass of the future man lay dormant in its small, chaotic world, its first dark mother-cradle of the flesh.

The struggle between light and darkness, between good and evil, is as old as the world, and yet there is no principle of evil; whatever degrades is evil, whatever elevates is good. Evil or so-called sin is simply undeveloped good. Good and evil are the light and shadow of the one eternal principle of life, and each is necessary for the existence of the other. *The struggle between light and shadow is life*, and *there can be no life without a struggle.*

* See illustration of Great Central Sun.

Absence of feeling and of suffering only shows that the process of death has begun, or that the animal has taken full possession. Pain is not an element to be most dreaded; for, as gold is refined by fire, the Soul is refined by pain, and only through the death of suffering does the human Soul rise into eternal life. If selfishness and the animal instinct have full sway, the Soul shrivels toward decay, while all its noble powers are congealed, its sensibilities benumbed, its vision blinded, its intellect dimmed, and from the once clear mirror the reflection of God's Image shines no more where the innermost temple might have been radiant with God's Holy Truth.

Forms come into existence according to one universal law. One kind of salt produces always the same kind of crystal; a note struck upon a musical instrument calls forth a corresponding note on a similar instrument. The higher we arise on the Spiritual plane, the more perfectly the attunement of Spirit force will unite with our own; and as the mirror of our monitor is polished to reflect the *Truth of Ideas*, therefore according to thoughts of man does he exalt or debase the clothing about pure Ideas.

Is death more to be feared because it is an enigma the mysteries of which our dull minds cannot fathom and our poor fancy cannot comprehend?

Spirit and the growth of the Soul being always opposite to human ways, man is apt to feel that the dawn of the Soul's new life, which we call death, is a sad and mournful thing, like starting out alone on an obscure earthly pilgrimage. Not so, but rather like the budding and bursting into bloom of flowers in Spring which at harvest time will have ripened into perfect fruit. Death is but the beginning of life, a joyous reunion of perfect life.

In tracing the Evolution of man, we regard him as an expression of the Infinite One. All things and forms of life below man are likewise *expressions* of the Infinite One, but we do not believe that man was all these lower forms before he became man. These are different orders of creation, related to but distinctly separated from one another. They are inter-related, all dependent on the same source, but they can never blend together nor become confused and mixed.

Above man as a distinct order come Spirits, the inhabitants of the numberless *states* that surround the earth, and to attain to the highest of which may take thousands of years. The modes of existence and methods of thought of these states are as unthinkable to man as is his plane of life to the animal. But the Spiritual state is not the last, nor are the Heavens of Earth the highest; celestial states beyond com-

prehension exist removed from earth influences, the abodes of the redeemed. Angels are messengers who act as emissaries from higher to lower states, themselves the while learning of that which is above them, that in time they may assume the celestial degree.

The animal is in a Soul-state and is guided by unerring instinct. Man exercises *will-choice*, and this is in a state of transition to a higher Soul-plane. Spirits assume that Soul-plane and are guided by *intuition*, the correlate of the instinct of the animal. The Angel is a transitional order like man, and by volition attains what we would call knowledge to prepare for the celestial state, which is that of the Perfect Man — Will and Soul being One.

All these celestial hosts are understood to have been once inhabitants of this earth or some other planet, the highest of them having attained to such power and knowledge that they can take part in the formation as well as the government of worlds, their chief being the Supreme Being of the planet — God. Not only do Angelic messengers teach the lower states externally the truths of the higher states, but the very *life* of those higher spheres is the inner and essential life of every one, however low. In our better moments, and as we attain true development, we all become receptive to the inflow of these Divine Rays; and by Spiritual exercises we may do so more and more.

The power to attain to this glorious consummation lies with the Soul of every man, not only by Illumination of Soul to higher understanding, but also by comprehension of and following out the directions of Guardian Angels and exalted Spirit Souls. Truly celestial presences and God as the most universally permeating power are everywhere. Just as all *colors* are component parts of *light*, so all Spiritual states are phases of the Divine presence, divided, separated by the prism of organic differentiation. Color, form, odor may lie latent in a molecule, but invisibly present while they are clearly perceptible in a molecular aggregation. We *know* that there is a power beyond us, aud infinitely superior to our abilities to control it; we can behold evidences of intelligence and design in all the works of nature. Plato said, "Where nature geometrizes, there is God."

Science declares that fire lies latent in wood, only awaiting some kindling touch to raise it to a flame. Even so do Spirit, life, intelligence, consciousness, lie latent in every form of nature. Matter in its inert, unconscious state does not display the life without which it could have no existence. That latent life is superior to all outward expression of life, and without it indeed there could be no expression

of life. This doctrine of latent life is an inference of science, while every triumph of mind over matter and every Spiritual manifestation confirms the truth of the idea, establishing the theory by actual facts confirming it. Once accepted, this thought shows how utterly foundationless and contrary to all reason is the materialistic hypothesis of being.

On the ground of physical appearances and scientific facts, the Naturalist occupies an impregnable position; but when he leaves this and enters upon the theoretical plane, he stands in a very different position, and as the issues therefrom are so momentous to the Spiritual part of the human organism, it behooves every one who values the Spiritual more than the mere phenomenal, to be guarded, lest a recognition of and too great an interest in the development of the physical and material should draw the mind off from the still more important study of development of the interior or Spiritual part of the human being; for while the one is dissipated and passes away, the other, the Spiritual part, remains, and out of its remains is evolved a Spiritual form that abideth forever.

THE TRUE VOICE.

INVOLUTION.

ALL THINGS COME FROM WITHIN.

The departure of the Soul atom from the bosom of Divinity is a radiation from the life of the great All, who expends his strength in order that he may grow again and live by its return. God thereby acquires a new vital force provided by all the transformations that the Soul atom has undergone. Its return is the final reward. Such is the secret of the evolution of the great Being and of the Supreme Soul. — *Book of Pitris.*

The Soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the Soul that accomplishes the series of acts emanating from animate beings. So the man who recognizes the Supreme Soul as present in his own Soul understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in Brahma. — *Manu.*, V. 12.

The Natural Scientist teaches that Mind, with all the term includes, is the resultant of what is called Matter. The Spiritual Scientist proclaims that what is called Matter is that by which mind

expresses itself in physical conditions; and, further, that both Mind and Matter are but expressions of a still more interior principiate, called Spirit; and that all outward embodiments or expressions are the infinite variety by which Life is made manifest in all conditions; in all worlds and spheres of being and existence, such manifestations varying from ethereal rarity down to the grossest density.

Where the Natural Scientist stops in his theory of evolution, the Spiritual Scientist steps in and carries forward the process from man to the Angel, from the Angel to the God.

There is a *descent* of Life as well as an ascent, and in the descending scale at the zero point of humanity in earthly physical conditions, its commencement is marked by the appearance of an infinitesimal point in a minute egg-cell. *In that point* is *involved* all that is *evolved* until it assumes and develops the full and majestic structural organism. From the moment of the formation and appearance of this new primal life-speck, it begins the work of development, and draws to itself other atoms, which it assimilates and uses for the purpose of making for itself a body, by which it maintains its contact with the outer plane of Nature, but over which it maintains its supremacy to the end of its being, in earthly or physical condition. The original primal nucloid is the *master principiate of Life*, whose life works in and through all, and is comprised in the whole of the apparently distinct atoms which aid in building up the perfect organism. It is this which forms the Ego, and makes the differentiation.

Few means were used in constructing the Universe. They consisted of Energy and Law, the former under control of the latter. Our best friend is Nature, our greatest admirer God, and the clock of eternity is wound by the hand of Absolute Love. All must adore the Creator, if they but for a moment consider His love, His glory, and His majesty, and reflect that all human knowledge is but a spark from the great eternal flame of Omniscience, which makes in every human being a centre of the Universe, and the earth itself but the embodiment of a Divine thought.

Every seed has within it an individual life energy which gives to it when developed its type and form. Any external interference induces a struggle for life in the forces, in maintaining their ancestral types and forms. Heredity may produce the same by interfering with the law controlling development.

As the spider sends forth and draws its thread, as plants grow on the earth, as from every man hairs spring forth on the head and body, so does everything here arise from the Indestructible. That which

cannot be seen nor seized, which has no origin and is without qualities, no eyes nor ears, no hands nor feet, the eternal, the all-pervading, infinite, that which is imperishable, that is what is regarded by the wise as the source of all beings.

Every inch of earth, of water, of fire, and of air contains the fundamental principles of the universe, and man is the connecting link between dust and Deity, and can bridge the gulf through the illumination of his mind. The most powerful telescope known to man is the *Mind's eye.*

In order to bridge the valleys of ignorance, the mind must not stop at the material, but must penetrate to the Spirit, the Cause, and for this two kinds of knowledge, the lower and the higher, must be recognized.

We find a foreshadowing of some such ideas held by the Greek philosophers, as in the question of Pythagoras, "What is that through which when it is known the knower thereof knows everything else?"

Some of the Greeks said, we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method which delights in going into comparisons and particulars based on some theory formed from a material standpoint. Humanity in general looks only to the outer and to *effects*, seldom to the *causes*.

True knowledge proceeds from an endeavor to attain to the *Universal Soul of all.* By a true effort to reach that, a knowledge of the particular parts may be gained. This may not be easy, especially amid the conventionalities of life; but it is worth trying for. The endeavor produces an action on the mind, and actions are motives let loose, and when they are noble and unselfish, man looks up, and, like one awakened from long sleep, he finds that God's infinitude fills all space, and is far more apparent to his intelligence than atmosphere or sunlight. In this glorious awakening, he realizes the meaning of the words handed down from the wisdom of the Egyptians through the long ages. Our eyes are holden, that we cannot see the things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them.

The highest knowledge attainable is gained through silence and purity of thought. Silence is wisdom's sentinel. Purity of thought cleanses the mirror of the Soul, but the windows of many men's Souls are far too dirty to admit heavenly light. All men should make their meditations their chosen companions, for refined thoughts are the

best fruits of a refined and cultivated mind, and he whose tastes lead him to admire nature and beauty in all things is half prepared for heaven.

The doctrine of progression and migration of Souls is universally communicated to all Initiates and Neophytes of Eastern Orders of sacred mysteries. It also constitutes the foundation of all those ancient religions out of which Christianity was evolved. Various eminent sages, notably Chrishna, Pythagoras, Plato, Apollonius, Buddha, Guatama, the messenger of the Mystics, and Jesus, the Judean Prince, are said to have remembered some of their previous incarnations. It is stated that the last-named of these illustrious teachers recovered the recollection of five hundred and fifty of his own incarnations, and the chief end of his doctrine is to induce men so to live as to shorten the number and duration of their earth-lives.

Josephus asserted the return of Souls into new bodies, and recognition of the doctrine is not wanting in the Old and New Testaments. Thus the writer in the Book of Wisdom says of himself, "Being good, I came into a body undefiled." The Pythagorean doctrine, known as the Egyptian belief in the Transmigration of Souls, is the same system which, expressed in the famous Hermetic books, translated in 1650, cost the lives of several advanced individuals of that time, and banishment of any man found to have the book in his possession.

It contained the esoteric scriptures of the Egyptian and other ancient religious systems, out of which a collection of only a few fragments remains at this day. The book, known as the *Divine Pymander*, reputed and ascribed to Hermes, the son of Saturn, is one of these.

There is an old story written that the Soul, attracted by desire, descends into matter, and is misled by illusions, until, through suffering, it turns to the light of the Divine Spirit within and is saved. As the eye sees the expanded sky, so the wise man sees the Omnipresent Divine Spirit and learns of it.

Man, or the Soul-seed of man, may have lives on many earths before it reaches this, and at every other stage of his vast wandering pilgrimage he has been but an embryonic being. During the various transitional states of the Soul, in passing through the myriads of forms and myriads of earths whereon their probations are outwrought, the changes are all effected by a process analogous to human death.

During the period which subsists between the death of one embryonic existence until its birth into another, or the time when the Soul is expelled from one material shape, a drifting, sleeping Soul-seed,

enveloped in the magnetic Astral aural body which binds it to the realm of matter, it becomes an elementary Soul-Spirit in an intermediate Spiritual existence.

Along the starry pathway which this night is visible to the inhabitants of earth, — the stellar walk that makes beautiful the suggestion of Angelic life, — multitudes of stars grouped in constellations and ranged in solar systems like ours are found. Thousands and millions of years before the earth was fashioned, before the solar system had being, of which our earth forms a portion, that pathway was complete, those constellations were moving in their courses, and the systems and planets performing their revolutions round mighty centres of external light and life.

Man, the offspring of the dust and the Spirit, abiding in human form upon the earthly planet, vainly imagines what kind of life may abide there; what those turning and belted worlds may contain; what wonders of earth and air and sky and angelic realm may abide in those vast constellations; whether the depths are filled with nebulæ of worlds yet unformed, or whether the Soul-life in those and in still more remote systems pulsates with higher manhood; whether the angelic powers are more abundant; whether life yields a greater fruitage of intelligence so feeble is man on earth, so mighty is the universe above and around him, so vast the eternity into which he is plunged, so majestic the laws that control and govern the whole — man set in the centre of a mighty universe filled with life, pulsating with planets and systems, some afar off, others more near, all suggesting life, without the capacity to know wherof that life may exist or where it may be found.

With glimmerings of light from within, man, not born of the dust but of the immortal part; with gropings through scientific pathways and external observations of the senses — man perceives but dimly the thought that lies in the innermost of the heavenly kingdoms. To him the outward temple of clay, to him the surroundings of time and sense, to him the syllables of scientific knowledge which form but the infant prattlings of his mind compared to the thought of truth that abides in the Angelic Soul — all of these surround him, and still he is in the dark. What though he knows whereof the groupings of atoms are composed? These are but terms — the postponing of the final solution of life until the better moment. What though he contemplates and measures the distances between planets and systems? These are but mathematical figures, the results of his outward brain, while all is void 'twixt him and those worlds, and the worlds them-

selves are voiceless, lifeless, without meaning! What though he portray with perfect accuracy and wonderful skill the evolution of planets and the unfolding of generic life upon the earth? Beyond that his thought does not reach; his scientific knowledge may not cope with the Spiritual kingdom; he is still in the dark; and against the utter, bare void and barrenness of material life he finds himself precipitated, unless the light from within, the celestial glory of inspiration, and the promise of his Soul, has told him of better things.

No age has been left voiceless; the Spirit of prophecy and of inspiration has existed for them. The Word of God in the mouth of his prophets and those who have been inspired has lived in every age, speaks in every human heart, and may be audible to every human understanding. That Word properly interpreted not only gives knowledge of man's material and spiritual life on earth, but knowledge of all those wonderful laws that lie veiled from materialism, and that science can never expect to probe, and that human philosophy can never hope to fathom; only by the immeasurable power of Spirit, only by the faculties of the Soul, only by that perception which links man with the Infinite, can these heights be scaled and this space be bridged by the consciousness of thought and knowledge.

As an archway of light is fashioned of the rays that fall upon the clouds arising from earth, so an archway of Spiritual splendor is formed of those thoughts that are broken to our understanding from the Spiritual realm, falling on the external world so that they are visible to our vision. This is the bow of promise, and the literal rainbow in the heavens (which was but the symbol) but the Spiritual archway fashioned of the reflection of Spiritual light, and forming its glory in the clouds of earth, the clouds of sorrow, pain, experiences that bring consciousness of Spiritual life and existence here. Through the long vista of past time, through the numberless ages that it has taken to form the world, to fit it for the habitation of man and to make man understand somewhat of the external relations to external life, these glimmerings of Spiritual life and truth have been made known, but veiled in the ancient prophecies. Modern interpretation refuses to recognize them, and upon the crown which Christ wore, traced in glorious letters, modern infidelity casts the blemish of its doubt and stain, while the lustre of Spiritual life gleams brightly from beyond. Has it ever occurred to you that this earth, in itself, like a bird of passage, or like some barge that drives the Spirit for a time into some new harbor, is but a resting-place, and that the Soul itself, immortal in its flight as in its heritage, endowed with knowledge and with

power and with purpose, must explore every world, must understand the relations of every star, must be linked with planets innumerable, that all forms and shades of life and experience may be pictured and fashioned into thought, and make up a portion of its immortal being? Has it also never occurred that the Spiritual states surrounding each planet move, govern, act upon, and guide the destinies of those planets, and that the Spiritual and celestial kingdoms above and around them breathe through their attributes, waken thoughts of life, experiments of being, pulsations of existence, mathematical and mechanical rules and powers, until the planets themselves are redeemed and perfected by the very outgrowth of these Souls?

Has it never occurred to you that the noxious things upon earth, the creeping things, the venomous things, those that are unwieldy and unseemly, are but the typical representations of the conditions of mind and thought here; and that when there shall be no more envies nor strivings, no more wars nor discord, no more slanders nor venomous stings, there will be no need of serpents, no need of poisonous insects, no need of poisonous plants? — that the outward is but the typical representation of the inward? and that the Spirit of all life flowing through matter represents the mental state of man in connection with matter, and of Spirit moving upon man, until finally he works out his redemption through these means? And has it not also occurred to you that through the glimpses of Spiritual life that you have obtained, these pathways and experiences, numberless in their nature, must continue from world to world and star to star, and that Spiritual life does not abide simply in *esse*, within itself, as an essence and as a life, but that Spirit continues to exercise its power and its thought upon matter, until, through all those changes of existence, every possible phase of expression is given to the dust, and the atom is transformed and transfigured into every variety of shade, because man is eternal? And has it not also occurred that in those thoughts and lives that shall be multiplied innumerably, the Angelic states also increase in power and glory until every planet having its own Angelic state represents a degree higher and higher? All are but as a starry pathway to the Infinite Soul, — the source of being; that as a spiral stairway ascends and revolves, as suns and systems move round their centres, but also move through space round other and more distant centres, so all Souls are interblended and interlinked by those wondrous cords of life that upon one planet and another unite, bind, and link them together, until they become as those wonderful beings for whom there is no name upon earth and no language to portray.

When the awakening of the Spirit comes; when the celestial light finally beams upon your eye; when there is a dawning of the fact that Angelic existence constitutes the eternal pilgrimage of the Soul, and that the terrestrial, Spiritual nature, and that which links man to earth by his terrestrial appetite, is but the transient and the fleeting, and that this transient and fleeting existence is but as you would take on an armor to descend into the sea, or take on the raiment of a climate to protect you from the atmosphere — that thus do you take on the outward habitation that you may the more enter into, become a part of, and form an experience upon, the earth — how great then will life become! how majestic its final purpose! how vast the wonders that unfold it! how beautiful its solemn import!

The diver in the ocean's depths lives there only for the treasure that he shall find; while from the atmosphere above, through the tube that communicates, he is encouraged and sustained to gather the treasure for which he has descended. So man, in the outward life immured, wears around himself the armor that shall protect him from the external forces, the organic body formed of the same elements with which he has to contend, and therefore a protection; while from the upper air all of the breath, all of the encouragement, all of the vitalizing life must come to him while he is searching here for the one treasure of knowledge, for the treasure of Truth, for the one treasure of human experience that shall be a portion of his immortal kingdom.

The Angels abide forever in perfect Love; but there is no outward tie, no bond of any outward worlds, none of the outward states enter into the contemplation of those sublime thoughts which form their knowledge, for the ties of earth are broken, and all has become but as portions of the external experience. But whatsoever Soul on any planet, or in any state of life — whatsoever thought has linked them with any other Soul, shall abide forever, growing brighter and brighter as time fades and eternity becomes more and more apparent, as the revolution of the Spirit takes the place of the external, as the Soul is transformed from the dust and becomes immortal.

If we may say that science is not valuable to the attainment of these things it is not that science should be neglected but that it should be used only for a stepping-stone for higher things. If we say material life itself is not eternal, and that the fabric we inhabit to-day shall not abide forever, it is not that it shall be neglected, but that while we remain it shall make the most of the opportunities for knowledge which it will give us of the things that are enduring, for the use we can employ it in making possible a contemplation of these loftier Spiritual

things. If we speak of the nature of the human understanding as being valueless to the cultivation of Spiritual things, it is because we must cultivate the Spiritual understanding and use the external for outward purposes only, while the Spiritual shall pervade and permeate for works and words of the Spiritual. If we say that the earthly life is not even as a second of time compared to eternity, it is not that we shall neglect that time, but employ it for the very best purpose and highest end, gathering from each moment its own fruitage for eternity, its own treasure for the immortal kingdom, its own essential Spirit of life and light and loveliness.

I have seen by the very gateway of human life an Angel pause and hover on attendant thought, and seen that Angel's face grow luminous and glorious with the contemplation of a scene on earth. Was it of a crowned king? Was it of the splendor of a material pageant? Was it of the glory and transport of wealth, ambition, warfare? Was it an outward adornment that men can bring? Was it tribute to intellectual greatness and power? Was it outward beauty? None of these. It was that upon the earth the Angel of Love had touched some human heart to self-forgetfulness, and for the time being there was only rapture between earth and heaven. It was that some brow of saint or some lofty, heroic Soul had been sunk to self-forgetfulness in redress of human wrong, had touched the breath of Angels with tongue, growing eloquent not for themselves but for mankind. It was when martyred Souls, unconscious of flame and fire, have breathed out their prayers of forgiveness to humanity, while the brow was leaning against the hand of God and touched by Angel pinions. It was when, forgetting the outward bond of flesh and the tie of maternal affection, some earthly parent had yielded up the treasure of life to the immortal kingdom without a murmur save, "Thy will be done."

These are the moments, these the golden hours that fill life's chalice and form the stars in the firmament of earthly time. I gather no names from all the ranks of history that shall shine with such splendor; I gather no storied treasures from tomes and volumes of human lore; I gather no inspiration of this kind from that power which ambition has given, nor from the pathway of human kings; but from exalted Souls made eloquent by consciousness of love, from that purpose which illumines and uplifts, I see many stars that have risen above the night of time, grown glorious in their light, and passed to the constellations of eternity.

The pathway of Angels is not fashioned by those things that men most worship and adore; is not won, as the pathway to fame is, by

outward conquest, or the pathway to intellectual power, by triumphs over terms and technicalities of earth; is not won in any visible way of outward warfare when man takes on the armor and goes forth to fight a given foe, — but is won by those gentle and silent droppings, the wearing and the tearing of daily life, the perpetual grinding of the mills of the gods that grind away the dust and leave the Angel clear and pure. As the lapidary from the rough stone hews the sparkling gem; as out of toil and pain and agony of summer growth comes forth the burnished lily and the blooming rose; as from the struggling ages the fruit-tree yields its heritage to the world, and the purple vine crowns the hills because of the throes of pain which the earth has endured, — so is man outwrought, so is the Angel born, so is the daily life the test of the state within; and man does not gain inspiration of this kind from that power which ambition has given, nor from the pathway of human kings; but from exalted Souls made eloquent by consciousness of love, from that purpose which illumines and uplifts, I see many stars that have risen above the night of time, grown glorious in their light and passed to the constellations of eternity.

Even thus would I have your days and moments numbered; even thus would I have your aspirations filled until life's chalice shall not be void and vacant as now, or filled with bitter ashes and the burnt tokens of regrets — filled with memories that have faded, and passing hopes that were fleeting as an outward vision — but filled with life-giving dews and sacred memories and lofty hopes, each one an eternity, each one enjoyed in a moment of time.

And I see multitudes and multitudes whom no man can number; and these are the Souls who, speaking from that light, could reveal to you that not by any given day nor hour of prayer, nor any set time of fasting, nor any voice of human praise, but by all the conquest, the patience, the unselfish love, the struggling, the prayer, by the daily and hourly reaching after it, the immortal life has thus been won; and in that light and in that pathway the air grows luminous, and the voice of the Spirit grows hushed; there is a silence that is audible, and Soul speaks to Soul with the Divine affection of the Spirit, and the breathing is as the light of God, and His life poured in through every vein; and the raiment is as their thought, white and pure, and they are unconscious of their brightness, standing arrayed in such glory that they are unaware of its existence, and are only seeking for new knowledge and greater goodness and loftier power.

And so at last the links of love are wrought;
And so at last the angel way is fraught,
Not with ambition for the angel light,
But for the LOVE that makes the Spirit white.

Far less depends on the strength of the proofs or arguments that can be adduced in support of any particular form of faith than upon the mental constitution or development of faculty in the individual to whom such proofs or arguments are addressed. People cannot see what they have no faculty for seeing. The beauty and value of art, of ornamentation, of music, cannot be apprehended by those who have little or no perception of colors or appreciation of sweet sounds. If they condescend to use the word "God" in any sense, they wish to write it with a little g, and they know of nothing greater or worthier of respect than big "I." Whereas, if the faculty of reverence were evenly developed and properly active, it is plain the same persons would see the whole universe in a quite different light.

Coupled as this lack of veneration often is with deficient "Spirituality" (sometimes miscalled "Marvellousness"), it ordinarily results in utter Atheism and hopeless Materialism — an inability to form a rational conception of either a Spiritual state of existence, a Spirit-world, or an Infinite and All-Pervasive Spirit-Intelligence, the Life of the Universe. In other words, harsh as the expression may seem, such persons are really idiotic as regards this department of their natures, though they may be intellectual giants and very capable and worthy people in all other respects.

All this suggests some important practical considerations. One is a lesson of charity and tolerance toward those who think and believe differently from ourselves. We should philosophically consider the causes of such differences. It may be neither personal merit nor blamable fault that persons believe or disbelieve as they do. It may be the result of an organization conferred upon them by heredity, without will or choice of their own, and of whose influence on their beliefs or perceptions they perhaps have no knowledge or suspicion. Nevertheless, their particular views may result from personal defects, which it is desirable and necessary to overcome, if they would become well rounded men and women, and thus be able to see things truly and rightly. But we do not blame or denounce a color-blind man because he sees no beauty in the rainbow, or in a flower-garden, or a picture-gallery, nor because he cannot rightly interpret a danger-signal at a railroad switch. We pity him for his great misfortune. Yet common-sense would teach us not to employ such a one as a teacher of art or

as engineer of an express train. Nor is it any more safe to follow as guides in philosophy or religion persons who are lacking in either reverence or spirituality, however brilliant their intellectual attainments or acute their wit.

Spiritualists and their opposites, Materialists, are no exception to this rule. It hardly need be said that they who most readily accept the facts of Spirit-existence and intervention are those who, by inheritance or by culture, have attained a good degree of development of the faculty by phrenologists termed "Spirituality," which affords, first, a conception, and, when more fully developed, a perception, of Spiritual realities. In proportion as this faculty is lacking in development is the difficulty of believing in a Spiritual existence or anything of a Spiritual nature. Where it has little or no expansion or activity, it is as impossible for one to correctly conceive of Spiritual things, or to find convincing evidence of Spiritual existence or agencies, as for the color-blind to distinguish tints and harmony of colors, or the non-musical to appreciate harmony of sounds. Such persons, in fact, may witness the most demonstrative Spiritual phenomena, but they have no faculty to perceive the true meaning of these phenomena — a reference to delusion, jugglery, or fraud seeming to them the most natural and probable explanation. Such is the usual condition of pronounced Materialists — their Spiritual perceptions are unopened; and hence their blindness or want of perception in this direction is no disproof of what others perceive. Of course, they are usually unaware of this deficiency in themselves, and wonder at what seems the credulity and delusion of those who see what *they* cannot see; while, on the other hand, born Spiritualists are often amazed at the apparent stupidity, blindness, and wrong-headedness of this class.

Another lesson is that we should all be careful not to make our own defects or possible overpluses a rule of absolute truth or duty. A blind man who should insist that there is no such thing as light or color because *he* does not see it, or a deaf man who should deny the existence of sound or of music because *he* has not heard it, would be no more absurd than is the born Materialist (such are some of our devotees of modern science) who denies the existence of Spirits because *he* has never seen, heard, or felt them. Equally absurd, on the other hand, is it for any religious enthusiast, or philosophical theorist, or inspirational Spiritualist even, to set up his own particular views of truth or of the universe as a finality to which all must accede or be — denounced. Every one of us sees, as it were, through glasses more or less colored and distorted — that is, through his own many-

sided faculties in states of greater or less development from heredity or culture — some, perhaps, in excessive activity, others possibly in great deficiency. Hence our conceptions of the universe, of truth, and of duty are correspondingly warped, partial, and distorted.

As a race, man moves slowly. It has taken him thousands of years to penetrate beneath the surface of material things, and to discover that law and order reign everywhere in the creation. He has hardly begun to recognize the fact that they must be equally omnipresent and potent in the Spiritual world and in his own Spiritual nature. There are infinite things to learn about God, about himself and his relations to the uncreated Source of life. He has not yet mastered the alphabet of Spiritual and Divine knowledge. He still stands on the shore of the infinite ocean of Truth. Must he stand there forever? It was not said of man: "Thus far shalt thou go, and no farther." He was made to advance. The power of doing it distinguishes him from the animal. The Lord's promise that a true knowledge of Him should universally prevail is written in man's nature, and every effort to know more, every aspiration, looks to its fulfilment.

The awakening interest in all questions concerning man's Spiritual nature and destiny is one of the marked signs of the times which indicate the coming of a new age of religious thought and life.

This new interest is not without its cause. It is the effect of a new and more powerful influx of the Divine Truth into the understandings and of the Divine Love into the hearts of men. There is abundant evidence that a new power is operating upon the minds of men. It is in the air. We feel it quickening every human faculty and stimulating to more vigorous and intelligent action. We may not be able to tell whence it cometh or whither it goeth; but we feel its power and see its effects in every phase of human thought and in every form of human activity. It is to the human faculties as the warm breath of spring to the frozen and the dormant germs of the vegetable kingdom. It is the Spirit of God moving upon the face of the waters of human thought and affection, separating the light of Truth from the darkness of error, and revealing in clearer lines those eternal principles which constitute the ground of a heavenly character. Such an influx of power necessarily causes disturbance and commotion, and brings many evil and false principles and customs to light. But this is necessary to their correction and amendment. There has never been an age when there was so deep, lively, and intelligent an interest in all questions which relate to man's nature and destiny as

there is at the present time. There has never been a time when there were so many intelligent men and women who were not content with surface knowledge, with the appearances of truth or doctrines based on personal authority. They seek to penetrate into the hidden causes of things. There has never been a time when the desire to know the Truth was so prevalent and strong.

In this advancement many mistakes will be made, much will be left behind, but it will only be the chaff which has served its purpose. *Nothing that is good and True will be lost.* In breaking away from traditions and learning to walk alone, man will meet with many a fall; but that is not a fatal evil. As he can only learn to walk by walking, so he can only become a rational being by using his reason; he can only know by learning. The race has lost nothing of the past. Its knowledge, and power, and life are all gathered up and embodied in the present. The signs of the times which point to the coming of a new age of Spiritual light and life are manifest in every form of human activity. The questioning of old faiths, the doubt and unbelief, the softening of the hard lines of prevalent creeds, the desire for union, the effort to find where others stand, the toleration and the humane feeling which is constantly gaining strength, are all indications that we are entering on a new state of Love Light, and Truth.

Know that there is no enlightment from without; the secret of things is revealed from within.

INWORLD.

[A poem taken from the January number of the "The Dial," 1842, the organ of the Transcendentalists, edited by RALPH WALDO EMERSON.]

Amid the watches of the windy night
A poet sat, and listened to the flow
Of his own changeful thoughts, until there passed
A vision by him, murmuring as it moved,
A wild and mystic lay — to which his thoughts
And pen kept time — and thus the measure ran:

All is but as it seems,
The round, green earth,
With river and glen;
The din and the mirth
Of the busy, busy men;
The world's great fever
Throbbing forever;
The creed of the sage,
The hope of the age,
All things we cherish,
All that live and all that perish,
These are but inner dreams.

The great world goeth on
To thy dreaming;
To thee alone
Hearts are making their moan,
Eyes are streaming.
Thine is the white moon turning night to day,
Thine is the dark wood sleeping in her ray.
Thee the winter chills,
Thee the spring-time thrills;
All things nod to thee —

All things come to see
If thou art dreaming on.
If thy dream should break,
And thou should'st awake,
All things would be gone.

Nothing is, if thou art not,
From thee as from a root
The blossoming stars upshoot,
The flower cups drink the rain.
Joy and grief and weary pain
Spring aloft from thee,
And toss their branches free.
Thou are under, over all;
Thou dost hold and cover all;
Thou art Atlas — thou art Jove: —
The mightiest truth
Hath all its youth
From thy enveloping thought.
Thy thought itself lay in thy earliest love.

Nature keeps time to thee
With voice unbroken:
Still doth she rhyme to thee
When thou hast spoken.
When the sun shines to thee,
'Tis thy own joy,
Opening mines to thee
Nought can destroy.
When the blast moans to thee,
Still doth the wind
Echo the tones to thee
Of thy own mind.
Laughter but saddens thee
When thou art sad,
Life is not life to thee,
But as thou livest,
Labor is strife to thee
When thou least strivest: —

More did the spirit sing, and made the night
Most musical with inward melodies,
But vanished soon, and left the listening bard
Wrapt in unearthly silence — till the morn
Reared up the screen that shuts the Spirit world
From loftiest poet and from wisest sage.

OUTWORLD.

The sun was shining on the busy earth.
All men and things were moving on their way —
The old, old way which we call life. The Soul
Shrank from the giant grasp of Space and Time,
Yet, for it was her dreamy hour, half yielded
To the omnipotent delusion — and looked out
On the broad glare of things, and felt itself
Dwindling before the universe: Then came unto the bard
Another Spirit with another voice,
And sang: —

Said he, that all but seems?
Said he, the world is void and lonely.
A strange vast crowd of dreams
Coming to thee only?
And that thy feeble soul
Hath such a strong control
O'er sovereign Space and sovereign Time
And all their train sublime?
Said he, thou art the eye
Reflecting all that is —
The ear that hears, while it creates
All sounds and harmonies —
The central sense that bides amid
All shows and tunes and realities?
Listen, mortal, while the sound
Of this life intense is flowing!
Dost thou find all things around
Go as thou art going?
Dost thou dream that thou art free,
Making, destroying all that thou dost see
In the unfettered might of thy soul's liberty?

Lo, an atom troubles thee,
One bodily fibre crushes thee,
One nerve tortures and maddens thee,
One drop of blood is death to thee.
Art thou but a withering leaf,
For a summer season brief
Clinging to the tree,
'Till the winds of circumstance,
Whirling in their hourly dance,
Prove too much for thee?

Art thou but a speck, a mote
In the system universal?
Art thou but a passing note

Woven in the great rehearsal?
Canst thou roll back the tide of Thought
And unmake the creed of the age,
And unteach the wisdom taught
By the prophet and the sage?
Art thou but a shadow
Chasing o'er a meadow?
The great world goes on
Spite of thy dreaming;
Not to be alone
Hearts are making their moan
And tear-drops streaming,
And the mighty voice of Nature
Is thy parent, not thy creature,
Is no pupil but thy teacher:
And the world would still move on
Were thy soul forever flown.
For while thou dreamest on enfolded
In nature's wide embrace,
All thy life is daily moulded
By her informing grace.
And Time and Space must reign
And rule o'er thee forever,
And the Outworld lifts its chain
From off thy spirit never:
But in the dream of thy half-waking fever
Thou shalt be mocked with gleam and show
Of truths thou pinest for, and yet canst never know.

And then the Spirit fled and left the bard
Still wondering — for he felt that voices twain
Had come from different spheres with different truths
That seemed at war and yet agreed in one.

CHAPTER XIII.

THE GREAT MYSTERY; OR, THE HIDDEN WAY.

"And I will give unto thee the keys of the kingdom of heaven."

Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

In him who knows that all Spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of Spirit. — *Tajur Veda.*

MAN walks upon the earth, his feet upon the ground, his head touching the firmament above. He walks with God, and communes with Angels. He is in the consciousness of the realm of the communion of the saints themselves. He is not an incarcerated Spirit, but has pent up in him the faith that makes him a citizen of God, and learns in that higher life to despise the things that make other men mourn. And though he sometimes sheds tears, even tears are refreshing. They are the baptism and the christenings of God.

The life of exalted experience contains intimations of God; the daily consciousness of His presence. The Kingdom of God is not a thought, but an experience. It is not the lower experience of mind acting on matter, nor mind acting on common men, nor the necessary relations of society. There is an experience that lifts a man into a higher realm than this, into the Spirit of Adonia the Christ Himself. And when one's whole life has been developed round about this mainspring of faith and love, and so developed that it is victorious at last, the whole character, flow of thought and emotion become so different from the lower, unregenerate life that the man amazedly finds himself knowing without study what no book could teach him, — he is learning from Spiritual intuition what life is and what God is. It is possible for a man to learn things without the ordinary auxiliaries. One single faculty may interpret what three or four co-ordinate ones will not recognize in any degree. A man may know by some single experience the kingdom of God and some of its profound secrets. He may know God.

"Blessed are the pure in heart; they shall see God." Mere philosophy will never interpret God to us. It will interpret some of

His works, but not Him — He is a Spirit, and only a Spirit can understand Him; and only that Spirit which is of Him and in us can interpret the ever-present God. It is through the intuitions of our dispositions, rarefied, sanctified, impleted, with the Divine nature opened, that one can bring God near. It can be done. No man ever yet rose into these sunny heights of experience who was not able to say, "I *know* that my Redeemer liveth; I KNOW it." Men may say in derision, "How do you know? By what test, analysis, or synthesis, or how can you make a logical deduction of it?"

The finest essences of human life are those that elude all philosophy and all language. I do not need to be told that a person is patient, or gentle, or genial, if I live with him. I see it forming the features, inspiring the actions, or repressing impatient activity. I know it without words and without analysis, and if this be true in the lower ranges of experience, how much more is it true in the very highest, where from day to day the Soul dwells in the *Imperial* consciousness, "Because He lives, I live; I in Him, and He in me." This is the mystic language of the higher consciousness, — profound and elusive, but real and glorious. This development of the higher life of the Soul is little understood, much *mis*understood, largely doubted because there has been so little exemplification of it. There have been single individuals whose lives indicate that they have come into that state, and that which they have done others may do. It is simply gaining mental light, the illumination of which Paul speaks when he says, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are *spiritually discerned*."

The illumination of mentality and Spirit communion, when united in one accord, is a powerful force. It is like this: in every thousand men united in one feeling there is much more than in a thousand single men. They create an atmosphere and develop a power over and above the sum total of their individualism.

Judge not according to the appearance, but judge righteous judgment. — *John* vii.: 2–4.

I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth) such an one caught up into the *third heaven*. And I knew such a man, how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. — II *Cor.* xii.: 2–4.

The original Greek of the fourth verse, which is not quite properly

construed, really signifies that it is not possible to give these "unspeakable words" to which Paul the Gnostic refers because it was against the laws of the land to speak them outside the Order where they were given. The compiler is well aware that to mention the revival of any antique mysteries or ancient secrets, or even to manifest a desire to learn something out of the ordinary, in this conventional age, when such knowledge and light are unpopular, is likely to subject one to condemnation or sneers, particularly where the masses are ruled and held down by ignorance and superstition. But we read in the Vaishnava Scriptures that "it is the crown of devotion to have these mysteries revealed to the inner gaze." In the Bagavad-Gita we are told to "inquire about Him by prostration, by question, and by service, and the wise men who know the truth will give you the knowledge."

A religion without its mysteries is a temple without a God. Let him who aspires to power through the *duality* of his being commence by a close and critical analysis of himself. The *three great principles of the Dual selfhood in man*, from, by, and through which come all action, are *Love*, *Intuition*, and *Will*.

A man must *cultivate his loves* in order to produce will-power, as a husbandman must till the soil to make it productive. *Love*, as we said in the very beginning, *Love is the Secret of Life*. Love is an emotion, Will is an emotion, of which Love is the reflex, unchangeable and eternal. Its operations are upward, and its exalted emanations mingle in the *great essence*, *Love* in the bosom of God.

The law of objective or sex-love is that love which is the reflex of ourselves which we see in minor called woman. This is not real Love in its purity. It is only the *semblance of real* things, which *change and die*. That which is supposed to be Love, or Will, or Wisdom is only the semblance of the real, for they all change or die. This law is true in relation to sex-love, whose operations being downward, we propagate only our kind of conditions or emanations which are antagonistic to us; while the True, real Love propagates new atoms, which are parts of a Divine body.

The road to power is in the attunement and perfection of man's nature, which must begin in the attainment of a *perfect Chord of his Dual Force*, the union of two in one, or *Two in Spirit*, which produces a perfect inward and outward action.

Be it known to all men who expect to grow and gain the mysteries of Life and death, that they cannot be found, nor the Spiritual under-

standing cultured, unless entirely free from all selfish or mercenary purpose.

The union of man's dual forces, and will-culture, is the royal ladder for climbling any height, and reaching every Soul, being anchored in God's Throne. Science and Love united with Will make the arm strong for occult climbing toward Spirit. Power expressed physically is lost to one spiritually, and modern culture of the intellect is not Spiritual. Firmness and Self-esteem may be cultivated and increased, but is not true culture of Will, but throws the Will out of balance, which, in the main, is destructive.

All power, to be lasting, must come as a *descending Spiritual Dove*, Love from the higher to the lower, as a refreshing baptism, and this descent is accomplished by and through the feminine Love and Will in *harmonious continuity.*

Everything contains a certain deposit of the *Jewel* of *Light* which can be found, reached, and made to obey your every command. To do this is within reach of every one who can vibrate the higher emotions; and the stronger the octaves of these emotions, the greater will be the corresponding forces of power produced, providing the operator has sufficient will-power to guide and control them. This Will is cultivated by the wisdom gained through silence and concentration, but without emotion the student can do nothing. As St. Paul says, he "must be transformed by a renewing of the mind," which is the cultivation of emotions. A man without emotion is one without Virtue and without vice, but also without true energy. He drifts on every tide as it ebbs and flows in the affairs of men. He is only a reflex and shadow of his surroundings. This was the burden of the warning in the *Prophet's Cry.* In their exhortation to mankind, they are continually striving to impress upon thoughtless man that he is an action, and by every act adds to or diminishes his power of Soul understanding, which alone can bring him peace and enjoyment, and that when the *light within* is diminished, unrest, suffering, and defeat are brought to him.

In the perfect chord of the Dual forces of man are found the odyllic Octaves of vibration, which is the superior man being constructed from the higher love emotions. Even as fire lies latent in a bit of wood, awaiting only some kindling touch to raise it to a flame and power of heat, so the superior man or odyllic force lies latent in mankind, awaiting only the attunement of bi-sexual Love to manifest itself and augment and increase its powers by union with Universal Spirit.

How harmonious would be all the world if there were no distinctions! How easily we become one Divine brotherhood when we lose sight of these distinctions, and forget our differences, which make us enemies to each other, to ourselves, and to God. This is the pathway to God — to fix in one's own loving heart the Divine Humanity; caring nothing for difference of race, sex, condition, opinion, or name. He who does this is a great Soul-illumined man, and looks with indifference upon all small things which disturb and agitate mankind. He has put away childish things and risen above them toward the Angelhood, and can claim kinship with God, who loves all humanity alike. He dwells now upon the heights of repose and holds sweet converse with God in the depths of his own all-knowing *intuitive Soul.* It is here he seeks the Absolute Love, therefore he must lose sight of the differences of things, passing inward to reach the true Spirit thereof, and if the octaves of his being are attuned in odyllic force, ... he passes deeper still, beyond all distinctions and differences of objective things to the bosom Oneness of all being.

"He that hath an ear, let him hear"; he that hath a mind to think, let him think; and let him who can, receive it.

"I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither are ye yet able."

"Knock and the door shall be opened unto you. Seek and ye shall find."

All things are good with good men. "To the pure all things are pure." The kind of Spiritual knowledge that does not soften a man's nature; that does not take the harshness, the bitterness, the uncharitableness out of his Soul, and bring him into more harmonious relations with himself and with the universe, is of but little worth to the world.

It is better for one to err on the side of charity than to wrong in the mistaken sense of justice. No matter how honest one may be in his convictions of right, unless his nature is dominated by charity for all, he is liable, in his imperfect judgment of his fellows, to do them great wrong. For no one is infallible; and no one should be vain or conceited enough to imagine he is in possession of absolute truth.

There are some in the front ranks of Spiritualism and advanced thinkers, some of the brightest writers and teachers, intellectually, who seem to regard themselves as self-constituted censors over their fellow-teachers, and who are quick and fierce to hurl their weapons of denunciation at all who do not square their lives and conduct by their own measure. They mete out condemnation to their erring

fellow-mortals. They will be obliged to lift themselves out of this condition of mind before they can expect to enter the kingdom of the Soul, where only Love is omnipotent.

We need all of us to get nearer to the great heart of Divine Goodness. We all need more of that heavenly virtue that "vaunteth not itself, is not puffed up, that suffereth long and is kind" — ever blessed charity.

Only the truly good can feel the higher influence of goodness and Spirit Love. "As thou art fitted to receive it, so shall the light be given thee."

"If we live in the Spirit, let us also walk in the Spirit." — *Gal.* v.: 25.

The more we search and the longer we live, the more we find ourselves as little children. As we strive to gauge or measure the Infinite or Eternal with our finite senses and our temporary capacity, we find how little we know and how stupendous appears Spirit Light from our human standpoint.

But Spirit light and unfoldment and the mysteries of the hidden way are opened by the key of little things frequently passed by unnoticed. To guard the little acts and thoughts of every hour with care will bring each life to ripened fruitage, like the blossom which each day gathers in a little of the warm sunlight, and when the harvest comes — behold! the fruit.

Great things cannot exist without small ones. Guard carefully the little things, lest, aiming at things too great, we fail even of the small.

The greatest of marvels is in the simplicity of nature. The wonder arises from ignorance. The unlearned savage supposes miracles to be of the devil. So does our narrow-minded religious brother to-day, while the golden *light of truth*, the knowledge of Spirit, has come to drive away despair and doubt. We are constantly rolling onward, returning over the same starting-point at times and periods, progress and growth being as a spiral. Nature permits no one to forget the root from which he grew. Even mother earth is reminded each day through her atmospheres of the little rolling nebulæ from which she came. The life of the Soul being a spiral, upward toward the Divine Light, its first circle of independent liberty of life being on this globe, through the liberty God gave to man, we make our life a grand ascension or a grave mistake. The question is often asked, "Why do Spirits walk about or return to earth, and why do they come to you or me, and not to others?"

The law of attraction first calls them back. It is required by nature's laws that all unripened fruit must return to earth, to grow up again into a ripening of leaflet, tree, or flower.

The same is true of every unripened Soul. If he was not able to ripen through his own organism during his earth-life, he also must return to earth and connect himself with some kindred Soul within the flesh, to outgrow the darkness of a mistaken life; or else must walk among his fellow-men, an invisible being, travelling far and wide, catching light at every step. It is God's great law that if the Soul of man does not receive the Spirit of Truth during his life here, it must do so hereafter, and is self-condemned and made its own judge. It is doomed to wander through this world of woe, until humanity at large, its own race and kindred, has grown into Spirit and so receives the Light; or else it must connect itself with some one mortal in the form, and share his growth into a more speedy ripening. What might have grown on earth and turned to happiness is subjected to all this discipline, through ignorance, mistakes, or selfishness.

"Not trying to control myself, I forged this chain you see me wear. I made it, link by link, and yard by yard. I girded it on myself by my own free will, and quarrelled with those who loved me when they dared to speak of it or mentioned its pattern. By my own *free will* I forged each link and fashioned it with care, and labored on it ever since I have arrived in this shadowy world, returning hatred for good, but now I am just awaking to a realizing sense of life."

Thus spoke the Soul of one departed. Oh, if mortals would but stop and think that in this brief life, these threescore years, they have an opportunity to be born into the Spirit, which would take a thousand years within the shadowy world of Souls.

Man being but a superior animal, a certain connection exists between him and the lower animals. Link by link from the lowest animal formed by creative thought to higher animal life, man forms the highest in the chain.

It is said in Genesis, Every beast of the earth, every fowl of the air, every thing that creepeth, wherein there is *life* (in the Hebrew *hath a living Soul*), it does not say Spirit, man being the first of the animal kingdom whose Soul can be ripened to be born again of Spirit.

It will also be observed that the law of nature provides food for each order of animals by preying on a lower order or in the vegetable world, while man subsists on both. Unripened Souls of the departed prey on living men. Man, being the higher animal, is given freedom of thought and action which attracts to him Souls who belong in the

mental atmosphere in which he belongs here, thought being a substance on which Souls feed and live.

He who from a union of his Dual being is able to pierce through the shadows of the Astral and other heavy atmospheres which objective bodies cast, passes out and beyond this little sphere and sees the glories of the Spirit world. He who can visit the higher abodes may hear the echoes of busy feet and the gentle whispers of as yet incomprehensible and unutterable things.* This is the Soul-comprehension of the Fire of Principles, the male element of being. This power is the inmost of all Spiritual powers.

As the Soul is the inmost of the man, so is this Soul-sight the inmost of intuition, and it is the passive, maternal, affectionate female element which carries the Soul on its journey and replenishes the Fire principles.

The man who rules and controls his passions and his animal body by Will power is well balanced. The man who can put all his animal passions to sleep, so that they no longer need watching, has entered the realms of power. He has thereby drawn the sexual fires from the lower extremities to his brain, and needs only to go *one step more* in unfoldment to become one of the True Illuminati — a Pilgrim of the heavenly way, that is, if he is a passionate man, using his principles of being in the subjective in place of the objective. Few men reach these octaves of vibration, simply because the objective rules them. Among rich, ambitious, and vain men, these things rule the entire man, and not he them. Therefore comes the economy of suffering, for humanity is not apt to stop in its selfish career until trouble, disappointment and defeat, drive one almost to despair.

"Blessed are they that mourn, for they shall be comforted." God chasteneth whom He loveth is in a sense quite true. A great principle underlies all this, in perfect harmony with the history of mankind.

The highest inspiration usually comes from the wail of despair, and those who weep are often close upon the confines of great joy, love, peace, and perfect rest. The great ones of the past, who have pierced the gloom and handed down to mankind light and understanding and a higher philosophy of Life, that helps humanity to bridge the abyss of death, have been lonely, sad-hearted men. Jesus wept. He was "a man of sorrows and acquainted with grief." Pythagoras, Apollonius, Socrates, Plato, all were silent, contemplative men, not noisy, laughing ones.

No stoic can be a true Pilgrim of the Illuminati. It requires feel-

* See illustration.

ing and warm palpitations, doubly intensified. Without these there are no initiation or rites which could possibly give or impart that baptism of Spirit which gives birth to new and dormant energies, or awakens and refreshes the Soul-germs of a higher and better life. Where Love-Will reigns, Wisdom reigns over all, and matter becomes transmutable, as all matter is simply solidified Spirit.

There have been in the past, and are now, little companies of Secret Orders, where a few hundred men have been lifted up and illuminated until their Dual being became a perfect chord. Thus uplifted into the higher life of Divine Love, fully realizing it of themselves and each knowing that the others have come into a community of feeling, their refreshing season when gathered together in silence, away from the outer world, has been a holy baptism. "But He said unto them all men cannot receive this saying save they to whom it is given."

As recorded in our Scriptures, God distinguished the male force as the positive in the will, by the strength, shape, and majesty of the man, and by the wisdom which he strove to gain in quiet contemplation, and named him Adima (which in Sanscrit "is the first man)," while the woman or female force is negative. To her are given grace, gentleness, love, beauty, and intuition, because Love and Soul within produce Intuition. She was named Hĕva (in Sanscrit, "that which completes Life").

To man was given power like that of Angels — Wisdom through Love. To both were given not only the five organs of touch, sight, smell, taste, and hearing, but a sixth, which grows through understanding (in Sanscrit called Mamas, in Greek the Uniter, the reformer, the dawn of truth, eternally renewing itself). This is the Will force agent by which is produced, by perfect attunement, the union of the Bi-sexual forces. In this lies the mystery of Life and Death.

In the creation of man, God makes one whole and perfect being, formed of two distinct parts. *Adam* the *earthly, exterior man*, and *Eve* the *spiritual, interior* one, the *Soul and living Mother.*

These two are joined together perfectly as one creature and made for the time being indispensable to each other, not alone in the exterior objective sense, but in the inner Soul-sense of each single individual.

The first Adam is of the earth earthy, and liable to death; the second Adam is from heaven and triumphant over death, for sin (that is, error in acting against the Spirit) has no more dominion

over him. He is therefore the product of a Soul born again, purified from defilement by matter, and released from subjection to the animal body. Such a Soul is a ripened, perfected Soul called Virgin, symbolized in Egyptian sculpture by a *winged globe.* She has for her spouse no longer matter, but the Divine Spirit, Love of the Absolute, which is God, *and man born of this union is the image of God,* and is God-made man, that is, he is Christ. It is the Christ thus born in every man which redeems him and endows him with eternal Life, for in Him the man becomes transmuted from matter into Spirit. He, the man, by regeneration becomes a Son at once of man and of God. The character or man thus reborn is only begotten of God, because God begets none of any other kind. Of such men as these are the saints who inherit the earth, and under their rule is the new Jerusalem, or state of Soul and Spirit perfection which cometh from heaven; that city which has God for its Sun; which has no temple, because every man is himself a living temple, a house of God, not made with hands, eternal in the heavens.

The Spiritual possibilities of the race had, as it were, exhausted themselves, in the eons of years or cycles of time, like a recession of tides or the changing of seasons, brought the period for change. For until he is finally united to the Spirit of Love — God — by what is mystically called the Divine Marriage, mankind is subject to many fluctuations and alterations in respect of his Spiritual conditions. In place of the wave of his Spiritual life remaining always at high water, it falls back to rise in another tide. A tide it may be, as in the case of which we are speaking, to culminate only after another creative "week" of man's Spiritual formation, every day of which should be as a thousand years.

In the sense and manner ordinarily understood, mankind never fell. The fall was as gradual as the rise. Under the ripening influence of a vast wave of Spiritual Light and Heat and Love, to the production of which man himself had contributed a part, that is his necessary quota, by voluntary co-operation with the Divine Spirit working within him, man reached the first great summer of his perfection and completeness — *ripened fruitage in the vineyard of Life.* This is the time and way indicated in the parable of Eden and the legends of the Golden Age.

Under the lessening, waning, and subsidence of this wave of Spirit, due to himself alone, he fell from this Summer into Spiritual Autumn and the Winter in which he has ever since remained, buried more or less deeply under the congealed frosts of his own selfish ob-

jective self. *But out of the long Night comes the faint glimmer of Light to the Soul through the silent ministry of the so-called dead.* Who has not heard faint whispers from the long silent voices in communion with Spirit Intelligences, which, as St. Paul reminds us, are "as foolishness to the natural man"? Be it so, but what is more astonishing than the desire of thoughtful men and women to investigate Spirit communion? What more astounding thing could have been imagined than the phenomenon known as Modern Spiritualism? Here man has already taken one whole step upward toward the celestial and toward the growth of his Soul, for in accepting the Truths of Spiritualism he has left behind him the creeds and dogmas of the world, and the exclusively material life, and has actually begun his pilgrimage to Spirit Truth, and entered the Astral world.

As Modern Spiritualism is only the material part of True Spirituality and the growth of the Soul, if he is true to himself now, the very depth of his dissatisfaction with his experiences in the phenomena of the Astral world will drive him onward. No man dares turn backward to the merely material again, for he who has tasted of one drop from the fountain of Spirit has drank from the cup of knowledge and is, even though dimly, illuminated sufficiently so to know that there is important life beyond, and to see the possibility of being consumed by his own lower nature. From such a bottomless pit and frightful abyss as confronts him with this possibility, he may well recoil in holy horror. To this every *true* Spiritualist will testify. Thus *the stone the builders rejected will soon become the head of the corner.*

A thing or being is the result of an idea, and cannot exist except as such. Thus matter, as the intensification or focalization of idea, is a mode of the Divine Will, and, being so, is capable, through an exercise of Divine Love, of reverting back to its original, unmanifested condition of Spirit. The Cabalistic philosophy or science of Spirit is based upon the recognition in nature of a universal substance which mankind find and can complete, and by virtue of which he contains within himself the seed of his own regeneration, a seed which, if duly cultured and ripened, is the Angel, and the finality of the fruit is one with God, because the seed itself is also God.

The Hermetic science is the science of God. Christ to the believers in this doctrine is primarily not a person but a process, a doctrine, a system of life, through and by which man becomes purified from matter and transmuted into Spirit; and he is a Christ, who by virtue of his observance of this process to its utmost extent,

while yet in the body, constitutes a full manifestation of the qualities of Spirit. Therefore the aim of every pilgrim should be to bring the objective life of the body into subjection and in harmony with the Spirit, refining it by illumination and sublimating it by atmospheres of universal Love; so heightening its powers as to make it sensitive and responsive to all the motions of the Spirit. Thus will he become polarized in one direction, that of the Divine Central Will of the system, the "Lord, God of Hosts" of the microcosmic man, whose hidden and transcendental name is *Adonai*. So far from suffering his own vivifying Spirit to step aside that another may enter, the Christ man is one who so develops, illuminates, purifies, and perfects his Soul-Spirit as to make it one in assimilation with the Universal Spirit, the absolute and eternal Energy of the Macrocosm — God. So the God without and the God within may freely combine, and, mingling in concord, make the universal individual and the individual universal.

To form a conception of a higher ideal, an Archetype of holy unselfish Love, is to kindle a consuming fire at your very vitals, a silent yearning in your heart of hearts, for responsive *ideal love*, which one is often obliged to check or even quench by Will, because no heart answers to your own; because all fall short of your ideal Love.

Thou must tread the wine-press alone. He who aspires to be something more than common must suffer isolation, for he is not of the animal world. There is no true greatness born, nothing is born without pain, and no mental pain is greater than that of the bruised and desolate heart suffering from unrequited love.

At first your ideal love may not be very near the *real, True Love.*

But your highest conception of beauty, purity, goodness, truth, grace, and excellence, coupled with an ideal form and action, is your estimate of it, and as such is your kingdom of power, which may grow rapidly or slowly, according to the octaves of atmosphere you create.

Now, if man does not control that which he loves, it controls him. Hence the necessity for subduing the objective love, sending its emotions upward instead of downward. This is the beginning of the road to understanding and to power. In this we do not destroy Love, but wean it from the sensuous, animal, objective. Thus weaned, and lifted up, it becomes one with the Will in its freedom, assists in its flights, and opens the portals of the Soul to Spiritnal understanding. This is the At-one-ment, called atonement. There may be a grosser love, but there is really no impure love. Love in itself is honest, but the objective love is only man's pretence to be what he is not. It is

the shame, or the personal affection derived from the opinions or feelings of others, in order to hide which God clothed Adam and Eve in the skins of animals. If all the blush of shame and kindred emotions were removed from mankind, the little objective love left would be very small indeed.

The fundamental idea of a true man of health and of understanding is a harmonious wholeness or one-ness in every individual. This completeness consists in the perfect balancing of all the departments of intellect and feeling, positive and negative, active and passive, or, in other words, the male and female elements in human nature — a perfect *Androgyne*, a perfect attunement of the masculine and feminine nature in one personality. Just so long as these elements are out of due proportion, standing unreconciled, Spiritual darkness, unrest, selfishness, sorrow, disease, suffering, want and bondage must exist. This condition is the parent of all error and evil in the world to-day, but when people are harmoniously attuned to make a chord with universal Spirit, they bring Truth, Light, Peace, Harmony, and Health. "A house divided against itself cannot stand," and these two conflicting elements, if unattuned, mutually consume each other.

It is understood by all Occultists that the male as he now exists is a mere half body. So also is the female, and the blessing of Spirit Universal according to the economy of Spirit does not descend upon mutilated or defective things, but upon that which is complete in itself. True blessings cannot reach the half things.

Therefore, through suffering the human Soul is refined and leaves the objective world, and the flesh becomes attuned in its duality, the two halves becoming one that it may be immortal and be blessed, for no half things subsist nor receive blessings in eternity. The great unhingement of human nature known as the fall of man was the separation of these dual forces and their becoming antagonistic through the flesh which by the objective, the shadow, the lower and animal Soul with its senses and selfish propensities "warreth against the Spirit and the Spirit against the flesh," as is written in all sacred books.

There is a silent chamber of mourning, veiled and draped in black, in every human heart. We all retire to it at times, but here the great Soul is softened. Here the glimmering, lurid world loses its glare, and all things become sombre. That which was so eagerly sought for in the objective is now found to be ashes. We go forth subdued and chastened. Alas for him who does not! Alas for him whose experience leaves him hard and selfish within! Alas for him

whose fountain of life sends out no waters, no tears, no dew of sadness and loving sympathy over weakness and folly!

When we speak of Christ as the Son of God, we mean a perfect child according to the laws of nature. We are talking of a perfect archetypal son of a perfect archetypal father, born through a perfect archetypal mother, forming a blending of perfect conjugal love, whose offspring was a perfect nature's child. Isaiah, Moses, and all the prophets of the long past had announced His coming from the seed of a long line of Jewish ancestors. He was to come from the direct lineage and seed of David. In modern days, from would-be wise lips, it is vehemently insisted upon that this Judean Prince was born of God as his natural father through immaculate conception! If this be true, He was not of the seed of David, nor of His lineage, and all the prophecies of the past are as naught, for Mary, the mother of Christ, was not of this tribe. Her ancestry and forefathers were descendant through entirely different lineage. To the Gnostic, the Hermetic, and all thoughtful minds, this child of Bethlehem was as all children, but a perfect one, whose Soul was quickened by Spirit, and when he became thirty years old, St. John the Evangelist, who through his exalted mediumship knew and had foretold what was to come, took the young man to Jordan's stream, and thus it is recorded: And the Holy Ghost in a shape like a dove descended upon him, and a voice came from heaven, saying, Thou art my beloved Son, in whom I am well pleased. Here was the immaculate conception, that of the Spirit. No miracle was done by Christ until this hour, and this great power of mediumship lasted until the curse and blasting of the fig-tree, when he was angered, which was the beginning of the end of his mediumship, and brought about the possibility of Calvary, and the Dove of the Holy Ghost departed, as was the case when in the long ago Moses also forgot himself and in anger smote the rock, and his work for higher mediumship of Spirit ceased. No man who cannot control his anger can poise into the higher firmament with God. Christ's own word declared he was not perfect, and that he could not be and live. Still, we hold His name, and far more his teaching, a sacred thing, for none we have are higher. So all names of those who have given to men the purest and highest light for the growth of the Soul, and have brought comfort and repose to humanity, are sacred to the Gnostic.

Christos, who lived about six thousand years ago, was mediator between God, the higher, and every thing Spiritual in man, being man's great Archangel. It has been claimed that he was the direct-

ing guide of this Judean prince during the three short years of his exalted mediumship.

Guatama Buddha is also a sacred name. He existed on earth some seven hundred years before the birth of Christ, and gave to the Eastern world the same instruction that we have from Christ. We find all these three, Christos, Buddha, and Judea's Son, come before the world clothed in the same identical garments as to their lives, their miracles, and their teachings. The immaculate conception of the two former came to one as a flame of fire, to the other as the voice of fire, as stands to this day carved in living stone, that so silently teaches that these were of the Spirit of Zeus, Father of Gods, of worlds, and of men, that which we call *HE*, God — not gods — but one God, and that God, Spirit, makes all things live, and the knowledge of God humanizes Deity, spiritualizes humanity, and makes God natural with Love which welcomes the Souls of men.

Dual Philosophy.

In all completeness there is duality.
Conception is dual.
Existence is the *seen* and the *unseen.*
Time embraces the *past* and *future.*
Eternity reaches *backward* and *forward.*
Immortality is *material* and *ethereal.*
Sensation comprises *pain* and *pleasure.*
Virtue is *negative* and *positive.*
Wisdom is *inspired* and *acquired.*
Love is *primary* and *reciprocal.*
Truth is the *incomprehensible* and the *understood.*
Light is *original* and *reflected.*
The Godhead is *Divinity* and *humanity.*
Nature's forces are *centrifugal* and *centripetal.*

Our Lives are dual. The *outer existence* is a creation of Nature, while man's *inner one* is a creation of his own by the individual thought in its action with the Divine Spirit.

The Essences of Nature are dual. One is a creation of matter, and is *temporal*, while the other is a creation of thought, and is *eternal.*

The Outer Life is guided by *Nature's laws*, while the Inner Soul-Life is self-sustaining, and guided by *its own conscience.*

The Great Absolute God is also dual. *Father* and *Mother*, *Male* and *Female*, in all *attributes* and *power.*

God, in the manifestation of two opposites in force, created the two heavens, i. e., the upper, or light, and the lower, or dark; signifying the equivalents of *heat* and *cold*, *day* and *night*, *expansion* and *contraction*, *summer* and *winter;* in short, the all embracing cosmic relations.*

The idea of One Power operating in a twofold way or by opposites, will be found to be not only a key to the text, but to cosmic unfoldment.

TABLE OF PRINCIPLES AND ACTION.

SPIRITUAL BY INVOLUTION. — NATURE THROUGH EVOLUTION.

Supreme Principle / Spirit Divine	God,	Matter	Universal One. / Life.
The Real			The Manifestation.
Spirit			Soul.
Love			Wisdom.
Truth			Knowledge.
Form			Shape.
Will			Thought.
Mind			Matter.
Intuition			Reason.
Subjective			Objective.
Positive			Negative.
Rest			Motion.
The Fixed			The Changeable.
Esoteric			Exoteric.
Noumenal			Phenomenal
Divine			Human.
Light			Darkness.
Female			Male.
Eternity			Time.
Philosophy			Science.
Religion			Politics.
Silence			Noise.

The HUMAN MIND is dual, and the HUMAN WILL masculine and feminine. There is a positive and active intellectual department and a negative, passive, and receptive one. The union of the two constitutes the mind, while the more harmonious and perfect interblending of the two gives the mighty power of the Will.

There is a tradition that the Nazarene was asked when the kingdom of God should come, and he answered, "*When the two become as one.*" It is the perfect attunement or one perfect chord of our dual being which will produce a perfect union of that which is without and that which is within. Let him who can receive it so receive it. This is the great mystery that hath been hid for ages and from generations. He that hath an ear, let him hear.

The Spiritual Christ comes to seek and to save *that which is lost.* It does not say *man* which is lost, but *that which* is lost, and to restore to man that Spiritual casket lamp that went out when his dual forces became sundered, and he grew into the animal, objective world of selfishness and outer senses.

* Based on the Table of Dr. J. D. Buck.

Therefore the Christ principle is the only saving principle for man and for the universe.

Whenever the Soul *feels itself*, it feels everlasting life. The initiation may be deferred into higher atmospheres; the days and nights may be left to no other visions than those with which a contented heart is enchanted and enraptured. What matters a little space of time, it may be months and years? what matters the number of emotions that the dream of the immortal Truth involves? Now man has a full courage, because such hearts live in some more abstract and holy life than their own. The Oracles of Spirit Truth now speak a more miraculous language to his Soul than do monuments and temples or the everlasting hills. But to live forever upon this fair earth is to live in nothing more Divine than the temple within ourselves, and to be a beacon-light for other Souls.

Intuition within the gardens of the Soul is the true birth of involution and evolution. It is that new birth of the passive, receptive intuition which is the *tender* feminine part within the man. The growth and development of the *active, silent, positive* and intellectual principle within the woman is her true birth. The growth of these two principles in man and woman are the first steps toward the attainment of Spiritual life and knowledge. Its development in man is symbolized by the dove descending upon him; in woman, by the crescent moon. This is the new birth of which Angels sung. It opens the portals of the Soul to Spirit Truth, whose silent voice is guide to both earth and heaven. Through and by it we gain access to the permanent and interior regions of nature, and the comprehension and knowledge of the Astral world, where are stored all the truths which ever were known. It opens the doorway to Spirit, and man can cross the threshold and learn all truth that can be known, for it is the highest faculty in man through which divine revelation comes or ever has come. By it the Soul of man forms its inseparable *union* with God, and becomes possessed of God-like wisdom and crowned with deific powers.

For a healthy body our material nature requires suitable meat and drink, according to the climate and to the temperament of each individual. No man can or should dictate to another who has made his own animal body a study, what he shall eat and drink. That which would be well for some would be entirely wrong for another. The immense number and variety of meats, vegetables and drink, are to fit the different temperaments and conditions of men for the contin-

ued existence and propagation of the species, which depend on strong, robust animal bodies.

Nature, always thoughtful, fits these different necessary substances to the climate and the life which otherwise would be impossible.

Our Spiritual natures also require Spiritual food, through our mentality and our world of thought, which brings us peace, hope, love, and culture, and exchanges ignorance for knowledge. Unless so nourished, our Spiritual nature droops and sends forth no ripened fruit, but only leaves.

Nature is a hard mistress if abused, but when properly regarded a loving, kind, indulgent mother.

Human life at the greatest and best is but a wayward child. Animal nature must be petted, humored, and coaxed, and learns only through suffering and disappointment that there is something more; that away out beyond the dark shadows is a beautiful Spirit-life of peace and love, and that we grow and grow in Spirit until at last we fall into that last sleep where all worry and care are at an end. The Angels from the clouds of golden light that surrounds this earth are ever watching the Souls of men as they lay down the garment of this life; that if the germ of the seed of God's Love has grown within their Souls, they may take charge of and direct these new-born Souls in Spirit ways. But so many slip away into the shadows, away from the strong light of these Angels of Love!—not having grown to Spirit choosing darkness rather than light.

Pilgrim of Light, this life is your grand opportunity. Our time has its charm. The humblest life has a meaning that formerly could hardly have belonged to the highest. When our knowledge is so great, our interests so complex, our relations so broad, when all the world is our home and every man our neighbor, who would wish for the narrow circumstances of an earlier age? As softly and imperceptibly as you now fall into the arms of sleep, you shall one day fall into the arms of the pale boatman that carries you over the river of death to the home of the immortals.

When he has become quite lucid, the Initiate can, through knowledge of the run-rills and pathways of nature, school the Soul for departure so that the moment of death will be as agreeable and calm as the moment of falling asleep, for death is only being let loose into the Infinite, which even in this life can be attained in some measure through the sleep of entrancement; and the Adept in his entrancement can at Will direct the magnetic vibrations in the mass of Astral

light which always act upon those to whom he may direct them, while they who so receive the vibration will and do obey the command. The human Will, when sent out on these billows of Astral light, has the same effect on the *Akasa* or human magno as the magnet has on iron, and through this same law of nature the Initiate commands the attraction or repulsion at Will. By becoming conversant with this hidden way you bridge over the abyss of death. The Soul, once freed from its covering of clay, pure as a note of music, ascends to the exalted companionship of Spirit and the loved ones passed on before.

The creative element is an active one, the receptive a passive one, but both are reproductive. One is not positive and one negative; both are dual in nature. But the convergence and concurrence of both gives birth to every excellent and noble thing. This is the *united centre with the Absolute.* This is the Christ within, and in the calm face of him who can attain to it mankind will behold the ethereal shadows of the Eternal. The second coming of Christ to this fair earth is not the coming of a literal historical personage, but is a state of Spiritual wisdom and growth among men, the highest personification of Spirituality possible to mankind, which is yet to be developed in humanity at large.

Man is a representative of human reason; woman that of faith or conscience; the serpent represents the lower nature. The tree of knowledge is the kingdom of this mundane world, and the tree of life is the knowledge of Spirit and of God. Man falls when he listens to the suggestions of his selfish lower nature. Withdrawing her faith and desires from the tree of life, the affections fix on the false and deceitful apples of illusion, which are pleasant and desirable to the five outer senses. She desires, seeks, and at length defiles herself with ambitions, vanities, and self-esteem, and, flushed with inflated conceit and the falsehoods of the kingdom of this world, she communicates the poison to the mind, and all is lost. Nor does faith fall alone, for, ceasing to be a trustworthy guide, she becomes herself serpent and seducer to the human reason, leading him into false paths, betraying and deluding him at every turn, and, if she have her way, plunging him into the lowest depths of abject ignorance, folly, and weakness, there to be devoured by the brood of unreason and error. Thus man did eat of the fruit and knows indeed but the knowledge he has gained is that of his own humiliation and shame at his nakedness. "Their eyes were opened and they knew that they were naked." By this act man becomes instantly aware of the body, of outer senses, of matter, of appearance. He adores the shadow

instead of the Spirit of God. He has lost the faculty of discerning substance, Soul, and reality, for the eye of Spirit is closed, the inner Soul senses no longer respond. The outer senses are now opened, and he is immersed in delusion, inaccuracy, shadow, and doubt. *His light has gone out.*

The True Spiritual church has not fallen. She is the oil and lamp of Truth, guarding *the sacred flame within*, transmitting unimpaired to her children the light received upon the inner surface. Such should be the functions of the church and priesthood of to-day, and to resist the influence of error from the mundane world upon the senses and the side exposed to it. But the oil of Truth has run low, and the flame of the lamp has become clouded and casts around it, in place of warm, genial rays of Spirit, ghastly and misleading shadows of superstition. Better far that reason should be master in the man than superstition, whose method is narrow-minded folly, sophism, and unrest, whose end is madness, intolerance, and death.

When the church abandons the inner light and higher love, she inclines toward the outer and lower elements of earth. The sacred flame of Spirit truth, light, and love within her shrine becomes choked and finally quenched, and the sanctuary is left in darkness. To confess the fact that she had suffered the sacred flame to expire would, in respect to all for which she is solicitous, be injurious to her material interest and her sway over the world, and fatal to her life. Therefore, she stands in hostile front, combating Spirit communion, Spirit knowledge, and Spirit truth, as well as science and art, with the light of Spirit lost to view, and the pathway to the kingdom of God blocked by superstition and conventionalities. The rational man, not finding the fountain of love to fill the indescribable void within his bosom, ceases to believe in her efficacy and efficiency, and either becomes indifferent to Spirit and love growth, drifts with the human tide of the times, or, falling in his turn, plunges into the gulf of atheism, incredulity, agnosticism, and iconoclasticism. Thus a large majority of mankind is withheld from attaining the fruition of the tree of life, tries to content itself with *Stones for Bread*, and is only cognizant of outer senses in the objective world instead of the *True Celestial Mysteries.*

Anything truly good and desirable is already profoundly supernatural, because it flows out of its own true essence or springs from its own seed. There is no *Divinely ordained disease;* sickness is simply injured nature, and the naturalness of everything is its Divinity. Spirit never plays tricks with its own eternal sequence, no matter what may be the chance or hazard, — life or death, or the Spiritual

health of the human Soul — the natural functions of life and death remain untampered with, and the general mind, through which sweeps the tide of life and death, will sooner or later recognize with wonder and gratitude that not a law of nature has been meddled with or changed. In this sense, the natural and Spiritual cannot be distinct.

The true method of development of the Soul's illumination brings God to man through the legitimate channel of nature's economy, and also brings knowledge, deductions, emotions, and human love.

Nature holds an open book and invites all to try to understand it. Nature understands all language, and knows the hearts of all her children, for all the invisible things are clearly seen, being understood by the things that are made, even to the Power and Love of the Absolute.

When man learns to produce an attunement of his dual being by silent concentration, he has reached the powerful and rational *magic of will*, and can produce psychological and magnetic impressions upon individuals or upon vast multitudes, and the true science and success of magnetic currents or psychological overshadowing depends upon the entire absence of intervening obstacles between the operator and the person or persons acted upon. Many thousands of other wills and heavy atmospheres of thought are traversing space in opposing lines and numerous contrary currents with such force as to glance aside and thwart the projected force of the operator's *magnetic will*. He must bear in mind the fact that the strength of his *magic will* lies in the bond of union which reunites the several parts of his inner being and dual life, which is the true Soul Love, entirely independent of personal charms or of mental acquirements. It is that which annihilates self and all selfishness. It is that Divine Spiritual affinity that survives death. It is the two halves of the man united into one Soul. It is the higher, dual being of nature that time ripens and eternity perfects into angelhood.

Our work and our love belong to this present life. It is the eternal *Now* for which we were born. And because God is in this world, in everything which appears in it, we have only to liberate this Divine Essence in everything which will obey our every command. For God gave to man dominion over all things in the economy of Love, and the law of Love is to rule. He whose heart is full of solicitude and yearning for the welfare of humanity is on the first step. The key to the doorway is in the inner temple of his dual being. One only has true love for the things of the world when he forgets self, striving unselfishly for humanity and God, without desire of

reward or gain. We must love the Divine in things which do not themselves recognize their Divinity. They may be sunken and choked in impurity, or, as the church says, unredeemed, but it is for the true Humanity, the *church of Divine Fragments*, to uplift. To that eternally pure nature which is the highest in which man can dwell on this earth the noblest prerogatives of man are Liberty and Labor.

Love and Labor are his all while here; by and by there will be something else, but to live for the *eternal now* is the true life of man

That only is a free and sacred law which has become a living truth within us. Deep in every human Soul there rests a sleeping child Soul of hope, of faith, and Love. And it is not well, when out of sympathy with the world, to drive away the eternal childhood within.

But the seclusiveness of differences in wealth and station in these modern days makes men unnatural; this daily life which has always something peculiar in it that cannot be competed with; this endeavor to analyze every circumstance in the profoundest way; this ever requisite conventional attention to each peculiar mode of feeling, not being of a light, hopeful, sportive nature; this solemn nonentity of character; this everlasting enthronement on the heights of modern society — all these make the same old story, through every age. Only a few Souls are benefited by living such a life.

> "And that voice still soundeth on
> From the centuries that are gone
> To the centuries that shall be,
> And time receives it in eternity."

Any man who cannot wish that the whole world may think and act as freely as he does himself, has no right to call himself an honest or a free man. He who dislikes mankind and is continually striving to rule, is a poor, ignorant, vain, presumptuous man. What is he more than others? What is he other than they? The true man does not feel for himself alone, nor must he permit his thoughts to dwell continually upon himself when he is alone; he must live for the world. To help Divine Humanity must be his aspiration. Then, no matter how lonely in appearance he may be, in his Soul there is no *ennui* and no isolation.

Men who have no resources in themselves are alone wherever they may be. They know not Love and have no true companions. Every

one is quite alone who has no individualized nature of Love, without which there is no completeness in his being. To live one's true natural self is everything. Would that the world had reached this height, for the gates of heaven would swing wide open to all.

Most men, however, wish to be no natural selves; perhaps they are better so; they do little good, but they do little injury. They drift from childhood to age on the tide. They live as custom requires or habit demands. Nothing in the present attracts or approaches them very nearly; nothing of the past follows them. They spring from mood to mood, from enjoyment to enjoyment, and call it life. Like children they appear so happy with each new toy. If men wore externally the loves, the thoughts, the expressions of what was passing in their minds, they would be natural, but one could hardly recognize the friend of yesterday or even of the previous hour, if this should suddenly come to pass. But the world would advance and grow loftier and better of necessity if all strove to be natural, the within as the without, and not of two voices, a living lie.

The Ancients have a legend that one can only show the way to the gardens of the Hesperides, where are to be found the apples of life. He cannot pluck them for others but only for himself. These golden apples are man's dual being. To be conscious of this harmony is to become attuned to nature, and all the deeds and impulses of men who have reached and governed by this law teach that *the true life of man is a Divine principle* and *eternal law of nature.* One who has learned to comprehend and understand this law has opened his doorway to regeneration, oneness with God, his inclination and destiny harmonizing fully with nature. But most men of this age demand from their belongings and from all about them that they shall be thought noble and great, whatever the deficiencies of their nature. But nature demands of man more than his outward, objective life of sense. He must live for others, and illuminate his inner temple by the Spirit. Thus he ripens his dual nature, like the golden apples of the Hesperides.

"*Except a man be born again, he cannot enter into the kingdom of God.*"

Endure, and there shall dawn within thy breast eternal rest.

"Like the kingdom of Heaven, the
Fountain of Youth is within us;
If we seek for it elsewhere,
Old shall we grow in the search."

"Peace is in the silent flow
Of solitary thought;
In calm, half-meditated dreams
And reasonings self-taught."

As you know God, you have *faith in Him*. According to our knowledge so is our faith.

Everything that exists upon the earth has its ethereal counterpart above the earth, and there is nothing, however insignificant it may appear in the world, which is not depending on something higher; therefore, if the lower part acts, its presiding, higher part reacts by impulse in reverberation upon it.

Luke x : 21.: In that hour Jesus rejoiced in Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

The highest manifestation which can come to the comprehension of man is through his dual being, giving him more supreme wisdom and light.

The male emotion in man is the fire principle of things, which is life, and it is *Love that feeds the fire-body*, in which death and destruction have no part. But here many men fall into the slough of objective sense on this road, and never get out during natural life.

The female element in man is the procreative, affectional life, which is also *begetting of Spirit power*. Harmonious continuity is that which produces rest and satisfaction. As the love of woman, being the feminine force of Will, it *creates* by silent persistent effort. Hence the great necessity of calmness and silence. The preparation for awakening the Soul from its long sleep of ages is in profound, silent meditation. When Soul and inner temple become pregnant with higher Love, the Spirit, no longer driven by outward motions and emotions, but called in and projected upward and inward, comes slowly home to the Soul. The larger the Soul, the greater the agitation of the element within its radius, with more potential octaves of vibration, and, unless a higher attunement of the dual forces occurs, the passions most easily disturbed are brought into excessive activity. This is the reason why so many noble-souled men go astray.

The calm, warm sunshine of midsummer brings drought and overheat, and creates vast vacuums in the atmosphere — and then come the cyclone, the tornado, and the lightnings. These are simply nature's passions, raging till the vacuum is filled. Thus the human

Soul in a continuous, absolute calm, when all things are calm outside, becomes oppressed with its own heaviness, and restlessly expands as if to burst its prison walls. It is then that error and unnatural desires rush in upon the captive Soul to overcome its power and destroy it. A cold, selfish, passionless man is a monster, not only in this but in all the starry worlds of space. In man's gross, natural state he is indifferent, hence to him there is no good nor evil, no high nor low. In his unconcern might makes right. But man in his grosser, unnatural state is seething, boiling over, raving mad with the fires of lust. He knows nothing of real Love, nor of its Divinity.

That which is called Love in these days is totally different; it is Lust, and has much to do with the prevelant Spiritual blindness of humanity. So man sneers and scoffs at the idea of Soul-union of the Dual forces, or the attunement of male and female elements in man's nature, which is the key to the doorway of immortal life and *God-like Energy*.

The prototypes of all forms exist in the Astral light, which is the *Universal Soul* in which resides the *Universal Mind*, while the Akasa or Universal Matter brings it more material substance. This Universal Soul must of necessity be dual in all attributes and nature. An insufficient degree of heat will accomplish nothing great; therefore man must gradually accustom himself to the development and growth of the *Dual Fires* of his sex-natures, until they are balanced and perfectly united, when Divine Love is kindled in his Soul.

The regenerate Spiritual man whose matrix is his own physical body draws his refreshment and nutriment from the *Universal Spirit Principle*.

The true *Elixir of Life* can only be found at the Eternal Fountain of Life, which is the Father-Mother principle of all life. The source of all is the great Spiritual Sun that shines in objective darkness, yet is omnipresent and can be found everywhere. All Hierophants and most Adepts claim that the most central point of the Soul in the physical body is at the *Solar and Semi-lunar Plexus*, similar to a magnet, having a negative and positive pole; the *negative pole* of man being in the nerve fibres of the *brain*, the *positive pole* being located in the *genital organs*.

This is no doubt true, when the Dual forces are perfectly attuned in one accord, as in all higher adeptship or true prophets and seers, known as perfected Souls.

The Perfected Soul can, by Spiritual octaves of vibration, produce

and dwell in any kind of body it chooses. By simply Spiritualizing matter, it can become objective and visible to the natural eye, and can dissolve itself again at will, returning into the subjective, invisible world. These are but toys of true Adeptship. The imperfect, unripened Soul is in no way illuminated by the understanding of Spirit, but is held fast to the atoms in which it has anchored through error and gross indifference which produce inefficiency. In the present imperfect state of man, the Soul-forces are scattered throughout every atom of the body, in no way *focalized*, as can only be done by the emotion of true and higher Love. Therefore, it can be truly said that Love is the Secret of Life, but only Love in its higher sense. Unless it be cultivated, developed, and focalized, the Soul cannot be drawn from the natural body except by death, while the Perfect Soul can leave the physical body at Will, and fly to more vital realms than this. By focalizing and concentrating these powers in man, he may become powerful enough to penetrate the hidden way across the threshold.

The Animal Soul of will, desire, and passion is entirely associated with objective life and its existence only. It has no upward attractions or aspirations, and no more passes away from this earth until it has opened itself to Spirit than the particles of the body consigned to the grave. At death the lower principles of man are merely an animal and physical vitality with an astral counterpart or second body of the same. In this state he is simply dual — a thing of matter and a force of Spirit, which must be finally abandoned if he desires to become a perfected, ripened Soul. This is only accomplished by a union of the love and wisdom forces contained within his dual, bi-sexual nature, which is really the true God-man or angel in man, a Spiritual mentality. Therefore the great opportunity for man is in this life to begin to grow into those conditions that are so essential to his progress and ripening, which is the immutable law of Soul-growth.

True Spirituality and Soul-growth have little or nothing to do with devout feeling or purely human intellectual faculties. In its true occult sense it throws aside all difference in things. It has to do only with mental illumination and mental capacity and receptivity for assimilating knowledge and understanding from the very fountain-head of wisdom and knowledge. It is these very rocks of devoutness and human intellectuality that have caused men to have no opportunity to grow or to appreciate true Spirituality, because they have not been made acquainted with the range and power of their own inner faculties, all light and knowledge having

been gained through pious theories or acquired by outer, objective senses, usually merely groping blindly in the dark; though sometimes through some strange intuition they strive toward the right direction, but even then generally deny the existence of any such inner faculty.

The Egyptian and Greek ascribed to man four principles or series: the natural body and its vitality; the Astral body; the human Soul; and Spirit. Sanscrit and Buddhist recognized seven of these principles, as follows: First, the BODY, *inert matter;* second, VITALITY, that *force which changes inert matter* into living matter (which is simply Spirit); third, the ASTRAL BODY, *animal desires;* fourth, the ANIMAL BODY, the *memory* and *thought*, the vehicle of will,—the temple within, of which so few have yet opened the portals; fifth, the HUMAN SOUL, the *monitor within the temple*, which has so long been kept in darkness with many; sixth, the SPIRITUAL SOUL, the *overshadowing of Truth, Spirit, and the highest aspirations* of our nature; the seventh, SPIRIT, the *absolute* Spirit, the *Divine Fatherhood* of all.

These are simply the different Spiral characters of progress and growth accomplished by the life impulses and ripening states which develop these various kingdoms of man in nature, which account for the differences among those who people this planet.

The Buddhists believe that the present age of the world is the fourth round of the spiral of man's progression. In other words, the present age finds man ripening his Animal Soul toward his Human Soul by the attuned Duality of his being, and that he must continue in his series of spiral rounds of progression until he has accomplished the whole seven principles of growth, when he becomes a perfected Soul, and is done with this planetary system.

If a mountain stream strikes a rock whose resistance it cannot overcome, and which it cannot pass by, the waters soon swell into a lake, devastate the shores, and surge back toward their source. Human passions are like mountain streams. If accumulated energy is not led into other channels, it will grow into surging billows, becoming more powerful than will and stronger than reason. Thus human love, which often partakes only of the grosser, selfish passions, being changed and turned into true Love and higher aim, may turn vice and error into virtue and goodness, and man into his Angelhood. To control human passions, error, vice, and wrong, leading them into another and higher channel, is the key to human life and peace. The channel once opened toward the truth, they will soon learn the true way, and dig deep in the new channel toward the Infinite. This

once done, the way remains, and each day becomes easier an smoother until it is undeviating.

So potential is Spiritual Sympathy and the higher or Divine Lov that wherever a hungry Soul exists, whether embodied or disem bodied, if his dual being is united so that an anchorage may b formed, there becomes a pivotal point where Spirit can perform i great force and radiate light to other souls.

For lack of better word, the French and Italians have a phrase *je ne sais quoi*, which we may use to express the indefinable somethin far more tangible than fantasy in every human breast. When thi mad rush of life is brought to a sudden halt, then for the first tim comes a call of the Soul for home. In the chambers of the Soul i a thirst for that living fountain, a desire for a home of love an peace which has not yet been found, and the heart of man reache out in strong yearning for something besides this conventiona struggle and burdens of life. Thrice happy he who stops not here but presses on and finds home and rest for his weary Soul. Th true home is not a locality or geographical point, but the Soul's res and peace and true love. He who can attain it has gained half th mystery of life, the perfect peace of the Soul — home at last.

PEACE AT THE GOAL.

"From the soul of a man who was homeless
Came the deathless song of home;
And the praises of rest are chanted best
By those who are forced to roam."

The substance of the Soul is half lost in the shadow of the bod in which it becomes clothed. There cannot be a contact of min without a communication of thought and affection where there is lov and harmony, and thus it is that touch really corresponds with menta communication.

Where is there an Anchorite who will ever forget his exaltatio when for the first time he crosses the threshold of the inner templ to form one with other brethren in the *Ladder of Life*? What Adep ever forgets the Cabalistic Ladder of Jacob, where the higher lov climbs to God, drinking from the fountains of everlasting Love, eac round of the ladder a golden head like the fire of *Living Love* fro heaven?

It is written in Isaiah vi.: 6, 7: Then flew one of the Seraphim unto me, having a living coal in his hand, taken from the altar, laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged.

O, dear Spirit, half lost in thine own shadow and in this fleshly sign, That thou art Thou.

Dear Pilgrim of Light, in thy longing Soul shall dawn perfect peace. Press on and grow not weary. The fountain of life is within thy grasp. Let thy life be of thy better thoughts, driving all evil thoughts from the mind; for our best opinion and thoughts are the angel part of us, our vanities and selfish acts the earthly part.

The great Absolute Mind can make all our contradiction harmonize with His quiet, calm end. This is the purifying fire; have your aspirations upwards until life's harvesting. For the mother-earth is subject to laws like every one of her children. At her appointed time, or great cycle of years, she brings forth all created things; in the fulness of her day she also is gathered home to the tomb of worlds. And there remains one absolute certainty, that we are ever in the presence of an Infinite and eternal energy, from which all things proceed. We are merely halted here on our eternal voyage, to learn of this peculiar nature-life — to master its secrets and mysteries. When we have done so, we will go on our way.

The mind is the atmosphere of the Soul, and to illuminate the mind with Spirit is to receive a reflection of God's light and love, which causes all differences to harmonize and a happy release from many burdens of the world.

My Lord, my Father, while I stray
Far from my home, on life's rough way,
Oh teach me from my heart to say,
Thy will be done.

The following is a prayer of Socrates: —

Oh, beloved Pan and all ye other Gods of this place, grant me to become beautiful in the inner man, and that what ever outward things I may have, may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but what a prudent man can either bear or employ.

(Do we need anything else Phædrus; for myself, I have prayed enough.)

The value of things is in their use. The world has been as far advanced in Spiritual things in the long ago of antiquity as to-day, but

man's inhumanity to his fellow-man, and selfish ambition congealed the Spirit of Truth.

In past ages nations had their *oracles*, their *sacred temples*, their *holy arks*, their *voices from fire*, and *Gods*, and *Guides*, without number. The Spiritual priesthood must again be organized, the sacred temples built with the sacred ark of the covenant, and altars reared, the vestal fires lighted, that the *Spirit of the Bridegroom may come.*

Oh the loving, tender patience of the Infinite God! In vain were the choicest gifts showered down upon unthankful and selfish, unthinking man. The sacred gifts were all prostituted to the attainment of material wealth and objective grandeur, glory, and fame. All these powers of Spirit Love were bent and warped to the creation and perpetuation of monstrous *caste* and distinctions among men, by reason of which war, outrage, cruelty, and wrong are the rule, while peace, sweet, gentle peace and harmony are very rare exceptions. One of the great curses of humanity is the difference held among mankind.

In throwing out his dual force for or against an individual, the Adept knows that so long as it can reach the subject without the intervention of cross magnetism of opposing currents he is absolute and his forces will surely succeed. But if the subject is aware of the work in hand, with even limited knowledge of occult forces, he will guard against and thwart the power, entirely baffling the object; therefore, *silence is power. Knowledge with silence is power.*

Ignorance and noise are imbecility. The knowledge of the hidden forces of nature is occultism. The knowledge of man and his dual forces is the science of the Soul.

The fall of man was not the result of any single act of disobedience to the Divine Will, but a gradual descent of man in the scale of life and thought, through selfish, objective ideas, which caused the dual bi-sexual forces to become finally disjoined and separated. From an exalted Spiritual altitude man passed down from this high plane of existence into a condition of error and bondage to the external senses, and to the limitations of both time and space.

"I come to save that which is lost," says the Christ, which is the *casket lamp* of the virgin dual forces within, the *true bride of the Spirit*, the Adonai, or Lord, the Bride of our God, the Deific Centre, the Divine Spirit in man. How great was this fall and subsidence of the true life of man very few can comprehend, because of the exalted heights from which human nature has descended to its present sensuous level, heights far beyond the conception of the psychical man of to-day.

Spirit and Love being the elements masculine and feminine of the

Soul, and Faith and Reason the elements masculine and feminine of man's intellectual system, the church and priesthood have striven to bring divorce between these subjective elements and have converted man into a state of superstition, doubt, and religious fear, which has rendered him ridiculous. Instead of exhibiting God as the Supreme Reason, they have depicted Him as the Supreme Unreason, by which teaching man has been subject to an intellectual suicide.

"Male and Female created He them," one leading downward, the other outward; when both are properly attuned in their union, they lead inward and upward. All development and growth are in expansive spirals from one to many, then in contractive spirals back to one again. If in octaves of unison, they pass on to a higher order of being; if in discord and separation, they pass to a lower order. If man can ascend, he can also descend. *Pro*gression is no more a law than *Retro*gression.

If he progresses eternally, he cannot, certainly, remain always a man. The same is true if he continually retrogrades. This was one of the great principles of Egyptian Antiquity. As is a man here in all his mental attributes, so will he commence on the other side. The opportunities to progress toward ripening of the Soul must to a certain degree be accomplished by life on some planet.

God looks only for ripened and perfect fruit. Man must of necessity progress or retrograde. If he progresses, he develops and ripens upward and outward, through cycles both vast and small, to his Angelhood, and is finally absorbed into the bosom of the Absolute Love, One God. If he becomes congealed into indifference, emotions die, and he must retrograde.

If he continues to retrograde here, so will he be apt to do on the other side. Sometimes Angels find a little life of Soul and bear it up to ripening and peace. But if he continue to retrograde, he also passes through cycles both vast and small, comes finally to a state of unconsciousness of all individuality, and is in fulness of time again re-incarnated in some other form, it may be in this world or perhaps in some other planet, according to the attraction in embryo entities. No man can stand still. He must progress or retrograde. Nothing can remain the same any more than the waves of the ocean remain the same till they beat upon the shore. As wave flows into wave, so life passes into forms of matter; a ripple here, a wave there; a tempest here and a calm yonder; such is all life. The great waves sink into the small ones, or arise into the larger; but, whether great or small, it matters but little, the quiet, calm benediction of silence levels all.

The Soul seemed to be rapt away to heaven in the full, harmonious chorus as it swelled onward, doubling and redoubling, and rolling upward in a full burst of rapturous devotion.

Throughout the whole creation a dualism is to be found; both the physical and the moral world are composed of extremes which supplement each other. Light and darkness, heat and cold, the solid and the liquid, right and wrong, good and evil, cannot be thought one without the other. Without the offsetting darkness light could not be perceived, and darkness, on the other hand, is the very absence of light. Cold is a very low degree of warmth, and with the same right can heat be defined to be a very small degree of cold. By constant practice we have become accustomed to move between these contrasts, and to consider them necessary to our well-being, so that we extend the same rule even to a great many other precepts which are far from being their equals, though they may show some similarity with them.

The contrasts of peace and war, of sickness and health, are samples of this latter order; they are contrasts, but their existence is not as absolute a necessity as is that of light and darkness. It is no necessity whatsoever that people must wage war; and no matter what may be said in favor of it, no matter how often the hackneyed phrase may be quoted that war is a necessary evil, humanity would have been far better off if there had never been any wars, and it can never reach its highest development unless wars shall be abolished.

Neither is sickness a necessary offset to health. True that we are frequently afflicted with diseases without any apparent fault of ours, but that we do not yet know the causes of all maladies and have not yet learned how to prevent them does not prove that humanity may not finally discover them, and that human life, protected against the causes of the various diseases, should not run smoothly along its banks until its original vitality shall be exhausted. When we observe how many diseases have been traced already to their causes and how many of such causes have been removed already, we feel encouraged to hope that in some future time — may it appear to us ever so distant — the goal may be reached. Sickness is not an absolutely necessary contrast to health.

It is almost impossible for any writer on Occult energies to make plain the Esoteric characteristic of man, or to hope for a full comprehension of his thoughts by the babbling world at large. But that still small Voice and Entity of Truth, which has been a Living Presence since their work began, gently whispers, Permit it to be so,

press on, *God understands.* We hope the thoughtful reader will take the *proper Spirit and True Sense* on this highly important thought of Sex and Bi-Sexual attunement, which is purely in the Subjective world of Soul. Heaven and this Soul world being so very close to us, while modern civilization knows only the Objective world and the five Animal senses, whereby it judges all things, and the general range of thought thereby being low and sensual, Man does not know that the law of conjugality in the higher mannerism of Esoteric man *is the particularized specific and main basis of every force in nature.* The man who does understand and fully comprehends these underlying principles of Nature's laws, gives himself to the kingdom of Wisdom, Light, and Truth. Now for the first time Truth sets itself in him, gives itself, opens itself, amplifies itself, bringing the man into the condition of *Arch-Natural law and Spirit. Being the keys of the Kingdom of Heaven.* Soul now becomes Illuminated by Truth. "Understanding is a Well-spring of Life unto him that hath it." The finite human Soul being an infinitesimal image of the Infinite Divine Soul illuminate by the knowledge of all Life, here opens to man the realms of Infinite possibilities, for here comes into play the law of inter-action and inter-presence of the kingdom of Soul, with and in the midst of the kingdom of Spirit; the order of *Truth, Love, and Wisdom within the Eternal Universe,* once on these heights no longer the flesh lusteth against the Spirit, and the Spirit against the flesh, neither are they any more contrary one to the other, as St. Paul speaks of in Gal., xvii.

It is very difficult to frame words that will be fully comprehended by the masses; humanity being so cankered with conventional Naturalism, nearly all readers are very apt to throw aside this important Truth, not being able to see anything in the union of the sexes but a temporary alliance for the reproduction of the species.

To the Illuminated thoughtful mind the *attuned Dual Energies* are a far loftier love and marriage in the subjective sense than the objective, and their transcendent beauty is incomprehensible to the sensual mind; but through it are the fundamental principles underlying both man and Nature, which bear upon their faces the Divine Image of God.

Heretofore man has continually formed his conclusions of God and the Divine Image that they bear outlines of form likened unto man's physical body, and any other relation was quite inconceivable.

The Union of Sex in its Dual being is the Universal Form of God. Unselfish Love the Universal Force and Wisdom, the Guiding Hand Marriage of the Soul with Spirit the Universal result. Love and Wis-

dom are the two opposite poles of the magnet, which always attr sustain, excite, and intensify each other; and that which constit the difference between the two sexes is that the poles are rever The Love Energy, radiating from out the Great Central Sun, Sp God, changes its manifestation according to the atmosphere and fo into which it flows. In the higher firmaments or spheres neares the Heart of God, it is the unselfish celestial *Love of the Angels.* the next inferior sphere it is the Illumination and ripening of S as a *Spiritual Love Universal.* Lower still it is but the natural Lov the *Sex with Man*, as marriage is now held from a human standpo Below this rational sphere, it is simply a mere passion divested any sentiment. Farther down the scale as an *Energy*, it is the s pathy of plants, the attraction of metals, and the gravitation of ato Therefore Love is the life and Soul of all things, from the greates the least.

"In thy light, O Spirit of Love, we see the Light of Truth, wh is the renewing life of man, like unto the waters of the sea, fresh only when it ascends towards heaven.

"Life mellowed by the stealing hours of time; memory's le become the silver livery of advised age, and, in time, the chrysali eternity.

"Each departed friend is a magnet of Love that attracts us to next world. Frequently our holiest memories are in the graves of world."

O Love that Illumes man's *inner temple*, Thou satisfieth the lon Soul. *For all things die in Love, and all things are born in L therefore,*

LOVE IS THE SECRET OF LIFE.

To point the way to a higher life than the mere *Objective An Man* is the object of this Book.

Every form is governed by the laws of affinity and attract Sex, love, and marriage are universal and eternal; to arise above Animal and vibrate these *Dual Energies is the key. The Spir Truth* in Sex, Love, and marriage, not used in their common ani and restricted sense, is the doorway to all the phenomena of Sp Mind, and Matter. "The letter killeth," says St. Paul, "but the s giveth life."

The beginning of Evil, Sin, and Error is wonderfully describe the true Spiritual sense of the third chapter of Genesis, which is loss of the married harmony of the Dual energy in man, that is

tween the Love and Wisdom principles of understanding. The state of harmonious attunement in the *Bi-sexual Energies* determines the state of conjugal love between man and woman, as it also does all other loves. Perversion of the good and the true in the individual Soul is the cause of all corresponding perversion, degeneration, misinterpretation, and injury to both physical and mental being, as well as the cause of all errors in man's sexual life. At last the cold and selfish naturalist scoffs at the idea of a purely Spiritual Love, which was the *Christ Principle of Love, the Adonia.*

The career of the Prince of Peace, Christ, is one of the world's enigmas. He was the most aristocratic of men and the most democratic also; the loftiest in self-respect and Justice; the least in silent self-importance; demanding all things for his service; claiming nothing for His private personality. Christ worked for Love; by Love produced, enriched, uplifted, amplified gifts, and was prepared to ripen the Souls of men by pointing the way. The Adonia, the Two-in-One, Bridegroom and Bride embosomed within his *Perfected Soul* whose rapturous melodies of peace and hope to man, winged by immortal Loves, proclaimed that when a *True* man dies he lives again a ripened Soul.

RE-INCARNATION.

Who does not stand with astonishment and devotion before the miracle of life? What an infinity lies before a child when first it breathes and opens its eyes. Air and light are the first messengers on earth. The first breath and the last, the first glance and the last, how wonderful are both!

The appearance of the same individual, or rather of his Astral monad, twice on the same planet, which is known as re-incarnation, is not a rule but an exception. It is preceded by a violation of the laws of harmony of nature, and only happens when the Astral monad, which has been tossed out of the circle of necessity by crime or accident, is thrown back into earth-life to rotate once more. Where the original design of nature to produce a perfect human being has been interrupted, while the gross matter of these entities is suffered to disperse itself at death, the immortal Spirit and Astral monad or body of

the deceased personality must or may at least try a second tin
carry out the original purpose of creative intelligence or law.
averred by some authors — though Spirits as well as mortal thec
differ very much in regard to the subject — that where reason has
so far developed as to become active and discriminate, there i
immediate re-incarnation on the earth; the three parts of the tr
man have been united, and he is capable of going on in the
But, in the case of an idiot, or where the new being has not pa
beyond the condition of a monad body, Soul and Spirit, not ha
been completely united on earth, cannot be so after death, and
immortal "spark of heavenly flame" has to re-enter on the ear
plane in another body, as Spirit follows a line parallel with tha
matter, and the Spiritual evolution goes hand in hand with the phys

The Chaldean *magi* taught that the *Divine* Soul would partak
the bliss of Eternal Light, while the *Sensuous* Soul would if good
gradually dissolved, but if wicked must wander about in the e
sphere, assuming at times the forms of human phantoms or of anim

The Greeks also said the same. All the Illuminati of the mi
ages tell of the *Astral Soul*, the reflection of the dead or his *sp*
At birth the pure Spirit remains attached to the intermediate l
nous body, but as soon as its lower form, the physical body, is
the pure Spirit ascends heavenward.

"The cause of re-incarnation is ignorance"; therefore, ther
re-incarnation. The occult doctrines nearly all teach that there i
immediate re-incarnation on earth for the monad, nor any second in
nation at all for the *personal* Ego, except as aforesaid in case of ic
and abortions; but that there are re-births or periodical re-app
ances or re-incarnations for the *immortal* Ego, but that such do
take place before two or three thousand years of life in higher sphe
or in Devachan a state of bliss which is the reward for the undeser
miseries of life; that man, being at best a wretched tool of evil w
forms new causes and circumstances, is not always (if ever) resp
sible or deserving of punishment, and hence is permitted to en
these periods of rest and bliss with utter temporary oblivion of
miseries and sorrow of a former life before entering upon a new o

Thus there is a regular succession of death and birth, the *for*
life believed in by the Buddhists having been lived either on thi
other planets. The moral cause of these re-incarnations being
cleaving to existing objects or evil desires, it is the duty of all
would be free from the sorrows of successive births to seek to des
this moral cause by becoming free from all evil desire. Buddha tau

that the way to gain this freedom was by poverty, restriction of the senses, perfect indifference to merely objective things, control of or absolute freedom from passion, and frequent contemplation of Soul, remembering that *nothing but abstract existence is real* in the world.

No one can pass forever out of this world, say these teachers, without becoming physically, morally, and spiritually perfected in it. Surely no one human life can do this from one birth; so a series of re-births must be required for this evolution in the "circle of necessity."

It seems to us any thoughtful man must dread transmigration and re-incarnation, the cause of which is unripeness of Soul which comes from ignorance. The doctrines of re-incarnation and transmigration of Soul are part of the oldest religions known to man. Upon the tombs and rock temples of ancient Egypt, which have withstood the ravages of thousands of years, are deeply carved pictures of transmigrating Souls. Sometimes Osiris is seated on a pyramid or on a high throne, with human beings ascending the stairway to him, while close at hand stands Justice with her balances, and the book with the record of man's life (the Astral body) placed in the scales, the recorder standing by to make a note of it. Here, as it is pictured, those who have the fire of the mystery of life and death pass away to the right, retaining the human form. Those who have not the *vestal fire* pass away to the left and down the stairs or pyramid again, some with animal heads and human bodies, some all animal in form, even in some cases representing reptiles and insects.

These principles were held most sacred by the most civilized nations of great antiquity. We find from the Bible that the Jews fully believed it, and Christ must have done so also, for he says, "Elias must first come again to restore things"; and on another occasion he says, "Elias has come already, but they knew him not."

Weak minds are carried away and injured by the human theories of re-incarnation, and the compiler hesitated for some time about making any mention of the principle governing transmigration of Souls in this work, nor does he claim that the principles are absolutely correct. He bases his opinion from the voice of a Spirit which on two occasions came from the Ark in a Delphic circle, once in Italy, and again in Newton, near Boston, Mass., U.S.A.

This voice, which spoke from the apex of the flame used on such occasions, requested all present to strive to cultivate the inner temple of the Soul, ever *to-day* in *the eternal now*, and *not be continually dwelling in antiquity*, and the passed possibilities of our Souls. And so we leave the subject of re-incarnation here.

The *vestal fires* which are inwardly kindled by the bi-sexual action of continuity burn out the dross and corruption of gross natures. These fires of the Soul are kindled by the accumulation of Spirit whenever and wherever attraction overbalances repulsion.

Man wastes his powers and strength in his works outwardly. He is so apt to be engulfed in the objective world, losing and wasting his forces in ambition, earthly love, hate, selfishness, envy, and pride, that he makes of himself an empty vessel, inviting refuse and filth, disease and death, projection and repulsion.

Men differ in their emotions and senses, yet are apt to judge others by themselves, which is surely folly. The man who knows least of himself trusts himself least, and is often afraid and doubtful, which breeds suspicion. From this point man is too apt to judge humanity. To judge others continually by ourselves is small-minded, and it is the small-minded, weak man who quenches the *sacred fires* of his own Soul by his incredulous scepticism.

Right belief is belief in Divine Humanity. It not only inspires hope in man, but gives a correct knowledge of man, which is the first step toward a correct knowledge of God. How can one believe in God when he does not believe in man? How can one have hope in Divine Humanity when he fears and holds himself aloof from his fellow-men? The best and greatest men the world has ever known have been lovers of their fellow-men, full of hope and faith, and child-like in their trustful natures. They were men who could love. All things die in love, and all are born of love.

All love and human affection come from the celestial. In purity all power resides. Fire renders all things pure, reduces and levels all things, refines and illuminates all. Fire flows from love. But few men as yet know what love is. Mankind thinks of it as that emotion which has only one sex in it, which is but half the truth, as sex is but a symbol of it. Love is a perfect chord of the bi-sexual forces, and is the highest and most ecstatic emotion the Soul can feel. It is the most nourishing re-enforcement of youth that man can call. It is the loftiest vibration that exalts man into his Angelhood.

There is a grand trinity which must be unfolded and opened to a knowledge of full realization of each force and its action, viz., that of the *Spiritual* man, the *Celestial* man, and the *Terrestrial* man.

Spirit is substance, but it is not matter. Substance is that which "stands under" and sustains matter. Matter is visible or in some way perceptible to one or more of the outward senses; the substance of things cannot be perceived by the senses.

Spirit is the "I Am," the creative energy, and forms all the eye beholds. It contains within it all the entities, all verities, all atoms, suns, and stars. Spirit is matter potentialized, while matter is Spirit solidified.

If man only knew how to live, he need not die until the fulness of time had come *when he might depart by his own will.* But man is apt, after years of battling struggle and defeats, to become callous, indifferent, fossilized. Above all things beware of fossilization.

Cultivate the higher emotions and impulses and produce purity, kindling the feminine element where may be grown a junction and nuptial of man's dual being, in which wisdom, justice, and conscience sway. Then will injustice, indifference, and selfishness flee away.

The new life of intercommunion of nature's forces, of men and of all races in the subjective world, the intercommunion of Spirits, Angels, and God, make constant companionship for him. Here the finite mind trembles and the Soul is filled as it crosses the threshold of truth, found in the Oneness of being, and ascends to the upper firmaments and roams through all realms of space. The impossible no longer belongs in his life. He raises the magic wand of his Will, and it is done. He stretches out his hand, and the winds and waves are still.

As he comes slowly nearer to the *great Central Sun-Spirit*, he finds within his own central being an immortal Light, which is the germ of another life, developing and raising up an immortal substance known as the *Tree of Eternal Life.*

There is a glorious truth in the economy of human suffering. The swiftly fleeting years rudely tear away the illusions and delusions of youth and the objective world from every true man of mature age. These hard experiences have all a tendency, when viewed as they should be, to wean us from the masquerade of this world, its toys, shows, ambitions, and vanities. Our experiences of objective facts are of value only in this. The knowledge which binds men to this life only, by the development of pride, ambition, power, egotism, and self-sufficiency, is a curse and a source of great weakness, instead of bringing power.

Power does not come from one thing alone, but from all. Infinite knowledge is necessary to strengthen weakness and develop man from his infancy. But for the Adept there is no knowledge. He dwells in faith and lives by faith, which is beyond all knowledge; where every action is attuned to Divine Truth.

But think you this faith and power can come to us? Not so! but

man must ascend to it, through regeneration in the Spirit and by a new birth of the Spirit.

Therefore knowledge is of little account save as it may assist one to become illuminated and enter into the Spirit. There are moments in life when the Soul may become illuminated and expanded to the outermost being, when it becomes the *Over Soul* of the man in place of the inner.

It is here that the *Fatherhood* becomes one with the Soul of the Motherhood and *Son* the Divine *Mind* is thereby produced, known as the Sun symbol of Divine Light, understanding and knowledge, which illuminate the darkness of matter, making all the secrets which lurk in darkness stand out in their true nakedness or deformity as they have grown.

This is the Trinity and is the true meaning of the Father, Son, and Holy Ghost — *Spirit* the Divine Father, *Soul*, the Divine *Mother*, *Mind* the only begotten Son of Spirit or of God.

Mankind to-day is far more curious and anxious concerning the mysteries of death than about the revelations of life, while it is really the eternal *now* which is of most importance.

"Except a man be born again, he cannot see the kingdom of God." This kingdom of God is only another and higher stage of life, a more exalted sphere, and no man can enter or cross its threshold save through the gestation and birth of a *Divine Body*, which can only be reached by harmonious attunement of his dual being.

We get the grossness of food by eating it, but the real life of it is extracted by the thoughts we have of it. In other words, the ideas we have in regard to the quality of food and its use, impart to it something akin to themselves. Thus the body may be gradually changed by diet, not so much by quantity as by quality; for *the will and mind impart much of any desired quality.*

One of the great mistakes of our modern civilization is over-eating. Man needs very little food if he did but know it. Just enough should be taken to form a nucleus of attraction for the Spirit to materialize itself or condense and form new particles of blood, nerves, and flesh. Behold the miracle of the loaves and fishes as an illustration of this principle. The glutton has a weak, lean, selfish, hungry radiation of atmosphere and very little will-power. Modern civilization presents a selfish, ravenous multitude, a standing mockery of nature, a painful, clamorous revolt against the wisdom of an Infinite Creator.

The three entities of Force — substance, law, and order — are

present throughout the universe, whether in the real or in the phenomenal world, because between these worlds there is no difference of essence, but only of extension or mode. For as all substance is single, so all force is single, and Law and Order is the mode of application of force and of its relation to substance.

Law and order, therefore, is really one principle, expressed pretty closely by the term Polarization, which is analogous to Gravitation. So long as we work in and by this law we direct force; when we violate it, force recoils upon us, and by the very nature of things disorder and death ensue.

The few men who understand the procession of nature, and act by and within its laws, and know the conditions for enforcing them, are a polarization of power, a renewal and germination of the vitalized life-principle. This renewal and recurrence of force is not fulfilled by the majority of the race.

Every form of matter is capable of magnetization, and every molecule is capable of developing a current of its own, being possessed of poles and an equator.

When the will and thought of the Soul are single and harmoniously centralized throughout, a latent Spirit force becomes centralized and manifests itself in polarization.

Neither disease nor death in the ordinary acceptation of the term could reign in a perfectly polarized individual. The endeavor to reach this point is the object of magnetization from the metaphysician and magnetic healer. When the earthly Soul has been suffused with the Divine Light, and every element of the entity and human personality is vitalized by Spirit, there will be no more delirium and horrible suffering from disease. The process of death will be a transition, "As one who wraps the drapery of his couch about him and lies down to pleasant dreams."

The basic principles of all life are in its dual forces of emotion which are subjective. The man who adheres only to objective facts is like a fly in a spider's web. He beats the air in distress and desolation. The man who believes nothing except what he can see by his natural eye is a very small pattern of a man, for in point of reality he *knows comparatively nothing*. The religion of the future will rise logically from the known to the unknown, from the seen to the unseen, from "nature up to nature's God."

It will teach that the communion with Angels is a fixed fact in the nature of things, and that there is nothing supernatural or mysterious about it; that Angels have walked and talked with men throughout

all the ages, and that the Bible is one continuous history of such intercourse, from Genesis to Revelations.

The mind is not a thing but an atmosphere of law, a mode of action of the Soul. When well balanced it is a duality, two emanations in one, which produces harmonious emotion and feeds the fire of principle. The Soul expands by fire and its emotions, but contracts and congeals for want of it.

Reason cannot transcend its own source. Everything in existence depends upon something else. There must be a commencement, and that is the Divine Over Soul of all, which must of necessity be Dual in its nature. The circumstances of our lives and the possibilities of our nature are within us, and are only hidden from us by our ignorance, which arises from the differences and discords which come through disconnection of the two great primary principles of man's being. When man stops to reflect, goes back in search of first principles, seeking for the foundation from which all things spring, he finds the Divine and Infinite Principle.

There is such a thing as chemical affinity. When two such are united they produce, and the earth being prepared by heat or in any other manner, make conditions for new or old forms of vegetation and life to come into existence. Certain conditions of bearing produce sense and emotion, and it is ever thus that things gestate, grow, and ripen in the fulness of time. The higher ideas of Love emotion and sense are the affinity and food for Souls. Hence man grows and ripens to a higher creative and original power through his reception of ideas by his dual sense and emotions. The Soul of nature is emotion and is that which produces motion. Hence the third part of things, which is the most important, is invisible but is real and not shadow, is in the subjective world. Man must look beyond the mere *outward* appearance of life for his Divine reality. God is the all of man's life, and the power of man is at the bottom the power of God.

Ideas are simply the forms of the invisible; therefore types, patterns, and formative causes of things are called ideas. God's Ideas of things are the cause of every object in nature. After the student has thoroughly mastered the doctrine of the bi-sexual force and triune nature of man, and learned that the Spirit of man is a personal limitation of the Supreme and Absolute Spirit, a new world of understanding and knowledge opens up to him, of which he never yet had dreamed. He now realizes what a blundering child he has been, simply because he was blind to love, truth, and faith of Spirit, in con-

sequence of his Soul being immersed and overshadowed in the objective life of sense, hidden from the perception of Spirit ways, because he revels in the senses of the physical being only. It is, then, highly necessary to open the door of subjective sense and gain the true and real, by the union of his dual nature. Only so can he become alive to Spiritual sense and know how to use and control the forces of power in sense and emotion. The galaxy of worlds, suns, stars, and every object in space are each and all held together and kept in place by sense. Each and all things are suspended in an ocean of sense and emotions. God reveals himself only to the sense and emotion of things, and of a truth He is sense itself.

The Conception is always superior to the production of a thing. The true artist fails to come up to his ideal; so does the architect, the poet, and the author. So long as man is attracted to objective form, he is not free, but is a slave to form, and his ideas of life end with the life of the form. When he succeeds in freeing himself fully from form and its attractions, he begins to enter the realms of Spirit and the Truth. Form being only the objective shadow of the true thing, therefore, as be becomes released from the world of appearances and shadow, he enters the realms of Infinite Life, which is enduring and everlasting.

What is man? is one of the most important questions propounded by thoughtful minds, sometimes with deep anxiety and fear.

What is man? was the question of the Egyptian Sphinx more than six thousand years ago, which stands to-day silent and solitary, almost engulfed in the shifting sea of desert sands. We are told that the prophet who solved her riddle was put to death, and none has since found the solution. And yet the answer seems very simple. A wise philosopher has said, *A man is good common sense.* If the answer could be divested of religious or scientific prejudices, it might be said, Man is an Essence Germ of the Divine Mind, a collective focalized centre of Energy, a shadow of God, and as God is the Infinite Love and Wisdom, whose energy is the great Central Sun of Spirit, man is a finite reflection of that Love, Wisdom, and Energy. The living force in a man is not matter, but simply clothes itself in matter, which external clothing corresponds with the internal life.

The seed acorn has not the external appearance of the oak, but if the acorn be properly divided in halves, with a strong glass, one may see quite clearly the outline of a tree, which is the germ Soul of the oak. If the seed be placed in the ground, this Soul will work out a body of like character with itself, the exterior natural tree, thus

being but a shadow or manifestation of the real. Emotions, attraction, affection, and thought are the forces that use the dead things of nature; therefore so-called life is simply *spiritualized matter*. Wherever a Soul of emotion, attraction, or affection has been placed, a visible material object of form arises, which must, by the immutable law of effects, correspond with the invisible Soul force which is its cause, which moulds it, qualifies it, acts objectively through it, and is the substance of it. *The true life is far above matter.* No dead earth ever made or can make man or create a living, intelligent force. This true force comes from the great Central Sun — Father, Mother, Spirit, who places a germ Soul-seed in matter, and, lo! it becomes wrought into an objective life. If all things on earth are but the shadows of living forces, then those very forces must be true substance revealing itself in nature. Thus this fair earth is the shadow of heaven, and this body, the dwelling-place of the natural man, is but the shadow of the dwelling-place of the Spiritual man, which temple is the Soul and Astral body.

Men speak often of the great open book of nature, and the vast knowledge and wisdom to be gained from it. Nature's great book is simply expressions of the Divine Mind, God, and every object in nature is like a sentence in an excellent wise book, corresponding with the love and wisdom which formed it. A blind man might as reasonably contend that a reflection in a mirror does not exist, as we can contend that there is no Spiritual world because the Creator has hitherto withheld the Spiritual perception. Nor is that world a dark realm of nothingness; it fulfils all the wants of the human Soul. What is most essential is a development that will open the eyes of the Spiritually blind, that the Soul may become illuminated to see and comprehend truth in all its purity. This Spiritual light is perfect Love, Intellect, and Intuition, which is receptive of the Spiritual light of the Great Central Sun, God, as the natural sight is receptive of the natural light of the sun. "Lighten mine eyes lest I sleep the sleep of death," was the cry of David.

At a certain stage of growth and development the Soul becomes self-sustaining and productive of all that is needed. It becomes magical in its physical manifestations as it is itself; for the Soul is a magical thing, and in its expansion, which is the attunement of duality, it fills the whole man with itself, illuminating the inner temple with understanding and Love. Then the body becomes a magic force, a Divine body, and man reaches the all-power and the great symphonies of vibration contained in the attunement of all physical

and Spiritual nature which lie inscribed within the perfect square known to all Adepts as the unspeakable * * * 4 * * * * * * * * *

That glorious height of Pythagoras of which Plato sung would have been lost to man and to this day in all the mystic orders and remain unutterable, but was replaced by this sacred number 4— the most binding and solemn oath within the ancient mysteries.

Gradually, as man crosses this threshold, all objective shadows flee away, and the Pilgrim becomes illumined with Spirit, Love, and refreshing Hope; with stronger Faith, renewed Youth, and growing Power over all things in the world; transformed by Love into perfect Peace.

Resemblances in the Spiritual world are not those of the physical form, but similitudes, affinities, and semblances of mentality, of aspirations, and of thoughts.

In these days the Esoteric is lost in the rubbish of the Exoteric as the Soul is lost in matter.

But time flows on in cycles vast in extent, and the Divine Principle gradually works out of the rubbish and asserts itself.

The age of higher nature of Spirit Truths, called the age of miracles, is very near at hand. The cycle of the Soul is almost completed. Already we can catch glimpses of the first dim dawning of the golden day, when one may *know* the universe of being; *know* the realms of Spirit and Soul; *know* and feel the transcendental Love, and fathom the secrets of life and the universe, and the nature and immensity of the existences that people it. A seeker after these mysteries must look within his own heart and see if he have not some secret selfish fault which is difficult to detect; and, when he finds it, blot it out, bestowing his love on others. This is the first step toward that mystery which hath been hid for ages and from generations. "The words that I speak unto you I speak not of myself, but the Father, that dwelleth in me. He doeth the works."

Hope is based on belief. It is the anchor of the Soul. All faith, love, belief, trust, and emotion of hope and will are akin to Truth; and he who cultivates these graces shall yet be filled with the Spirit of eternal life.

The Divine Central Sun, Spirit, serves to the Soul the same uses our terrestrial sun serves to the physical body. There have been men in the past, and are to-day in the world some, who have possessed the control of life in the human body to such a degree that they live as long as they desire a human existence. Death has no dominion over them, for, through unfoldment of Spirit, they have

passed out from under the law — that is, the selfish animal body and the controlling influence of public opinion. They live under the guidance and grace of the hidden Spirit, Wisdom, through the illumination of the Christ Love and Spirit, relieved from the artificial restraints of conventional society and the unnatural, heartless demands of passion; everything new, free, and enchantingly natural is about them.

Man, considered from a reunion of his duality as one whole, is the focus of all forces beneath and above him. Focalization is progression and development. It is the destruction of the old, the birth of the new. The elixir of life can only be found at the fountain of life, which is the *Spirit of Duality* concentrated in Love. To be born again is to renounce the objective attractions to one's self, to conquer the sense of personality, and free one's self of the love of things in the objective which that personality desires. It means to live in the world, but not to cling to the world; to substitute a universal love for the objective personal love; a change into the subjective world, that one need not be forced to return to the toys and ashes of this world; for Spirits retain to a certain extent the peculiarities of their earth life, and every man, whether in this world or within the Spiritual world, is naturally attracted to the society of others who are like him. Our acts only are immortal; every one of them starts a series of events that continues always, increasing and widening forever. He who has no gross nor ignoble desires to serve is independent and free. He has conquered matter, and his strife with the Astral elements ceases. He has reached the true Spirit of love and peace. For him discord can no longer exist, and his purified elements will find their responsive vibrations in the eternal life of the Universal Spirit of Love.

In the descent of the human race from the Spiritual to the sensuous, animal, and material plane, it became necessary, in order to preserve the priceless Truths of Spirit, to enclose them in sacred symbols addressed to sense. When, in a subsequent age, men should begin to be unfolded Spiritually, the inner contents of the symbol would be disclosed, and a certain symbol taken from nature would be as enduring as time. On the development and unfoldment which begins by the intuition within us, "there is nothing hidden which shall not be revealed" to the higher perception of Soul and Spirit.

Remember the philosophy of duality, given some pages back. There is nothing which is not dual, and nothing which has not its

opposite. When one is found, the other is not far off. The third thing or emotion which springs from the chemical change when the two forces or things are united, is the hidden key. To pass into the nature or Spiritual kingdom of God, man must be born again, regenerated — the entire man remade. Because these Spiritual elements of the higher kingdom are incomprehensible to man's phantasmal, finite mind, mind and sense are that which determine. This physical objective body is of small account. Man is full of darkness and sorrow on account of the discord and want of balance. He is scarce able to generate enough magnetism to keep the human machine in order more than fifty years at best. Yet how easily might the strong, united Will throw a flame across the darkened threshold of our being, refreshing and renewing life! How easy to be an overflowing fountain of strength if we were only wise. But man is made up mainly of hereditary tendencies, acquired habits, and conventional ideas, and so is secondary and unnatural. We are simply creatures of art, because we are less than nature. Nature is harmony and silence. It is our voluntary unnatural powers that ruin us, and it is the involuntary which renews and gives us what little health we have. Nature must play second part in our daily walk; abnormal, conventional civilization is first and uppermost. We are ashamed of our true natural life and habits, and hide them away as we cover our nakedness, and are unnatural creatures of two lives, two voices, trying to deceive even ourselves, sickening and dying under the burdens of our own unnatural nothingness and want of true individuality.

The Universal and impersonal cannot in itself alone become personal. It can only come in cantact with such personalities as are able to approach it harmoniously.

The highest does not suffer by breaking its connection with the gross and low; this latter only suffers and dies. Bodies and associations of men may be long-lived, and like some men compared with others may be very enduring. The true secret of their life and endurance is Love, for there is nothing permanent but the consciousness of Love. It is by the *true, higher love* that organized bodies of men have been held together for ages. Nations rise in glory and disappear, and races of men are blotted out of existence, yet these remain. There may be found to-day three of these ancient Orders, which are steadfast as a rock. Their Brotherhoods are bound together by links of love. While there exists among the races of men a living consciousness of love and a consciousness of hate, there will continue the old law of attraction and repulsion. Love is light and hate is dark·

ness, but in the end love always conquers, because darkness cannot destroy light.

Truly, Love is the secret of life. The Pilgrim who vibrates it in its true sense fears nothing but passes silently on his way. The emotions of jealous hatred, which were rushing to his destruction, obey him and execute his orders, and he walks safely upon the waters beneath whose surface is the abyss of death. He raises the magic wand of his Will and quiets the tempest raging in the Astral plane, while above him shine the emotions in bright constellations formed of love, truth, knowledge, and power, whose centre is wisdom and whose fountain can be found in the Spiritual self-consciousness of every human being.

There are secret Orders of true men, dear friends, friends in the rare, long friendship which no doubt dare ever assail; — a friendship stronger than life — a friendship never wrought in art nor found in commerce or in science; companions whose very presence brings joy and peace, whose very being is good-will and affection; among these far away from the outer world one is brought close to the gateway that opens into the summer land; so close that one catches glimpses of the beautiful Spirit home across the threshold, and the charming fragrance of beautiful companionship, where the contour of face was tender pathos and the grasp of hands betokened Love.

All Souls require a sanctuary of pure and perfect Love, which brings peace and refuge from the storm.

On these heights is found repose, and on this altitude of love the Soul finds rest, and wisdom through silence in its love. As health is to the body so are wisdom and love to the growth of the Soul. There is in the higher companionship of men a magical transformation from the animal to all the graces that bloom in Love, Truth, and Spirit, which the world does not dream of.

The sea-weed of the shore drifts by on the tide, the odors of spicy groves float on the wind, the birds come and go as from a near home, the dim outline in the horizon is changing from cloud to solid land. The quest is nearly ended, and now that we are so near as to catch the ominous thunder of the turf, it is wiser to look out for harbor and anchorage than run the risk of breakers. Is it not time to take new bearings from the sun now that the clouds of darkness and superstition are rolling away? Call the watch for the pilot of Love is signalled, who will guide the bark safely at last into the harbor of perfect peace.

"Oh! a wonderful stream is the river of Time,
As it runs through the valley of tears,
With a faultless rhythm and a musical rhyme,
And a sweep and a surge sublime,
As it blends with the ocean of years."

"Ships that pass in the night, and speak each other in passing,
So on the ocean of life we pass and speak one another,
Only a look and a voice, then darkness again and silence."

It is only one more sand out of the mighty hour-glass, and yet the time neither adds to nor steals from an atom in the economy of the Infinite.

Remember well, and with thought, that thou art to be born again, and strive that the second birth may be an ascension.

"How the heart leaps up to think of that grand living after death.

"In beast and bird and flower and all the memories of Love in long ago."

FOR TRUE LOVE IS IMMORTAL.

Dear reader, strive to know yourself; to form *higher emotion and will* and unite your being in a chord of harmony, when you will need only to stretch out your hand and pass into realms of infinite Spirit. Meditate, read, and study in silence; turn thy loves within and fear nothing, for no man can injure thee. Trust in the power creative, and with that power thou shalt command.

One of the greatest of all illusions is that of Self. Material man looks upon himself as something existing apart, forgetting that what belongs to him to-day belonged yesterday to another and in the continual change may belong to another to-morrow.

Blessed is he whom the truth teaches, not by perishable emblems and words, but by his own inherent powers; not what may appear in the shadow, but *what really is*. Illusions create illusions, the Light of truth and principle is lost and the golden calf has been put up in its place, through selfishness, avarice, and desire of worldly power. He who endeavors to climb to heaven through such a path will find himself climbing on stairs of sand, that will engulf him soon.

The essential office of the Soul is to create, which it does by motions and emotions.

Thrice blest is he who creates an emotion of higher Love, which is the wisdom of God; a long agony terminating in ascension and in consummation.

The past is a region to explore and learn of it all we can. It is

impossible to understand the present without a knowledge of the past, therefore the Pilgrim of Light should contemplate the knowledge of truth that comes down from the ages, without prejudice or bias but with kindly reason and pure desire to gain all the knowledge that the past can give, and supplement it with all that is known in the present, but with face set steadfastly toward the dawn of a more luminous day, of a larger knowledge, and of loftier outlook in the future. Science is just beginning to awake. She is making an effort to hunt down the hidden way of life. Having denied the Astral body and the Astral world so long, she is now spending much valuable time in creating new names.

In her fastidious weakness, she is too small to accept the Truth unless it come to her in gorgeous apparel.

Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of Soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. —*Heb.* iv.: 11–13.

The Unitarian Review of November, 1886, contains an article from the prolific pen of Rev. M. J. Savage which attracts much attention. He enters a strong protest "against both the shallow and flippant scientific disdain of these questions, and the airy, aristocratic, dilletante indifference with which theologians treat them."

When men and women learn these vibrations, then will humanity indeed become Divine. Then will the glorious sunshine of a new, ample, and inclusive Spiritual revelation cause the mists of superstition on the one hand, and those of doubt and darkness on the other, to evaporate, never to condense again around the minds of the inhabiants of earth and, the spheres immediately surrounding it. Like the blind who have had their sight restored, truth and knowledge flash at once upon their minds.

They grow into a mental illumination, and never for a moment desire to exchange the light of Spirit for a theory or doctrine of the past. The process of the fire and crucible of suffering may have left deep scars and bent forms, but the memory of all that is soon tranquillized, chastened, and reconciled in the gentle luxury and ecstasy of Absolute Love. They have entered into the eternal gates of the Temple of Truth and found the glorious Spirit of Love in all celestial radiance.

Love and Truth conquer all things, and all sincere hearts of honest fidelity thirst for the shadows of Her Angelic wings and the guidance of Her hand.

To Her such an one may speak thus: As an infant that longs for the moon, my being was one vague desire for something never to be attained. Now I feel rather as if to think of Thee sufficed to remove every fetter from my Spirit. I float in the still seas of light, and nothing seems too high for my wings, too glorious for my eyes. It was mine ignorance that made me fear Thee. A knowledge that is not in books seems to breathe around Thee as an atmosphere. How little have I read! how little have I learned! Yet when Thou art by my side, it seems as if the veil were lifted from all wisdom and all nature. I marvel even when I look at the words I have written; they seem not to come from myself, but are the signs of another language which Thou hast taught my heart, and which my hand traces rapidly as at thy dictation. Sometimes, while I write or muse, I could fancy that I heard light wings hovering around me, and saw dim shapes of beauty floating round, and vanishing as they smiled upon me. No unquiet and fearful dream ever comes to me now in sleep, yet sleep and waking are alike but as one dream. In sleep, I wander with Thee, not through the paths of earth, but through impalpable air—an air which seems a music—upward and onward, as the Soul mounts on the tones of a lyre! Till I knew Thee, I was a slave to the earth. Thou hast given me the liberty of the universe! Before, it was life; it seems to me now as if I had commenced eternity!

To cultivate and learn the dual forces is to learn how to die and be perpetual; to avoid being a slave; to become a triumph in death as in life, and when the hour of transition comes to pass on smoothly as the green ocean in a silent calm.

The author hopes for the indulgence of generous readers of this chapter in which were some blank spaces which he was obliged by high authority to leave in silence. At some future day that which is omitted may be given to the world, but at present, like the words of which Paul speaks, they are not lawful to utter. Time reveals all things, therefore be patient. Would you, Dear Pilgrim, approach the presence of the *Living God without the vestal fires kindled within your lamp, or near the confines of death without a Guiding hand?*

If you were to have revealed to you all these hidden powers while yet in an unprepared state, the ears that heard and the tongue that told them would feel the evil result of rashness.

Dear Reader, learn to know thyself, from that thou canst know all; then keep thyself unknown and follow the path that is silent. PATIENCE! Wouldst thou burst through the animal and selfish barriers of thy nature and awake to find thyself in a strange land, knowing not the language nor the way; through error and ignorance making that which should be glory thy shame? that which should bring strength, produce weakness? that which should bring power and exaltation, bring degradation?

Patience and *Silence!* and strive to illuminate your Soul with Spirit understanding, till your Soul and entity of being enjoy the right to go freely in and out, like the perfected Souls of Angels who are established messengers of the living God.

When the mystic veil of man's dual force is lifted and the forces of the Soul revealed as they really are, the spell which has been so secret and so sacred, one of the profoundest mysteries of ancient and modern times, will be broken and the human mind be free to roam over the glorious realms of the Spirit firmaments and the immortal domain of light and truth. Then will the Souls of humanity be quickly ripened, and live forever in the interior of the Spiritual hemisphere.

All the teachings of all the Christs pivot on the golden point of unselfish Love. There are ten thousand things of thought and fancy and of feeling; but every one strikes at the hour, this one sovereign note unselfish Love, without creed, or sect or regard to any of the educational apparatus of the church or times. The only unity God wishes and desires, the only unity the world will ever see, is the unity of Spirit and Love.

In the Love of purer day, *trust* in the God that made thee, and follow the sea that is *silent.*

CHAPTER XIV.

THE MANY MANSIONS.

In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. —*John* xiv.: 2.

By which also he went and preached unto the Spirits in prison. — 1 *Peter* iii.: 19.

Out of the deep, my child, out of the deep
From that true world within the world we see,
Whereof our world is but the bounding shore.

THERE seems to be a confusion of ideas regarding the spheres. Some Spirits who return to earth, speaking of the various spheres of Spirit-life, mean simply and solely the various gradations of Spiritual expansion and development, and, as they rise from one condition of Soul attainment to a loftier conception of life, to a more expansive view, and to the understanding of higher labors, assure us they have ascended to a higher sphere, which is correct, and yet such Spirits may not have changed the locality in which they have been dwelling since passing to the Spirit world; they have only increased their ideas and perceptions of the life around them.

Others, coming to us, employ the term sphere in speaking of a change of location, and declare they have passed from one vicinity to another in the Spirit world, taking upon themselves new surroundings and conditions of life.

There is, undoubtedly, a Spiritual and Astral counterpart, which is a land of reality as tangible to disembodied Souls as this earth to mortals, comprising worlds and waters, hills and valleys, and furnishing an abode to those departed Spirits who have ascended from the mortal, yet we hear it distinctly declared that there are other worlds in space inhabitable by exalted and refined intelligences. Spirits do not always speak of these worlds as spheres; they do not always say that such and such a Spirit has passed on to the fourth, fifth, sixth, or seventh sphere, although it may have reaped all the experience it is possible for him to attain on the Spiritual counterpart of this planet, and have ascended to higher and more exalted Spiritual worlds, there to take up a grander discipline and a larger experience. There are many

such worlds. They do not overlap each other, but are scattered about in space. As a Spirit gains in power and in understanding of its own possibilities, and learns to make use of its own interior Will force, it passes onward to reap still grander experiences in some one of these worlds of which we speak. Man is man in whatever world he may be, and unless he was transformed by a renewing of his mind and illumination of his Soul with Love while in this world, he is in no way changed in feeling or in nature by the simple act of removal.

It was concerning men in the world of Spirits known as the lower firmament or intermediate state that the apostle wrote when he said Christ preached to the Spirits in prison. These were, no doubt, disembodied Souls who were in the intermediate state, which was called prison, because it was not their final state, but one out of which they might be lifted by instruction in truth and love. It is evident from the context that they were not in heaven, for it is said they were aforetime disobedient. But truth and love are the liberating forces in all worlds, and into this glorious sunlight all may come and find their heaven, fleeing away from all evil, error, and selfishness, on which the hells are founded.

Spirit friends are most tender and loving advisers whose counsel should be gratefully received and carefully considered, and of the thousands of these silent visitors, when have they not said at every opportunity, "Love one another. Drop from your lives all selfishness"? Their simple admonition to cultivate Love in every breast has mastered and outgrown all the lordly human wisdom of both ancients and moderns. All philosophies and theosophies have faded and fallen before this one precept, "A new commandment I give unto you, that ye love one another." Yet, even at this day and hour, how few heed it. Alas! alas!

> "As with deceit and fraud and lies they make
> Chains which no shackled Soul can break."

Here in this life the robes of honor are worn by dishonorable men; in the other life it will not be so. The light from the temple within will clothe itself with a corresponding exterior. If our Spiritual bodies are composed of the substance of goodness and truth, we shall be clothed with pure robes. But if they be composed of selfishness, vanity, and evil, which are the *falsehoods of life*, we shall be clothed with the filthy rags of impurity. There is no variation to this law.

You have doubtless received Spiritual communications telling you such a Spirit was in the first, second, third, or, it may be, in the

seventh sphere of Spiritual existence. Seven is always employed as the harmonic number of twelve, which signifies completion; and attunement of the seventh sphere means arrival at that condition of Spiritual advancement or growth which allows of the Spirit's perfect control over the ether substance which binds planets together in the unity of a system in obedience to the law of interchange of force, by means of which all planets influence each other, while to a greater degree all are influenced by the central orb or sun. It is the voice of the Soul alone which can declare truthfully concerning its own nature and destiny. In the busy rush of external business, the hurry and bustle of daily life, the noise and jar of controversy, the voice of the Soul is not heard and never can be. Therefore the superlative wisdom of those wisest of all the wise men of the East, who declare that contemplation, meditation, or a state of mind even beyond this was necessary to communion with life itself, and to an understanding of the laws and principles of the universe.

An unseen world lies on beyond the seen world; a higher stage in the development of nature, toward which the material creation is pressing. Every most solid form of matter is capable of being sublimated into a spiritual matter. The human body is the laboratory in which life is preparing the materials for a finer body. This unseen world carries every force of the seen world to a higher power. We can scarcely help feeling that when a solid body is volatilized there is a loss of energy, but matter, in passing through the transformation from a lower and sensible form to a higher and invisible one, in reality develops a higher potency.

No life of inaction is visioned to us in the passing of life trom the physical to the Spiritual body, but a life of fuller, mightier activity in the unseen world; studying and mastering the transcendent energies of the invisible ethereal spheres, as the lower powers of the fleshly body now study and master the lower forces of the seen world.

Little children symbolize the receptivities of the heavenly life. The humble heart sheltered away from the storms of passion, and all vestured over with the fragrant blossoms of sweet affection, is often nearer in Spirit to the Angels than is the cold philosopher. As an actor conscious or voluntary, a child is nothing. The profoundest mystery yet is the origin of child life. It is an unexplored history. The sublimest results are often there and yet not a step can we trace backward with definiteness, and know the cause of which this is the little effect. The future beams with revelations in their behalf, but the past of each child, the collected particles, who can guess? The

great sphinx, standing alone in Egypt half buried in the sand, what mind conceived, what hand carved it? What has it to say for itself, and who shall speak for it? Yet every cradle has a sphinx more unreadable, more mysterious than the old sphinx of the desert. The very moral qualities which distinguish the good from the bad, all the fidelities, the effluences of love, were developed in man; yea, anterior to his existence on earth, the higher forms of animal life were developed from the love in which parents care for their offspring. It is the outflow of the unpolluted fountain of spontaneous affection. It is the very yeast of heaven, the one quality not born from below, but infixed in universal nature. And there is no love so spontaneous, no love that hath in it so little of the influence and motive that actuates every other part of life, as the simple, indispensable, irresistible love which parents have for new-born children, and at every step onward until they begin to be men.

"Except ye be born again," of the Spirit of Love and Truth, and "become as little children, ye shall not enter into the kingdom of heaven."

Children are more to men than the church or temple; they are the very foundation on which our religious instruction is founded, and we work by those great natural instincts and impulses into a kind of practical gospel for the enlightenment and salvation of mankind. He who reads the teachings of the Judean Prince cannot deny the Scripture which asserts that guardian Angels are assigned to little children that in heaven they do ever behold the face of the Father.

The passage from the seen to the unseen world necessitates no loss of material identity. When life comes out from the unseen into the seen world, there is a continuance of identity. Open the seed from which this mysterious development is coming forth, and you will find therein a spectral pre-formation of the plant. Wrapped in each tiny seed is the ghost-like form which is to come to birth in a more solid material shape. Is this no hint concerning the second birth? If these hints of nature be not illusions, there ought to be further hints of such a Spiritual organism in man as he now lives upon earth, and it seems that in the weird and eerie phenomena of occultism, mesmerism, and Spiritualism — all as old as man and widespread as his presence on earth — we have the indications of such a mysterious inner organism. Out of this strange, bewildering region may come to us, perhaps in the next generation, the material for a scientific conception of man's nature, which will carry in it the promise and potency of a life to come. There may soon come a day when science

will turn priest, and, standing before the veil of the temple of life, shall lift it so far as to let us see into the land not very far off, mystic, wonderful, beautiful.

Everything being either objective or subjective according to the state of development and consciousness, that which appears entirely subjective in one state may appear objective in another. Every one knows what is meant by the truth or falsity of a doctrine; the immorality or morality of a practice; the beauty of good or the deformity of evil; and yet these are but abstract ideas, which cannot be seen with the natural eye nor perceived by any of the physical senses. They are, nevertheless, as real as and much more enduring than the attributes of forms on the physical plane, having produced an image to the interior sight and a lasting impression on the Astral magno. To him who can realize the highest truths they have an objective existence, whether seen by the natural eye or the interior Spiritual one. The grossest and most impure thoughts or material forms have no existence for him who has grown no senses to perceive them. "To the pure, all things are pure."

A time will come in our future development when the printed book will be no longer needed. Man, having developed his inner Soul senses, will be enabled to study the truths of all things without the assistance of books or teachers. The mental vision of the Gnostic is able to penetrate the Soul of things, even if this natural body is bound to the planet during his life. His Astral body and intellect ascend and fly through space like the flight of eagles. He will enter the Truth and solve the problems now unknown and unknowable to the children of men.

It is assuredly true, Pilgrim of Light, that you shall one day meet your loved darlings in the land of light. They may perchance be waiting for your assistance. Therefore press on for an entrance into the Soul world, which is the only solace for which you have yearned since you have looked up from the chilly world of iconoclastic materialism, and become aware that there are vast theatres of transcendental knowledge to be traversed, into which few mortals have as yet been fully inducted.

The classification of the growth of Souls is based upon their degree of advancement and the imperfections from which they have still to be freed. It is only classification, however, and is by no means absolute. The system adopted by the Bible teachings may be more or less complete, and is adopted by the highest occult students of the day. It may be more or less rational, but is more convenient for the

understanding of the public at large, but, however that may be, the facts of the science which employs them are not changed.

All intelligences are not attributes of the vital principle, for plants live and do not think. They have only organic life, and yet through their inner life or Star magno, the Astral body, they show much intelligence in searching for light or moisture, as is frequently seen by placing some vessel containing water near a thirsty vine in a dry season, and observing how quickly the tendrils will change their course and grow toward the water.

All men are brothers by virture of their common relation to the Absolute Creator, because they are animated by the same Spirit and tend toward the same goal. But the growths of Soul and Spirit are so different as to time of the new birth and ripening, that a demarcation and line of caste must necessarily be the result in this life. The human mind is always prone to attach too literal a meaning to statements which are of necessity imperfect and incomplete. Experience shows us that there is a gradation or caste in the next world, just as marked as among the dwellers here on earth. Souls of the departed of the same degree, the same character, and animated by the same sentiments are united in groups and families; but the number of groups is incalculable.

Communications from the *higher intelligences* generally admit the existence of three principal categories or main divisions. In the lowest of these is the imperfect unripened fruit.

Those of the second are just opening to the light, while later on the moral nature grows over the material instincts, and the control of passions over the selfishness of natural life.

In the brightest firmament a great desire to do good grows to self-abnegation in place of self-preservation, and continues to grow, reaching at last the state of pure Spiritual ripening, when the union of the Soul and its Archetype, or the uniting of the male and female element into one, forms the birth of Angelhood or the Perfect Spirit.

The great *winged globe* of the Egyptians represents this idea, which is one of their Two Truths.

Animal bodies or matter can only be rendered highly intelligent by the union of the Soul of the animal with Spirit.

Souls, embodied or disembodied, are the work of God, just as a machine is the work of mechanic. The machine is the man's work but not the man.

When a man has made a fine or useful thing, he calls it his child,

his creation. It is thus with us in relation to God. We are His children in this sense, because we are His work.

The number of orders of Souls in their progression through Spirit life is unlimited, because there is nothing like a barrier or line of demarcation between the different degrees of elevation or growth, except the powerful law of attraction and repulsion.

Considering the general characteristics of Souls growing into ripening of Spirit, we cannot do better than to classify them by the three principal orders before mentioned, as lower, middle, and upper firmaments.*

The lowest orders are in a chaotic state of numbness, groping still in darkness. They grow in time to realize that they are still alive. They are characterized by ignorance, love of evil and all the lowest passions, which retard their progress upward. Slowly yet surely — for time is as nothing — they reach the middle firmament, where a full activity opens out.

Here at first some are inactive and neutral, like one who awakens from long sleep. They do neither good nor ill. Others take pleasure in evil, and are delighted to find an opportunity for carrying out their peculiar desires and pet ideas, no matter how wrong they may be. Others again are frivolous, foolish, fantastic, mischievous rather than wicked, tricky rather than positively malicious, amusing themselves by mystifying the human beings on whom they are able to act, and misleading all who listen to them, causing various petty annoyances for their own diversion, until a little more light, let in by some Angel opening the door of their perceptions and aspirations, until the Absolute Love reaches them, then they begin to grow and to aspire for more light. Some become distinguished by their scientific knowledge, their wisdom, and their kindness; but all have still to undergo the discipline of trial through temptation and suffering.

Picture an unripe Soul in an almost helpless condition, amid the darkness, black as midnight, in a barren wilderness without the smallest vestige of light, heat, or vegetation. All is a barren waste, a howling wilderness. Souls entangled and hanging together; groups of smaller numbers attracted by some strong and violent animality that congealed them while on earth; and numerous lonely wanderers groping from year to year through this desert; some for short periods, some even a thousand years. One year on earth gives a Soul an opportunity for growth which takes hundreds — aye, thousands — of years in the lower firmament if not begun till then. Imagine the condition

* See illustration.

of these. Souls who were intolerant and cruel to those about them; Souls who lived to deceive and delude others, now themselves deceived the most; for hypocrisy makes link by link a chain that requires ages to unloose. One in whom the animal passions predominate; who has never made an effort to control his anger, revenge, or lust, but living has left a scar to mark his trail through this fair earth, is now attracted to bands of others like himself, in these regions, dark to them only by reason of the mighty sackcloth and impenetrable covering woven by their works during earth-life.

The solitary ones are in worse state. These are they who in earth life drove away all love; those who returned the little kindnesses and friendships of family and acquaintances with anger and hatred; those from whom they who were weaker and more helpless received only ingratitude and injustice; those who gave a stone when others asked for bread. Now all these wander about in their gloomy course without hope, cursing, despairing, and lamenting their unhappy lot, apparently forgotten of God and man. But not so. Angels are ever striving to open their eyes to Spirit Truth, and the great Absolute Love. At last, some more quickly than others, they begin to see and then to grow toward the *light of Truth*. This is the labor of the Angels. But not until there is a giving up of all errors of the past, a loosening from the lower animal nature in man, can a breach be made in the hitherto impenetrable armor of the Soul, and the first drops of genial rain of Absolute Love and Spirit influence reach him. Then he begins to see objects around him. He sees other forms dimly as one discerns through fog. He becomes alive to sweet sounds, and, with his new thoughts, new feelings, and the opening of his senses, he first realizes that he has been born again, out of that sleep St. Paul mentions. We shall not all sleep, but we shall be changed.

Assistance to growth being more of an action upon matter than for intelligence or mentality, higher intelligences who desire to produce physical manifestations usually employ Souls of subaltern degree as their auxiliaries. Thus they assist the lower Soul into more mental action, and in good time help them into the middle firmament.

All Soul-Spirits are able to produce some kind of physical phenomena; but Spirits of elevated degree, not desiring the pain of contact with our grosser animal bodies, usually come as an overshadowing, inspirational light, infusing into the mind of man thoughts beyond his normal capacity. They usually leave the grosser phenomena to those of a lower order. Much if not all the manifestations and endeavors to make known their presence by the phenomena perceptible to the

grosser senses, such as abnormal displacement of solid bodies, raps, and boisterous noises, are thus produced. At times this class of Souls is used by the higher intelligences to warn mankind, or by some higher Soul to reach a loved one left behind on earth for whom nothing but some violent shock or noise would suffice to call attention.

Souls on being roused from their chaotic sleep are more attached to matter and the animal man than any other class. They seem to be the principal agents in determining the vicissitudes of the elements of the globe, and to act upon the air, water, fire, and the various bodies in the interior of the earth. Having been just awakened and become inhabitants of the middle firmament, these Souls who have partially thrown off the coverings and emerged into a sort of dreamy unreality of haziness, begin to see the clothing with which they have been covered and the drapery of their own weaving. Their whole past becomes as an open book before them, and they come to a full realization of their immortality.

The mortal body may have been dissolved into its original elements, but here is the body indestructible, eternal in the heavens, and here again they are free to grow.

It is not usually the Souls who are in the lowest conditions or lower firmament, nor the solitary wretched wanderers, who return to earth. They are prisoners and cannot return to individuals here; but most of the Souls who do come back are found in the first plane of the middle firmament, beyond which no growth and uplifting influence has yet been strong enough to carry them. Souls in this sphere, by the law of attraction, band themselves together in groups, accordingly as they have secretly striven and grown on earth. Each band unites for the purpose of working out some scheme, frequently a malicious and disorderly one, through the instrumentality of Souls still in the body. Many of the blackest deeds of mischief done by men are first hatched by the low, unripened Souls who seldom lack a fitting instrument to execute their work on earth. Such disembodied Souls as these are at the bottom of much of the misery and wickedness existing in the world. They come to sensitive, negative mediums with all the fairness and apparent purity of Angels of light, tempting their victims into confidence by high-sounding honeyed words and flattering promises, luring them into crimes against the world and their own Souls, and, their work being accomplished, leave the tool to the consequences.

Beware, dear reader, of the companionship of evil thoughts. Such Souls come through revenge, anger, hypocrisy, and deceit, and often

prompt to self-destruction. He who deliberately takes his own life steals from his Maker, and destroys the opportunity conferred on him for becoming in a natural way and through the discipline of earth life a perfect vessel for the seed of Spirit Light, a good and useful member of the world of Spirit work in the ages to come.

The Soul that has not started in Spiritual growth during earth life, on first reaching the middle firmament, finds a renewal of action and observation after its long chaotic sleep. Some will see the happiness enjoyed by more advanced Souls, and will be caused much torment by the sight. Others experience all the agonies produced by envy and jealousy, and by communion with this grade of Souls a negative medium will sometimes be overshadowed by the same propensities and inclinations. The unhappy medium often endures painful suffering and agonies which are as real to himself as to the invisible intelligence that controls him. In this middle firmament, the Soul, at the outset, seems to preserve the remembrance and perception of the sufferings of corporeal life, and this impression is often more painful than the reality. They suffer, in fact, both from the ills they have themselves endured, and from those they have inflicted upon others.

Spirits, on first entering into the middle firmament, are often inclined to evil, and make it the object of all their thoughts and activities. As advisers they give to man perfidious counsels, stir up discords and distrust, and assume every sort of mask in order the more effectually to deceive. The writer has had personal knowledge of these. Communications at time being given under the announcement of high and sacred names as coming from Christ, the Master, Zoroaster, Confucius, Paul, Hiram Abif, etc.; while at times coarse and trivial expressions would burst out at the least opposition or obstruction to the desires of the Spirit or medium. Words of malevolence and hatred, malice and jealousy, would be hurled out with vehement vituperation at the least question or provocation. For weeks and months these controls would carry out their vindictiveness to the utter exhaustion and depletion of those who harbored them. They usually beset one who is very negative, whose character is weak enough to yield to their suggestions, and whom they thus draw aside from the path of progress, rejoicing when they are able to prevent all advancement and cause them to succumb under the appointed trials of the corporeal life. Through communications from such Intelligences mediums have dared to transmit their impulses of vicious indecorum, words of self-interest and applause, with vulgar cunning, uttered as

prophecies from the lips of Jesus Christ; but a more outrageous insult was never done to the intelligent faith and affection of those who honor that "name above every name."

No truer nor wiser advice has been handed down than this of the beloved disciple, "Believe not every Spirit, but try the Spirits whether they are of God, because many false prophets have gone out into the world."

Disembodied Souls of this class may be recognized by their language. Coarse or trivial expressions by invisible intelligences or by men are always indicative of moral if not of gross mental inferiority. The communications show the baseness of their inclinations, and though they may try to impose upon us by speaking with a show of reason and propriety, they are unable to keep up that false appearance, and end by betraying their real quality. In their communications with men they are often witty and facetious, but shallow. They are quick to seize the oddities and absurdities of men and things, and comment with sarcastic sharpness, but their words carry no evidence of tender regard for truth and Divine Love for all. "Evil communications corrupt good manners." If those who care for the things of the Spirit, for the highest mental life, expect to save anything in the deluge of this error, they must make a united and stout defence of the ledge on which they stand, which is yet above water.

Souls growing upward through the middle firmament see all their past lives, and read therein as in a book. They see also the past of their friends or enemies, and their passage out of earth life, and frequently aid their loved ones to free their Souls from the bonds of the flesh and guide them while still in the earthly form.

In the upper firmaments, where the Soul ripens farther into Spirit, we find those who have progressed to a very high degree in scientific knowledge, wisdom, and goodness.

Their language is inspired only by the purest benevolence and charity, which is always noble and elevated, often sublime.

Their superiority renders them more apt than others to impart just and true ideas of the mundane world, within the limits of knowledge permissible to mankind, and from high intelligences in this class or sphere come almost all of man's higher inspiration and pure truth and light of wisdom.

They enter willingly into communication with those who are sincerely seeking after truth in simplicity and charity, and desire that man shall be of light and love to his fellow-man. With those who in sincerity and with unselfish motives entirely forget all vanities and

worldly ambitions, they do most willingly hold communion and inspire them, but they turn from those who are prompted only by curiosity to inquire of them, or who are drawn away from paths of love by the attraction of material things. Under exceptional circumstances they abide with and unite themselves to some mortal here on earth if he be of superior Soul growth.

This is always for the accomplishment of some mission of progress, or some great and lofty good to mankind. They show thus the highest type of perfection to which mortals can aspire in this life and this world.

The most elevated moral qualities forming their distinctive characteristics; having arrived at the possession of almost unlimited knowledge, they are able to judge correctly of men and things. And as they grow and are rounded out under the great beneficent absolute Love of Spirit, they find their Archetype, or their ideal of holy Light and Love, that counterpart that really exists outside of all, and, the male meeting its ideal counterpart of the female, and *vice versa*, the two united in one form the Angel or perfected Spirit.

The Soul reaches this point of growth or ripening only after having passed up through every degree of the scale of progress. Having freed themselves from all the impurities of materiality or its atmospheres, these Souls have no longer to undergo either trials or expiations. Entering into the life of eternity, the immediate presence of God, they are in the full enjoyment of the beatitudes, like God's laws unalterable, because no longer subject to the wants or the vicissitudes of matter. But this beatitude is not the monotonous idleness of perpetual contemplation. They are messengers and ministers of grace, the executors of God's orders, and helpers in the growth of Souls toward light, by their guidance and the maintenance of His Universal Harmony and Love. They exercise sovereign command over all Spirit-Souls inferior to themselves, aiding them in the accomplishment of the work of purification, and assign to each a mission proportionate to the progress already made by him.

They can, when they choose to do so, enter into communication with man, or into any great project of mankind in general. But for any human being here to pretend to have them at his beck and call would be presumptuous and insolent indeed. As these Angels progress and grow after meeting their perfected Archetype of Love, they become Archangels, and have command over worlds and systems of worlds, in union with God their Archetype. Only these high and perfected Spirits of the highest order can see and understand Him

who is their Archetype, but Souls and Spirits of less perfect or lower order can feel and divine Him.

Buddhists and Brahmins make the same division of the three firmaments, and the seven heavens of which St. John speaks in Revelations are similar.

Souls from the first low spheres cannot return to men without assistance of the elementaries or some Souls further advanced, unless, under the guidance of an Angel, they are aroused and brought back to gain an intuition of the Love of God, and so break through their impenetrable covering.

The Souls of which we have spoken heretofore as being able to fasten upon a too negative medium and make him suffer are free to come and go at will and to indulge in all the appetites of the medium, and to enjoy as much pleasure from such indulgence as when in the body. If they can now be brought to a realizing sense of pure Love, they will rise to a higher condition. Nearly all children and in this country the Indian controls, as children of nature, being frank and open to Spiritual light, leap over or pass quickly through the lower spheres and reach reason and intellectual light, throwing off their old conditions like trees in autumn.

When wisdom and love have drawn Souls into the higher middle sphere, great assemblages of musicians, philosophers, astronomers, etc., come together because of intellectual sympathies or moral obligations, with a dominant quality of kindness, and these find great pleasure in rendering services to mankind and in protecting him and teaching higher truths.

Souls in this sphere, having progressed in morality as well as intelligence, are much interested in all scientific investigations, and stimulate men to inventions.

Now as we have seen in this hasty sketch of the Many Mansions, man is madly weaving in the loom of life at the first drapery which is to clothe him in his heavenly home.

> "Every waking hour we weave, whether we will or no,
> Every trivial act or word into the warp must go."

Let our devotion to the cause of Truth and growth of our immortal Souls often bring these meditations to our minds. To be in heaven is to be in love forever.

The true secret of all human life is love, the original glory of the breath of God. The songs that Angels sing, the dewdrops of celestial birth, these are our heritage. "So live thy better, let thy worst

thoughts die," *striving to possess love.* Spirit Truths gleam out like moonlight on the rippling stream; they send joy into the shadows of our life like the lightning's flash. Our sorrow for departed loved ones is driven away, for we know the pure and good and true will live forever.

Angels in clouds of golden light survey the earth, watching the Souls of men as they lay down their garments of this life to appear in the drapery they have woven for the new. The more we sink into the infirmities of age, the nearer are we to immortal youth, for all hearts are young and light in the exalted spheres of the other world. There is a Love which sees not with the eye, hears not with the ear, but in which Soul is enamoured of Soul. This is the perfect Love that endureth forever. So, toiling each day to live in the hearts of those whom we love, there will be no death on this or the other shore, but joy and gladness in that bright hour when we shall meet in the land of purer day.

When our loved ones have passed away, and the twilight falls into shadows; the purple-lighted clouds dying with the day in streams of sapphire and gold; the emerald and crimson light fading from the darkening waters, a still, silent voice whispers peace, and in this revery the snows and sunshine of past years come back to memory, we see the world with misty and feeble eyes as though we looked through a veil of falling tears, and we pray that Angels may come and guide us on this rugged path of life until it is ended.

Sometimes we catch glimpses of the golden way. The faces and forms of our loved ones gone before appear floating in the ethereal sheen before our eyes. Oh, how we look to heaven through streaming tears and pray God and the Angel world to guard these silent loved ones and give their Spirits room in heaven. Then their forms fade away into the shadow, and we see the wings of Angels glistening in flight, and as we try to call them back we rouse from this semi-trance and pray for strength to bear the burdens of life to the end, and guidance through the devious ways of our coming life.

Out of the desolate ashes of despair a new hope is born to us, that our loves await our coming on the other shores, and thus we pray till the solemn moon creeps up to hear, and all God's stars come out and whisper Peace be thine.

It has been written of the aged that they live only in retrospection; that with them the present takes its coloring from the past. We do not know if this be always true, but it is strangely true of our own life. We live again each day the dear life whose only legacy was a blesssed,

blessed memory of love, tried and true even unto death. We know with full assurance that they live

JUST ACROSS THE VALLEY.

"All along the valley, where I walked to-day,
Dreaming of the years that had passed away,
And now along life's valley, by rock, and cave, and tree,
The voices of the dead are the living voice to me.
Whispering, be brave, poor heart, until thy hour has come;
From just across the valley we shall come to greet thee home.
From this life of defeat thou shalt be set free
To join thy Loved Ones who are waiting for thee.
Now all along life's valley, adown its rocky bed,
The living voices to me are the voices of the dead,
From just across the valley."

"Beyond the gathering and the strowing
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, rest, and home!
Sweet hope!
Spirit, tarry not, but come."

CHAPTER XV.

TRANSLATIONS OR THOUGHTS FROM OTHER TONGUES.

THE FOUR ELEMENTS. — Hearken unto the voices of the four elements, that ye may be instructed in the nature and powers thereof, and become more perfect in the understanding of the high principles of the magic arts. For the four elements are the primal base of all corporeal things, and from these are compounded all inferior bodies, not in a chaotic manner, but through the transmutation of Fire.

Of Earth, Air, Fire, and Water, and their *union*, are all things compounded, and when the compounds become disintegrated they are again dissolved into their elements. For, as the elements proceed from an original unity, they long eagerly for each other, but are also involved at the same time in strife and adversity. Internally they have only one basis; therefore one must long for the others and seek that inner basis in the other. For of a certainty even the lower forms of nature must exist in the eternal; and especially so, that the higher ones may reveal themselves in full glory. Therefore, the different elements exist equally even in heavenly nature but not in their division, nor in mutual restraint, but rather in harmony, and are adapted to their reciprocal glorification, as it can be seen that earth, air, fire, and water, when separate from each other, are not in harmony with the eternal, but when they endure the companionship of each other, and do not repel each other, then the eternal is present.

Each of the elements has a twofold manifestation of its energy; one of these properties being identical to itself only, the other being an operation in agreement with that which comes directly after it.

So after this manner is there different apparent opposition one to the other. As fire is to water and air so the elements themselves are opposite in nature. Two being heavy, as earth and water; two being light, as fire and air. And so for these properties they have been classed as *actives* and *passives*, fire and air being active, the others passive.

And again the properties of them may be distinguished according to the itemized expression of their force into three qualities: —

To fire is given — brightness, rarity, and motion; to earth — darkness, density, and quietness. According to these manifestations are the elements of fire and earth contrary.

Now, the qualities of air and water are secondary or borrowed nature, for the air receives from the fire the two qualities of thinness and motion, and from the earth one, *viz.*, darkness.

Likewise, water receives from earth darkness and density, and from fire motion. But it is seen that fire is twice thinner than air and thrice more movable, and four times brighter. And air is twice more bright, thrice more thin, and four times more movable, and we can see as fire is to air, so is air to water and water to earth, and this is the base and foundation of each and of all bodies.

The understanding of these elements and their properties and compounds produces wonderful things in the magic arts; but no man can fully declare their virtues, as they can do all things upon all things.

Of the second order are elements that are compounded, changeable, and impure; such as may by art be reduced to pure simplicity; whose virtue, in a state of purity, doth perfect all occult and common operations and is the foundation of all natural magic.

Of the third order are those which originally were not elements, but, being twice compounded, are various and changeable into another. These are the infallible media and are called the middle nature, or Soul of the middle nature.

Deep are the mysteries thereof, for through and from them proceed the binding and loosing, and transmutation of all things.

Whosoever shall know how to reduce those of one order into another, impure into pure, compound into simple, and shall understand distinctly the nature, power, and virtue of them, without dividing the substance, shall attain to the knowledge and perfect operation of all natural things and celestial secrets likewise.

Fire is in all things and through all things, occult and unknown. When by itself it is boundless and invisible, and of itself sufficient for every action that is proper to it, and penetrates through all things. Spread abroad in the heavens it shines; but in the infernal place, straitened, dark, and tormenting; in the midway it partakes of both, It is drawn from stones by the stroke of steel; it causes the earth to smoke; it heats springs and swells, and causes the air to burn. All things that live are preserved by enclosed heat.

Fire has always been one of the chosen elements of God to appear to man.

In the form of the flaming bush He came to Moses, on Mount Horeb. He came in torrents of flame in the form of fire, "in flaming fire taking vengeance." — 2 *Thess.* i:8. He gently guided the Israelites by night through the dreary wilderness, "a pillar of fire," and upon the apostles He came with the form of tongues of fire, accompanied by the sound of a rushing wind.

The oldest tradition of time is this; I deliver thee through the gate of fire. Father of all is fire. His word, light, the Holy Ghost, Spirit, or air in motion. The Soul of the world is the typical flower or glory of Divine latent fire. The compiler trusts the reader will never suppose that real, objective fire is meant, but only that inexpressible something of which our natural fire or rather its flower or glory is typical. "To bring the Divine Light through fire," means the fire within the temple of one's inner being. To gain this *was the mystery of man's dual being*, and was held by all ancient Brotherhoods as one of the profoundest secrets and deepest truths of nature.

Within the human body there was found, under certain conditions, a vitalized life-principle which, sent through the form of man by the fire of his casket Lamp in the inner temple of his being, gave him power over invisible things, thereby producing Adeptship. As it is written, "The charms of the invisible fire, which is the gate of heaven, search till ye find." Again, "To be born again by fire, and to advance is sun-begotten, light-begotten, fire-begotten."

God inhabits space in an inaccessible ocean of light, and He admits none into the bosom of His truths but those who love and are meek and lowly and pure in Spirit. These highest Spiritual Truths are revealed only to those who have transcended every ascent of every height of duality and who have left behind all noise and arguments of heavenly discoursings, and have passed into that inmost temple where they climb the ladder of life, unto the great Spirit who is all in all. This is the holy Rapture, the birth of the celestial fire, passing up into the calm and glory of victory over all death, through the celestial fire One with God.

The celestial and bright fire drives away spirits of darkness. This our fire made of wood drives away the same, as it is the vehiculum of the Superior fire as also of Him who said, "I am the Light of the World," which is True Fire. The "Father of Light" from whom come all good things that are given, sends forth the light of His fire and communicates it first to the Sun and the rest of the celestial bodies,

and by these conveys that light to our fire. So it is said, "Do not speak of God *without a light.*"

The basis and foundation of all the elements is the earth, for that is the object, subject, and receptacle of all celestial rays and influences. In it are contained the seeds and seminal virtues of all things; and the earth is said to be animal, vegetable, and mineral; it being made fruitful by the other elements, and the Spirit brings forth all things of itself. It receiveth the abundance of all things, and is the first fountain from whence all things spring. It is the centre, foundation, and mother of all things. In it are the great secrets. If at any time it shall be purified, it will be by the help of the principle of fire; and it is the first matter of our creation.

The two elements water and air are no less efficacious than fire and earth, nor do they lack the working of wonderful things in them.

Without water nothing can live; no herb nor plant without moisture can bring forth. It is the seminary virtue of all things, especially of animals. "Only earth and water can bring forth a living Soul." Such is the efficacy of water that Spiritual regeneration is not possible without it.

Air is a vital Spirit, passing through all things, giving life and subsistence to all things, moving and filling all things.

It receives into itself the influence of all celestial bodies, and communicates them to all other elements and mixed bodies. Also it receives into itself, as if it were a mirror, the species of all things natural as well as artificial; also all manner of speeches and retains them, and, carrying them with it and entering the bodies of men and other animals through their pores, makes an impression upon them, as well when they are asleep as when they are awake.

The elements are therefore the first and original matter of all things are of and according to them; and they in and through all things diffuse their virtues.

Now in animals the bones resemble the earth; vital Spirit the fire; flesh the air; humors the water. The Soul itself, the understanding, resembles the fire; Reason the air; Imagination the water; the Senses the earth. Sight is fiery, as it cannot perceive without help of fire and light; Hearing is airy, for a sound is made by displacing the air; Smell and Taste resemble water, without the moisture of which is neither smell nor taste; and Feeling is wholly earthy, because it takes gross bodies for its object.

And man is likewise governed by the operation of the elements, for the earth signifies slow and firm motion; Air, cheerfulness and

amiability; Water, fearfulness and sluggishness; and Fire, quickness, fierceness, and susceptibility.

The Light of the Cabala. — The Physio-Astro-Mystic.

[*From the Secret Writings of the Abbot La Cour.*]

He who can collect of Three separate principles of Fire may form *a solar powder*, which, when purified by the Sun and separated from the mixture of other elements, becomes, in a very little time, sovereignly proper to exalt the fire which is in us.

He can command the principle of fire, for he has dominion over fire, be it in the lightning or of wood or of men. All three or one he can command.

Oh Pilgrim of Light, endeavor to make yourself worthy to receive the illumination of Soul which gives the Cabalistic understanding of life, by which man may know himself.

The hour of your regeneration is to come. The fault is your own if you become not a new creature, a new and refreshing element of being. Pray fervently to Him who alone has power to create new hearts, to give you one that may be capable of *true love*. Thereby mayest thou understand great things which are unspeakable, of which I am sent to teach you; that you may open the windows of your understanding; that I may be inspired to tell you all and to conceal from you nothing of the hidden mysteries. Watch and pray; strive to understand; hope to know, and in silence follow the way which is silent.

If we would recover the empire of elements, we must gain dominion over the principle of Fire, which is the vital spirit of All Life.

We must purify and exalt the elements of Fire within us, and raise the tone of the slackened string of our being, both outwardly and inwardly. After this we need do no more but wait silently. The elements will finish, and, if they are not enough, the *Gnomes* do assist them. When you hear the voice of the Fire, listen to it well and strive to understand. This principle may find thee by crystals, globes of glass, or concave mirrors which may teach thee to understand, but much better than all is the true Ladder of Jacob.

This ladder of life is that which all the ancients have so religiously concealed. There is formed by it a certain Solar Elixir which, being purified by itself from the mixture of other elements, and being prepared according to all the art of being, is that secret cordial of life, the elixir or bread of Life, the stone of the sages.

He who has gained the power over fire can very easily gain power over all other elements which are the home and world of the Sylphs, Gnomes, and Nymphs. These, living far less time than man, have more need of mankind; so their familiarity is easier to obtain, and their powers placed more readily at our command. You need only enclose in a glass vessel and seal up either conglobated air, water, or earth; expose it to the sun for a month and to the light of two different moons. Then separate the elements according to the art of man's being. Thou mayst prepare the water or earth with more assurance than thou mayst prepare either fire or air. Unless thou knowest quite well, let the fire alone, lest thou stir up the fire which is in men and make them become a fiery nature, either in anger or the grosser commerce of love. If thou dost not know well of air, be careful lest thou stir up the elements of air to greater destruction than thou mayest control. But if of the water and the earth, thou mayest do much good in thy command over the sea and the ships thereof; and being along with earth, which commands the harvest and the business of men, thou mayest also have a great sovereign healing authority over the most incurable diseases, doing very great good thereby. Shouldst thou be so blessed as to have a loving Sage who should show thee the hidden pathways of fire, thou canst then command the Spirits of the third heaven or from out the great deep. This is very easy to do if the Spirit be of earth or of water. If it be of air, thou must have an opposite to help thee. When it is finished in silence, with thy Will thou mayest send it out on its mission, or may call for its own powers to come unto thee, and thou wilt marvel at the things thou seest, at the virtue of these elements thou hast prepared to attract Gnomes, Sylphs, and Nymphs. The Sylphs belong to the republic of the air, the Gnomes to the republic of the earth, the Nymphs to the republic of waters. The True baptism of all is by fire, which gives to man the Holy Ghost, and brings to men new tongues and gives them light of Truth wherever they may go; a beacon-light in the darkness about men, although the darkness may not comprehend it.

There is above the celestial fire an incorruptible flame always sparkling, which is the eternal refreshing and spring of life, which receives its strength from the Great Sun, the fountain of all being, the origin of all things. This Flame of Love produces all things, and nothing perisheth but what it embraceth and lovingly consumes within Its bosom. It makes itself known by Itself. This Fire cannot be contained in any place. It is without body and without matter, but sometimes doth show itself through a form, messenger, the Holy Ghost,

Dove of Peace and Love. It encompasses the great deep and all the heavens, and there go out from It little sparks and seed rays which cause all the fires of sun and all the stars and seeds to all the worlds and all the moons. Therefore, know ye that nothing can hide from God. No subtlety nor excuse can disguise anything from His all-seeing and piercing Eye, neither can any unjust and evil man deceive or hide from His presence. For He knoweth the hearts of all men, for all is full of God and God is in all. There is in God an immense profundity of flame. Nevertheless, the heart should not fear to touch this *adorable fire*, or to be touched by it, for it is the great fountain of all true love. It will never be consumed by this sweet fire, whose mild and tranquil heat makes all the bonds, the harmony, the life, and the duration of the world.

Nothing subsists but by this fire, which is eternally renewing itself by a renewing love, which is continually returning to it from out all the heavens. No person begot God. He is without mother. He knoweth all things and can be taught nothing. He is the Infallible Surety, and Truth is in all His designs. His name is unspeakable and unutterable. Behold now what God is, and strive to contemplate His grandeur and power. As for men who are His chosen messengers, *we are but a little part of God.*

THE EGYPTIAN SAHU is the same thing as the Indian *Akasa*, the Astral form, which is really those essences or finer particles, invisible to the outer eye, but quite visible to the inner sight as that form which either hovers about the physical body at death, or ascends into new form.

In every age of which we have any record throughout all antiquity, all claim that until this Spiritual life-essence is extracted from every part of the body, the new being in the world of Soul is not perfect. This is the true key for the understanding of the Phœnix rising again to life from its own ashes.

FROM THE CABALA.

THE HISTORY OF SPIRIT.

[After the text of the Abbé de Villars.]

How happy shall you be, my son, if Heaven has the kindness to put those dispositions into your Soul which the high mysteries require of you! For you are about to learn how to command nature. After knowing yourself you will be master of all on this earth. God alone

shall be your master, and the prophets and sages only shall be your equals. The other intelligences shall esteem it a glory to obey all your desires and commands.

The evil elements shall not dare to approach you wherever you may go. Your voice shall make them tremble in the most profound caves of their abyss. And all the invisible people who inhabit the four elements shall account themselves happy to be the ministers of your pleasure, and all the little people in the elementaries of other worlds will come at thy command. For thou hast solved the problem of life, which they know not.

Therefore, thou must pray to Him who created thee to inhabit a body and gain this great wisdom.

I adore Thee, O great God! for having crowned man with so much glory; for permitting him to grow wise, and then Thou establisheth him the sovereign monarch over all the works of Thy hands, giving him dominion and power over many things he knew not of.

Oh, my son, have you fully comprehended what it is to be a full man? Dare you desire to serve anything but God only, and to rule over many lower things which are not of and know not God?

Shall you not awake and be free from slavery, since you were born to be a sovereign and reign? And if you have these noble thoughts, as the figure of your nativity suffers me not to doubt, consider soberly. You must renounce, yes, *truly renounce*, for the prophets and sages will never admit you into their order as a student if you do not renounce from this very present a thing which cannot stand competition with wisdom, light, or understanding, which are not of the bodily sense. Therefore, I must adjure you to renounce all carnal commerce with woman.

Peace be with you, saith the instructor. We must also reply, and with you peace.

Here endeth the first lesson.

The Misery of Man when his learning *becomes too great* for his *Selfish Animal Nature* causes him to go further off from attaining his ends. He runs into the mists and loses himself. Then the Spirit of contradiction and humor of thinking contrary to others does possess him! These libertines of much learning will not subject man to substances less material than himself and yet subject the earnest man to an exhalation.

They will not allow anything supernatural to be oracles from

Spirit for fear of acknowledging something above man and especially themselves. 'Tis enough for them to deny Spirits and also to uphold the power of them. They are so afraid to have a ladder made them to climb up to understanding and God, that they dare not acknowledge by degrees these Spiritual creatures. They choose rather to build one according to their own theory, by which to descend into nothingness. Instead of raising themselves up toward heaven and truth, they creep down into the earth; and instead of searching among superior beings, they not only refuse to look themselves, but strive to hold other men from looking for the cause of these *transports of light* which carry man above himself and make him to know truth and knowledge, and in a manner to become a power of Divinity under the instruction of the True Father of All. Instead of acknowledging Spirit and Truth as guidance for man, they choose to weaken his inner attributes by debilitating mists of exhalations.

If man will but look within he will be no longer left in the mists, but will find a great true force which penetrates into all that which is to come, and discovers all things concealed, and advances him even to the highest secrets of life and into the powers of the Divine Essence.

The Prayer of Savitri.

O Father, Lord of the worlds and of all creatures, receive my humble invocations. O turn for the moment from the contemplation of Thy immortal life and power, and permit a beam of light from Thy glorious radiance to shine on me. But one ray, for Thy single glance shall purify my Soul. O come to me upon the wind and from the cloud, that I may hear Thy voice in the fluttering of the leaves of the forest, in the murmuring of the sacred river, and in *the sparkling flame of the consecrated fire.* Oh, how my Soul longs for Thee, and the fountains of Thy pure love. O my Soul longs to breathe the air that emanates from Thy Great Soul. O Father, hear my invocation; O Lord of all worlds and of all creatures, teach me wisdom and understanding. Come to me, O Thou by whom the earth blooms into flowers; by whom all harvests ripen; by whom all germs of life develop; by whom glitter the heavens, and the firmaments are held in their place; by whom mothers produce children, and sages and wise men learn virtue and gain understanding. Thy word shall be sweeter to my thirsty Soul than the tears of night to the sandy desert; sweeter than the voice of the young mother who carresses her infant. Oh, my Father, Lord, how my Soul thirsteth to know and to come nearer

Thee. How I long to finish my course and escape from this mortal envelope, to the enjoyment of celestial bliss in the bosom of Thy Love, and be embraced and absorbed in the arms of Thy Splendor.

PLATO IN THE PHÆDRUS

writes: — Likewise, in consequence of this Divine *initiation*, we became spectators of entire, simple, immovable, and blessed visions, resident in a pure, gentle light, and were ourselves pure and immaculate; and after contemplative silence were liberated from this surrounding vestment, which men denominate body, and to which we are now bound as an oyster to its shell."

Initiation and inspection are symbols of ineffable silence and of a perfect union of our two natural forces, which gives us our mystical natures, through intelligible visions.

There are three keys to unlock the door of the great mysteries of life. First, the Divine Love, Spirit. Second, the bi-sexual or dual force. Third, the numerous rebirths or growth and ripening through re-incarnation. For every Spiritual effort now made will find healthy increase, and will illuminate the Soul on its way, not only now, but in the next incarnation as well.

THE KEY OF HERMES.

For there is one name or appellation of nature or the force of increase. The Within and the Without; the Divine and the Human of man; the two beings of increase, every one of which himself will have so to be. The action and operation of man both Divine and Human must here also be understood. For man's operation or act is his Will and his Essence-power to will all things to goodness. For it is possible, O Son of Truth, to be deified while yet it lodgeth in the body of man, if it contemplate the beauty of the Good. As it openeth the eyes of mind vision, the Soul beholds incorruptible and incomprehensible beauty of Love, that is goodness, and when man sees it man has nothing at all to say of it, for it is the unspeakable light of Truth.* For the knowledge of it is a *Divine silence* and the rest of all the outer senses. For the Light of Truth stands steadfastly upon and around the whole mind, whose atmosphere enlighteneth all the Soul, and, loosing it from the bodily world, draweth it from the body in the embrace of Love wholly into the Essence of God.

* See illustration opposite page 378.

The Soul of man is carried in this manner. The mind in reason; reason in the Soul; the Soul in the Spirit; the Spirit in the *inner temple.* Knowest thou that every Soul hath the good mind; but, the mind being the window of the Soul, therefore the Soul without the mind can neither do nor say anything; for many times the mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth but is in darkness, like a lost sheep in confusion, an unreasonable thing. So great is the help and power of the mind! Wherefore, if the Soul in man hath no mind, then must such an one not be called a man. For a true man is a Divine living thing, and is not to be compared to any brute breast that lives upon earth, but to them that are above in heaven, they that are called Angels or Gods. For none of the things of heaven will come down upon earth to live, and leave the limits of heaven. But the true man ascends into heaven, understands and measures it, and by his wisdom from the Father he knoweth what things are on high and what things are below, and learneth all things exactly. And, what is the greatest of all, he leaveth not the earth, and yet goeth above. So great is the Father in His Love to him, giving him the nature-life which every Angel hath not. Wherefore we must be bold to say that an earthly man is a mortal God, and that the heavenly God is an immortal man. All things depend on one beginning, and the beginning depends on that which is *One* and that alone. And the beginning is moved that it may again be a beginning; but that which is *One* standeth, abideth, and is not moved.

There is therefore a trinity of these three — God, the Father of all, and the Good; the World, and Man. God hath the world and the world hath man, and the world is the son of God and man, as it were — the offspring of the world. For God is not ignorant of man, but knows him perfectly, and desires to be, and will be, known of man. Therefore this only is healthful to man, — the knowledge and understanding of his Father, God. This is the return of Olympus, or Adonai; for by this only is the Soul made good, and not sometimes good and sometimes evil, but of necessity always good.

My son, when man lifts his hands up to God, He also extends His hand down to man. Therefore strive to draw Him unto thee. Quiet and make idle the outward senses of the body.

Purge thyself from all the unreasonable arrogance of the brutish element which only torments matter, and God will come unto thee. Make thyself in order, and it shall be done.

Remember there are many tormentors in the body of most men.

One of the greatest of these is Wrath, and with it is Ignorance. A third is Intemperance; fourth, Concupiscence; fifth, Injustice; sixth, Covetousness; seventh, Deceit; eighth, Envy; ninth, Fraud or Guile; the tenth is Sorrow; eleventh, Rashness; and twelfth, Maliciousness. From out these twelve principles grow very many more, some or all of which, through the prison of the body, do cause the inwardly *true man* and the Soul to suffer greatly. O sons of Life, suffer not yourselves to be carried away with these outward things, with the great stream of men; but stem the tide. Through the inward man you can lay hold of the haven of safety, and make full course toward it. Seek the one that may lead you by the hand and conduct you to the door of truth and knowledge; for the God of all cannot be heard with the outward ears, nor seen with the outer eye, nor expressed in the noise of words, but only in the inmost Soul of mind and heart. But first thou must tear to pieces and break through these outer garments thou wearest, for they are the web of ignorance, the foundation of all mischief, the bond of corruption, the living death, the sensible carcass, the sepulchre which men carry about with them.

Such is the hurtful apparel with which thou art clothed, my son. It is that which draws and pulls thee down by its own self, lest, looking upward, thou shalt see the beauty of truth and light and the good that reposes therein.

It chooses darkness and self above all; therefore thou shouldst hate the wickedness of this garment and understand the traps and ambushes it hath laid for thee; for it truly hides and envelopes what it presents to thee in much deceitful promise, filling it with hateful pleasure, so thou canst neither hear that which thou shouldst hear, nor see that which thou shouldst see, nor have the good things thou shouldst have.

Who hath made all these worlds and fashioned so many arts in one matter, and so many works in one superscription, all so exceedingly beautiful, all done in measure, and yet all different? Who hath made all these things? What father, what mother, save only God, that is not manifest? He hath made all by His own love and will and fashioned them.

No man saith a statue or an image is made without a carver or a painter; and was all this wonderful workmanship made without the mind of a great workman? O great blindness! O great impiety! O great ignorance! God is the Cause of life's perpetual motion, of

which motion there is nothing more ancient; yet it is always fresh, vigorous, and young.*

God is not a mind, but the Cause of mind; not a Soul, but the Cause of Soul; not a light, but the Cause of Light. The Spirit-Soul of Eternity is God; and the Soul of the world, eternity; and of the earth, heaven. God is in the mind, the mind in the Soul, the Soul in matter, all things in eternity. All this Universal body, in which are all bodies, is full of Soul, full of mind, the mind full of God. For within He fills them with Spirit, and without He contains them, quickening the Universe. Without, He quickens this perfect, living thing, the world, and within, He quickeneth all living creatures; and above in heaven He abides in one identity or one Selfhood; but below upon earth He changeth generation.

NOTES FROM THE DIVINE PYMANDER OF HERMES TRISMEGISTUS.

[Tranlated formerly from *Arabic* into *Greek*, and thence to *Latin*, and now from the *original* to *English*.]

All things that are moved, move; only that which is not, is immovable.

Every body is changeable; not every body is dissolvable; some bodies are dissolvable; that which may be dissolved is also corruptible. Not every body is ill; every body that is ill is dissolvable.

Not every living thing is immortal.

That which abides always is unchangeable; that which is unchangeable is eternal.

That which is always made is always corrupted; that which is made but once is never corrupted, neither becomes any other thing.

First, God; second, the World; third, Man. The world for man, man for God.

Of the Soul, that part which is sensible is mortal; but that part which is reasonable is immortal. Every essence is immortal. Every essence is unchangeable. *Everything that is, is double.*

None of the things that are, stand still.

Everything that suffers is sensible; everything that is sensible suffers. Everything that is sad rejoiceth also, and is a mortal, living creature.

* See illustration opposite page 22.

Not everything that rejoiceth is also sad, but is an eternal, living thing.

All that is incorporeal is void of lying.

Nothing good upon earth; nothing evil in heaven.

God is goodness; man is evil.

Good is voluntary, or of its own accord; evil is involuntary, or against its will.

The Gods choose good things, as good things.

Time is a Divine thing; law is human.

Malice is the nourishment of the world.

Nothing in heaven is in bonds; nothing upon earth is free.

Nothing unknown in heaven; nothing known on earth.

That which is sown is not always begotten; but that which is begotten always is sown.

Of a dissolvable body there are two times: one for sowing to generation, one from generation to death.

Of an everlasting body the time is only from the generation.

Dissolvable bodies are increased and diminished; dissolvable matter is altered into contraries, to wit, corruption and generation; but eternal matter into itself and its like.

The generation of man is corruption; the corruption of man is the beginning of generation.

That which offsprings or begetteth another is itself an offspring or begotten by another.

Of things that are, some are in bodies, some in their ideas. That which is mortal cometh not into a body immortal; but that which is immortal cometh into that body which is mortal.

Heaven is a capable and fit receptacle of everlasting bodies, as the earth is of corruptible bodies.

Those things that are in heaven are subjected or placed in or under it; but the things of earth are placed upon it.

Heaven is the first element.

Providence is Divine order. Necessity is the minister or servant of Providence.

Fortune or luck is the carriage of effect of that which is without order; the idol of operation, a lying fantasy or opinion.

What is God? Motion and the immutable or unalterable Good. What is man? Unripened or unchangeable evil.

The man who lives by destiny or fate, as bearing rule over all, will he not be much worse than himself, despising the whole, because it was made? And if he may lay the cause of evil upon fate or destiny, he will never abstain from evil works. Wherefore avoid all conversation with such, for we must look warily to such kind of people that, being in ignorance, they may be less evil for fear of that which is hidden and kept secret.

In the ideal form, Love is God, His Word, and Mind, being both male and female. The male, life, the female, light, brings forth His Word, into the Fire of principle — Spirit, which is the Father of all things, the dual mind, being life and light, which brought forth man, like unto Himself; whom He loved as his proper birth; for he was all beauteous in his innocence, having the Image of his Father; being that Image in his inmost. But, alas! man closes the door of his inmost temple, and searches for his Father in the outward things; whereby man, above all things that live upon earth, is *double*. Mortal because of his body, and immortal because of the substantial man; both male and female within, because he is after the Divine Father. Therefore, being above all harmony, he is made the servant of harmony, and being male and female and watchful, he is governed by and subject to a Father who is both male and female, and who watches over him. And man can be *one* with his Father, and God hath said to the Holy Word, Increase and multiply all ye my creatures and workmanship, and let him that is endowed with mind know himself to be immortal and *Hold* his being in unity, and know that the cause of death is the love of the outer body; and let him learn all things that are, being made naked to all truth and all the operations of harmony, which is love, wisdom, and understanding.

O ye people, why do you cause yourselves to be born and made of earth, and give yourselves over to selfishness, drunkenness, and sleep, and to ignorance of your Father — God? Be sober, and cease your surfeit whereunto ye are allured, and visited by brutish and unreasonable sleep. Why! O men, offspring of earth, why have you delivered yourselves over unto death, having power to partake of immor-

tality? Oh, repent; change your minds, ye that have together walked in error and darkness, and have been overshadowed by the darkness in ignorance. O, depart from the darkness of night, and be partakers of light and immortality.

Knowledge is the gift of God, for all knowledge is without body, but useth the mind as an instrument, as the mind useth a body. Therefore both intelligible and material things go into the same body, because of the law of dual things, which is also the law of contraposition, which is setting one against or to support another, and of contrariety, which is that all things must be two-sided.

Holy is God, the Father of all things. Holy art Thou of whom all nature is the Image. Holy art Thou whom nature hath not formed.

O, unspeakable, unutterable Father of all Loves, we praise with silence, accept these reasonable sacrifices from the pure Soul of Thy children, who have a single heart that stretcheth out unto Thee. I beseech Thee that I may never err from the knowledge of Thee. Look mercifully upon me, and enable me to strengthen and enlighten with this grace those who are in ignorance; the brothers of my kind, who are still in darkness, but are Thy sons. Being one with Thee, I fully rest in faith, believing Thee, and bear witness, and go toward the True light and life.

Blessed art Thou, O Father. That man would be sanctified with Thee as Thou hast given him all power and dominion over things.

Thus, my son, pray first to the Lord and Father, to the Silent and Alone, and to the One, from whom is one to be merciful to thee; that thou mayest know and understand so great a loving God; and that He would cause one of His beams to shine upon thee and enfold thee in the shadow of His Wing in all thy understanding and all thy ways. For He hath set the bounds of the sea. Who hath established the earth? For of necessity there is some one, my son, who is Maker and Lord of all these things, and it behooveth thee to know Him.

The Soul is not Astral fluid, but is manifest by Astral fluid. For the Soul itself is like the *idea*, invisible and intangible Fire, the real maker of the body, is not a true element. The only real, true,

and permanent mundane elements are air and water, which are, respectively, as Spirit and Soul, Will and Idea, Father and Mother. Out of these are made all the *conditions* of matter, which is interchangeable, heat and motion, wisdom and justice, and force; or Oxygen, Hydrogen, Azote are the three out of which the two true elements are produced.

The clearest understanding of the Soul may be obtained by defining it as the shell of the Seed-Spirit or Divine Idea. Before anything can exist outwardly and materially, the idea of it must subsist in the Divine mind.

The Soul, therefore, may be understood to be the Divine Will. But it does not act directly on matter. It is put forth by the Divine Mind, while the body is put forth by the Astral or fiery body.

As Spirit on the celestial plane is the parent of the Soul, so fire on the material plane begets the body; while the plane on which the celestials and creatures touch each other *is the astral plane.*

The doctrine of the Soul is embodied in the parables of the virgins and talents. Into the Soul of each individual is breathed the Spirit of God, Divine, pure, and without blemish. It is a part of God, and the individual has in his earth-life to nourish, befriend, and quicken that Spirit, and feed it as one feeds a lamp with oil. When we renew and put oil in our lamps, the essence passes into them and becomes flame. So it is with the Soul of him who nourishes the Spirit. It grows gradually pure in unselfish love and becomes Spirit, and by this ripening of Soul by Spirit the body is enlightened as a lamp by the flame within it, the Soul becomes transmuted into the flame of Spirit Love, and when the lamp of the body is shattered, and matter returns to matter, *the Flame* mounts and soars upward, and is united to the Divine Fire, in the bosom of the Absolute.

Fragments from the Hermetic Philosophers.

All Scriptures which are the true word of God, have a dual interpretation, the intellectual and the intuitional, the apparent and the hidden. For nothing can come forth from God which is not fruitful.

The letter alone is barren; the Spirit and letter give life. But that Scripture is the more excellent which is exceeding fruitful, and brings forth abundant signification.

For God is able to say many things in *one;* as the perfect ovary contains many seeds in the chalice. There are in the Scriptures of God's word certain writings which, as richly yielding trees, bear more

abundantly than others in the self-same garden. And one of the most excellent is the parable of the fall of man, which as a stream parted into four branches has a fourfold head and is a word exceeding rich.

Love is the secret of life. Love redeemeth. Love lifteth up. Love enlighteneth. Love advanceth Souls. Love dissolveth, but forgetteth not, for she is of the Soul, and hath everlasting remembrance. Behold, love is a ransom; and the tears thereof are a prayer.

Praise the Father of Spirit, who is the Fountain of Love, for His great love; that thou mayst be illumined and drawn aloft by love, and carried upward by the chords of Divine grace. For in the eyes of love there is nothing little or mean or poor nor unworthy of prayer.

Oh little Soul, if rich in love, thou art mighty; if a child of God's love, yea, thou poor little Soul, so simple in thy faith, yet art thou mighty and possessed of great riches. Better is thy portion than that of kings, whom the curses of the oppressed pursue. For as love is strong to redeem, to ripen, and to advance a Soul, so is hatred strong to deceive, to torment, and to detain growth. Blessed is the Soul whom the pure in heart and the just commemorate before God; for whose absence the poor and the orphan and the dumb creatures mourn; for he who giveth great love will have greater love returned; and in the fulness of time no love shall return empty to thee, but, according to the greatness of her degree, she shall accomplish thy Will. Thy sorrows and tears and the travail of thy Soul shall all pass away, and there shall be also grace and blessing to the Soul thou wouldst redeem. Count not thy suffering on behalf of other Souls as lost; for every cry is a prayer, and all true prayer is power. That thou willest to do is done, for in thy love thy pure intention is united to the Will of Divine Love. Nothing is ever lost of that which thou layest out for God and for any of thy human brethren. It is love that redeemeth; and love hath nothing of her own. Truly the secret of all is Love.

The Song of the Egyptian Harper.

[In the time of Rameses II., 1390, B. C.]

Recently discovered at Karnak. The following literal translation is but a part of the song:—

The coward, the brave, the friendless and proud,
Not one can escape the embrace of the grave,
When life's course is complete, and our destiny filled.
If thy life has been just, then well it will be,

For any who go that journey to take,
Departing from this to eternity's shore,
Let thy work be complete and thy charge be fulfilled,
Thou shalt then be secure in the pathway of peace.

Away back into the long night of antiquity the books of the Vedas have certain positive indisputable precedence over the most ancient records. These holy books, which, according to the Brahmins, contained the Word of God and His Spirit, revealed to man, were sacred and honored in India long before Persia, Asia Minor, Egypt, or Europe was colonized, or even inhabited. Sir William Jones claims them to be the most primitive and ancient records of the human race. According to the Sama-Veda, after the period of the world's cataclysm these records were formed, the thoughts of the Soul of Him who exists by or of Himself. Only a very few fragments of these books have been translated and made known to the Western world. The Calcutta society Antiquity Asiatic have been making great efforts to collect and translate copy from these wonderful books, but it is extremely difficult to collect the different texts, and is exceedingly so without extraordinary intimacy and confidence, to induce a Brahmin of high caste to permit any examination of the sacred works of his pagoda, on account of the malevolent and wanton destruction of these books carried on by both Catholic and Protestant missionaries, when and wherever they can lay hands on them. At the time the author was collecting these notes, a raid was set on foot by some of these missionary worthies, which was happily frustrated by an American, who informed a Hindoo Priest of the intended outrage, thereby saving some most valuable manuscripts, which finally came into safe hands and were translated. The reader may wonder at such vandalism, but it must be remembered that these ferocious zealots are well aware that these books contain all the records analogous to and frequently verbatim of our Bible, both Old and New Testaments, and that all these records existed thousands of years before the birth of Moses! The society before spoken of have had almost insurmountable difficulties, not only in obtaining permission to examine the sacred works, but in gaining the full confidence of Brahmins of high caste who would give a full and free translation. It is impossible, for want of space, to give more than a few of the thoughts from these sacred books, whose dates are lost in the night of time. The Vedas are four in number.

In the long time (reads one of them), when the Sovereign Power Divine had finished the work of creation, He was absorbed through

love into the Spirit of God, and thus exchanged His period of energy for a period of repose.

An important part of the Buddhist creed is the belief in the alternation of periods of repose with periods of activity. They say the tide wave of humanity flows on to each of the seven planets seven times, passes through its seven races, and ebbs away again; but the great rest period of our planetary chain does not begin until the seventh round of humanity is perfected. At an incalculably remote period the whole of the seven planetary chains of our solar system will pass into a period of rest, and finally the whole universe itself will have its great cosmic night. After the long night of a planetary chain the animal and vegetable world resume their arrested activity; but when the time arrives for all the planetary chains of our system to pass into their night, each planet, as the seven-round man quits it, is annihilated instead of becoming invisible, and there is an outflow from every kingdom of its entities. These will rest in lethargic sleep in space until brought into life again at the next solar period, and will then form the Soul of the future globe. We have every indication that at this very moment such a solar night is taking place, while there are two minor ones ending somewhere. At the beginning of the next solar day period, the hitherto subjective elements of the material worlds, now scattered in cosmic dust, will form into primordial ripples of life, and, separating into differentiating centres of activity, combine in a graduated scale of seven stages of evolution. Every orb will pass through seven stages of density until its solidification and desiccation at last reach a point when it becomes a relaxed conglomerate, and the constituent masses cease to obey the laws of cohesion which hold them together.

Again the Vedas consider God to have sacrificed Himself to produce or create creation. Not only does God become incarnate and suffer for our regeneration and restoration, but He even immolated and dismantled Himself to give us existence. Thus self-sacrificing affection is the Universal Mother, the first cause and supreme generatrix of the universe.

There are three qualities of inseparable attributes of nature, which intrinsically permeate all that exists. According to all Hindoo philosophers they are not mere accidents of nature. The first is the presence of all that is good and the absence of all that is evil. The last is the absence of all that is good and the presence of all that is evil. The second partakes of both the others, partly good and partly evil, growing toward one or the other.

The God (say the Vedas) is always provided with an infinitude of thought-creations and variety of forms, with all their organs to cause difference of image, which is but the more sublime, showing the vast fertility and abundance of thought in the Divine Architect as also the mighty power and supreme wisdom which no mortal Spirit or Angel can conceive, and much less can any man measure the extent or fathom the depth even of this world.

When the Absolute Ruler of worlds saw the surface of the earth jewelled by sparkling waters and enamelled with exquisite flowers; the fields, forests, and meadows; the mountains and valleys; all nature beaming with youth, beauty, and fresh vitality, pouring out her treasures, He sent the Holy Spirit, the Word, His first-begotten, who proceeded to the creation of animals and of man. Man being the last and most perfect, He not only gave to him the five organs of sense, sight, smell, touch, taste, and hearing, but also a sixth (called Mamas), by which he can commune with God and unlock the mysteries of nature. The sixth sense is the Dual force generated by the attuned union of the two sexes within each individual, which is admitted by all Hindoo philosophers.

The Sastra not only promises *man* an immortal home in heaven, but claims for *all animals* immortality of Soul life and an existence in the firmaments. This idea is expressed in all the books of the Vedas, and in the Book of Two Truths, the only difference being the different appellations of God in different nations.

Brahma is at once both sacrificer and victim, so that the priest who officiates each morning at the ceremonies of the Sarvameda, the Universal sacrifice, in presenting his offering to God, identifies himself with the Divine sacrifice, who is Brahma. Or, rather, *it is* Brahma's victim, in his son, Christna, who comes to die on earth for our salvation, who in himself accomplished the solemn sacrifice.

The following extract is from the teachings of the Chaldee Order of the Eastern Star: —

Now, as Jesus and his disciples were walking in the evening about the gardens of Jerusalem, one of his companions stepped forth from the rest and said: "Lord, if, as thou hast taught us, the woman is the highest form of humanity, and the last to be assumed in natural form, how comes it that thou, the Christ and Prince of Peace, art still in the lower form of man? Why comest thou not to lead the true and perfect life, and to save the world by love, in the form of woman?"

And Christ answered, "I have attained to womanhood as thou sayest, and already I have taken the form of woman, both in the inner and in the outer world. But there are three conditions under which Soul returns to the form of man; First, when the energy of the *vestal flame* of life, which is used in the work that the Spirit proposes to accomplish, is of a nature unsuited to the female form. Second, when the Soul has failed to acquire or ripen certain energies in the degree necessary to perfection, certain vestal attributes of the male character. Third, when the Soul has been in error or transgressed and gone back in the path of ripening and perfecting of love, by degrading the womanhood it had attained.

"In the first of these cases, the return to the male form is physical and phenomenal only, which is not the subjective or true being. This is my own case now.

"I am a woman in all save the body, which appears to you as man. For had my body been that of woman, I could not have led the life necessary to the work I have now to perform. I could not have trodden the rough ways of the earth, nor have gone about from city to city, preaching wisdom and truth to all men, for the entity of man is wisdom; nor could I have fasted on the mountains, nor lived by the rivers, nor have fulfilled my mission of poverty and labor. Therefore am I a woman clothed in the body of a man that I may be able to do the work set before me.

"The second case is that of one who has been a woman, perchance many times, having acquired more readily and effectually the higher qualities of womanhood than the lower ones of manhood; for, as womanhood is love and intuition, manhood is wisdom and understanding; therefore in pure womanhood such a Soul lacketh the *vestal fires* of energy and resoluteness, in that particular attribute which the Prophet ascribes to the Lord, when He says, 'The Lord is a man of war.' So the Soul is placed back in the form of man to acquire these qualities yet lacking.

"The third case is that of the backslider, who, having almost attained ripening and perfection of Soul, becomes indifferent to growth, and, greatly carried away by love, degrades and soils its white robe through this indifference, and is put back again into the lower form of man to grow energy.

"My beloved, these are the common cases, for there are few women who are worthy to be women."

From the same source as the above, we have also the following:

Now, as the Prince of Judea was walking and talking with his dis-

ciples, in the fields round about Jerusalem, a man approached who looked wistfully upon the Christ. Jesus, observing him, said to his companions: "This man whom you see approaching is a Seer. He can behold the past lives of a man by looking in his face." As the man came up, Jesus took him by the hand and said, "What readest thou in me?" And the man said, "I see the past, and all the ways by which Thou hast come." "I bid thee say on," spake Jesus. So spake the man. "I can see Thee in the past, many long ages back," and he named several incarnations of Jesus, two of which had been known as Christos and as Isaac. And as he went on speaking, Jesus waved his right hand twice or thrice before his eyes, and said, "It is enough," wishing him not to reveal more.

From India, from Greece, from Egypt come these same doctrines of metempsychosis; that each Soul is an emanation from the Supreme Soul of the Universe, and, as a portion of the Divine Essence, will at the hour of decomposition of its earthly house return and be reabsorbed in the bosom of the Absolute God. According to the Vedas, they are the sparks that return to the immortal Central Sun, from which they were emitted. But only the Souls of those unsoiled in both heart and hand, or purified from evil through good works and unselfish kindness, can meet and reunite, after shaking off mortality, with the great Sun of Divinity.

This is where the sentiment of selfish individuality is lost in the glorious love of general beatitude, while the Soul that was not purified and ripened must, if needs be, undergo several migrations, and reenter into the Spiritual nature of God only after being purified from all selfishness and evil.

The unripened Soul, says the Vandanta, that returns to animate a new physical body, loses its first form and individuality like the raindrop that traverses the air to give strength and life to the plant on which it falls. It penetrates the embryo-animal it comes to animate and vivify.

These were the doctrines of Pythagoras and Plato and were their ideas of the Soul's destiny and future life. They taught their pupils that the Soul of man was a Ray from the Supreme Intelligence, to which it should return, merging itself again into the Divinity which was the reward of Souls that had ripened into ways of understanding and purity. But the impure Souls must return to Earth and be purified. Thus they taught the Absolute was ever renewing Himself.

ZEUS in Sanscrit signifies God the Supreme Absolute. It is the appellation and term of Brahma. This expression of Zeus was accepted without the slightest modification by the Greeks. For them it represented God in His pure essence. In Greek mythology the name of Zeus-pater means Jupiter, God, Father, Creator, Master of heaven and of men.

The old Latin adopted this Sanscrit, and this Greek word Zeus becomes Deus, whence we moderns derive our expression of Dieu, with a signification identical with that adopted by the ancient Egyptians, a nation that was a well regulated civilized monarchy, having an elaborate religious *Cult*, with a high standard of morals, more than three thousand years before the exodus of Israel from that country; therefore, more than six thousand years the Egyptians believed in the one God Zeus, which appellation they had borrowed from India.

Some of the Egyptian prayers found at Memphis and Karnak read thus: —

O, Zeus, give us refreshing life. O, Zeus, Thou who bearest up the offerings of men to the Gods; O, Zeus, Thou art the Soul of refreshing and vigor to the earth. Thou canst make mortals hold communion and be united with the immortals, for Thou art the guide of Souls in the unseen world. Thou art the Prince of Peace and the builder of the Two Truths. *Thou art the Vestal Fire, the Fire Soul of the world and men. For Thou art the Father of this fire-born world and all that is therein.*

Away back among the milestones of the centuries, for six thousand years, let the reader cast a thought and form some slight idea of Zeus, the God of antiquity. Has modern civilization done any better!

Yehweh, Jehovah, was the appellation adopted by Israel for their one God. He was their special God, a powerful God of war, to be worshipped by sacrifice, anointing of oil, and by fire. He had pledged Himself to the Israelites by a solemn oath to protect them and make of them a great nation. The first born of man and herd were His. He was irascible, petulant, and hasty, and would retaliate; but He was merciful at the same time and would forgive an insult.

YAHWEH was not only the God of Israel, but in the language of their time the God of all Gods; for had He not shown His superiority over the powerful Egyptian divinities and also the Gods of the Canaanites? Yahweh was invisible. No man could see Him and

live; but *He spake through the flame of fire.* Even His servant Moses could not see Him and live.

Not before the reign of Solomon, fully three thousand years after Moses, does the religion and *cult* of Yahweh obtain much prominence, for Zeus had been the God of antiquity. But now a temple of great magnificence was erected by King Solomon for the worship of Yahweh, the God of sacrifices. But at last the great calamity fell on Israel. Jerusalem was besieged and sacked, and the temple destroyed. Here Yahweh tore off His Hebrew garments even to the last shred of nationality which still adhered to Him. Here Yahweh or Jehovah ceased to be the special God of Israel and became the God of the universe, and in the fullest sense of the word the one God of all nations, the common Father of all mankind. His name sunk into oblivion. Israel was scattered and broken. Thus the unspeakable name became Adonai, My Lord.

The altars of the God of sacrifices were quenched forever, and prayers substituted for sacrifices. The God of Israel thus becomes the God of the Christian world of to-day. The God of Abraham, Isaac, Jacob, Moses, and Solomon has received more full development than Zeus, the God of antiquity, from whom we receive the names Deus, Dieu, God, Zezeus, Isis, Jesus; while from Yahweh, Jehovah of Israel, are derived the names Adonai, Lord.

Dear Pilgrim of Light, may we all attain to and draw to ourselves a higher inspiration and understanding and conception of the one True God; and let us hope that in the centuries yet to come to mankind there shall still progress and develope a higher conception of the God-idea, to an extent we now comprehend as little as former generations could have comprehended the God of our day if they had been confronted with Him.*

THE INTUITION, TEACHING OF THE * * * * ORDER.

Intuition is inborn experience. That which the Spirit knoweth of old when it was part of the great Central Spirit. Therefore, do not think I tell you anything you know not; all cometh from within; you are but in a fog from without. Clear away the fog and you are in-

* See illustration of Great Central Sun God.

formed. The Spirit that informeth is the Spirit of the Prophet himself. "What, then," you ask, "is the medium, and how are to be regarded the utterances of one speaking in a trance?" God speaketh through no man in the way you suppose, but the Soul of the Prophet beholds God with open eyes; for when he falls into a trance his Soul eyes are opened, and his interior, the true man, knoweth what is spoken by him. There is no knowledge but by labor; there is no intuition but by experience, which must be grown by silence, meditation, and patience. Thou hast attained with patience and silence, O Prophet. God hath revealed the truth to thee from within. By prayer, by fasting, by meditation, by silence, and by painful seeking, thou hast attained that thou now knowest well.

Ye ask the method and nature of inspiration, and the means whereby God revealeth the truth. Know ye that there is no enlightenment from without; the secret of things is from within. From without cometh no Divine revelation, but the Spirit within beareth witness.

Inborn knowledge and the perception of things are the forces of intuition; for the Spirit of the man instructeth him that hath already learned by experience. The days of the covenant of manifestation are passing away. The gospel of interpretation cometh, and the days will soon come when women shall no more lament their womanhood; but men shall rather say, "Oh that we had been born women!" For the strong and physical force shall be put down from their seat, and the meek and lowly shall be exalted to their place. And for a time there shall nothing new be told, but that which is ancient; and the light of the past shall be interpreted.

As is the outer, so is the inner. He that worketh is *One.*

In the healthy body every cell is polarized in subjection to the *Central Will*, the Adonai, the attuned duality of being within the physical system. Perfect health, therefore, is order, obedience, government, and harmony. Every cell is a living entity, whether of vegetable or animal potency, and wherever disease is there are disunion, error, rebellion, and insubordination; and the deeper the seat of the confusion, the more dangerous the malady and the harder to quell it. The body dieth when the Central Will of its system no longer binds all in harmony and in obedience to the elements of its substance.

When dissolution is complete, then follow corruption, putrefaction, and ashes. Now, that which is true of the physical is also true of its prototype. The whole world, in these days, is full of revolt, and every element by its inharmony hath a Will divergent from God, whereas

there ought to be but One Will, attracting and ruling man. You have created a world of differences, and there is no longer brotherhood among you, nor order, nor mutual sustenance of harmony. You have thus made man's animal nature the playground of error and disease. You have sold yourselves to error, for gold doth rule your being.

Gold may be next to God as a maker, but surely it is next to disease as a destroyer.

Through selfishness you make every cell its own arbiter; and every member becomes a sect.

You are no longer bound together by love; but ye have confounded your offices and abandoned your true functions. Ye have reversed the direction of your magnetic currents, breaking your polarity thereby. Ye have fallen into confusion and unrest, for you have given place to *the evil Spirit of Misrule.* Your wills are many and diverse, and every one of you is an Anarchy. A house that is divided against itself, falleth.

O wretched man, who shall deliver you from this body of death? Let him who runs, read; let him who hath an ear, hear. Z. Z. Z.

There is a power by means of which the outer may be absorbed in the inner. There is a power by means of which matter may be returned ingested into its original substance. This power is Adonai, the Christ-power, which places all error and evil under foot, for it reduces chaos to order, and indraws the eternal to the centre, a focalization of harmony. He has found his own *central point*, and all power is given unto him in heaven and on earth. And if any shall declare that here or there the Christ has appeared as a person, believe it not; for there shall arise delusive apparitions and manifestations, together with great signs and marvels, such as might well deceive even the elect. Remember, I have told you beforehand.

Wherefore, if they say unto you, "Behold, he is in the desert," whether of the East or of the West, join him not, neither go with him. Or if they cry, "Behold the Christ is in darkened rooms and secret assemblies," pass thou by, and pay no regard to their words: in Silence and love ask for Light, and when the Lord comes thou shalt know his voice.

The gate of love and obedience is the gate of prayer, the gate of understanding and discernment.

Renounce all doubt. Pray always and faint not; be pure of heart also, and thou shalt see God.

Renounce the shadow world and reach upward; aspire to heaven

and heaven will come to thee. Labor not too long for meat which perishes; but ask daily for guidance and bread for the natural body, and for truth and love for the Spiritual body. Beware of wandering doctrines; and let the word of truth and love of the Lord be thy Light.

In the days of hardness of hearts, the tribulations shall be without parallel. And such as survive those days shall be few in number; for escape from the body would be impossible. But for the elect's sake there shall be a few true men and prophets.

Like lightning coming out of the East and illuminating the West so shall be the Spiritual awakening of the world to the recognition of all the Divine in Humanity.

The forbidden fruit, communicated by the Soul to the body is the vital flame or consciousness described by classical poets as "the fire of heaven." For as God is supreme and original consciousness, the first manifestation of human consciousness has its seat in the Soul.

In the pure Edenic state, or state of innocence as it is called, the shrine of this heavenly fire is in the Spiritual part of man.

Cabalistic Names.

Japheth, the name so long unspeakable; the triune Almighty and One God; the name which expresses His eternal fecundity.

Jabamiah, the great powerful name of the fire in man.

Nehmahihah, the all-powerful name of the Jews, sometimes pronounced Jeveh, which is analogous to the J. A. O. of the Gnostic.

Eliel, the great cabalistic name which has dominion over the powers of darkness, causing all to take their flight. Also the name called upon to bring peaceable enjoyment to man and all that he loves; the protector of man's loves.

Heath, from the Chaldee, we have as the sacred name of Jehovah.

Anamzapta, the amulet name, which means, Have mercy on us; comes also from these ancient people, as does the stone Abraxas, which means to call the power of Spirit.

In GASPAR or CASPAR, we find the sacred letter G, which, interpreted, means the Great White One. Melchion G, the King of Light, Glory, Grandeur, GOMEL.

This last word is Hebrew, and signifies, — Thanks to Thee, O God, for Thy supreme power. It is said to have been the first word that Adam spoke of love and praise.

The Runic words ANANI ZAPTA of Odin of the north is similar to the Chaldee magic word Anamzapta. It is of most remote antiquity, and, being interpreted, means, Have mercy on us. O Judge, oh, guide our chain of destiny and protect us from all disease. The word TAU was usually placed under the words Anani Zapta, which was the obligation or oath to keep these things sacred.

PTHAH was the sacred magical word of temples, and the protecting Divinity of the ancient city of Memphis. PTHAH with

over the name and TAU under it was engraved on Joseph's ring. It has also been found on the rings of Thothmes Rameses.

The Trinity of the Egyptians was formed by Zeus, Osiris, and Isis. The text reads thus: —

"Father and Mother of heaven, which is one in Zeus, whose children are Isis and Osiris, O stretch Thyself over me in the name of all the heavenly mysteries."

And to the Initiate, "Therefore, *I give thee cedar oil and wrappings, and also the cord that binds thee to thy vestal fires, and thou shalt be made acquainted with the sacred mysteries of life and death.*

THEBAID.

S. S. S. — Born Again of Spirit. The Good Shepherd.

To Thee, O Sacred Spirit, All Hail!
To Thee who art the Light and Bread of
Life in the Mansions of the Universe, All Hail!

Roman insignet of the Great Name.

I. A. O. — God the Father.

A. I. O. — The Coming One.

J. A. D. — Same meaning according to Hebrew.

OM. — The Sacred Vedic Word, from the Greek to throw together.

AUM. — The sound formed by the expiring breath; the Light of the World.

From East India. Krishna, on the wisdom of Yoginism — Spiritual Light.

In water I the Saviour am;
In sun and moon I am the Light.
In sacred books I am the Mystic OM;
In atmosphere the sound.
In human kind the strength of males;
And in the ground the odor sweet.
OM; of life I am vitality.
I am, O Pritha's Son, OM.

Zoroaster's doctrines and light were a more public exposition of strictly monotheistic religions, and truths hitherto taught only to the favored few within the sacred inner sanctuaries.

Zoroaster was the primeval institutor of Sun-worship. But the dualistic system of Soul growth and the unity of God was what he had learned from the Brahmins, it having been brought along down the ages long before history began, as Divine sacred Truth, identical with that adopted by ancient India and found in the Manon of Zoroaster and Manon of Christna.

The Smaragdine Table of Hermes.

[Said to have been found in the valley of Ebron after the flood.]

1. I speak no fiction, but what is certain and most true.

2. What is below is like that which is above; and what is above is like that which is below, for performing the miracle of one thing.

3. As all things were produced from one by the mediation of One, so all things are produced from this one thing by adaptation.

4. The Father of Life is the Sun; the Mother is the Moon; the wind carried it in its belly; its nurse is the Earth.

5. It is the cause of all perfection throughout the whole world.

6. Its power is perfect if it be changed into the earth.

7. Separate the earth from fire, the subtile from the gross, gently and with judgment.

8. It ascends from earth to heaven and descends again to earth; thus you will possess the glory of the whole world, and all obscurity will fly away.

9. This thing is the fortitude of all fortitude, because it overcomes all subtile things, and penetrates every solid thing.

10. Thus were all things created.

11. Thence proceed wonderful adaptations which are produced in this way.

12. I am called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world.

13. What I had to say concerning the operation of the Great Sun is complete.

If that which thou seekest thou findest not within thee, thou wilt never find it without thee.

Therefore, my son, strive not too long with the stubborn and stiff-necked man, if he will not look elsewhere than in the outward senses. Strive with him until the times number seventy-two, then pass on thy way. If he does not then hear, thou canst not lose thyself or thy time. Let him perish in his ignorance and darkness; but thou, my child, save thyself from being shipwrecked.

Oh, son, truth is the most perfect virtue, and the highest good itself; not troubled by matter nor encumbered by a body, but is naked, clear, unchangeable, venerable, justice, goodness, and wisdom.

But, as far as it is possible and just, I can say that truth is only in eternal bodies, which very bodies are also true.

But every man doth not enjoy understanding; for one man is material in sense, while another man is essential in being and fulness. Therefore I say that senses are both corporeal and mortal, having as much existence as the body; for they are born with the body and die with it. For sense can be no more than a corporeal apprehension either of evil or good that comes to the body.

But if thou shut up thy Soul, and darken the windows of its light by enclosing it in the outer senses of the body, and abuse and stifle it, and say, "I understand nothing. I can do nothing. I am afraid of the sea. I cannot climb up to heaven. I know not who I am. I cannot tell what I shall be. What have I to do with God? I only desire to be left still." Oh, foolish man! what hast thou to do with the Father of all, thy Mother also—thy God? Thou foolish child, for thou blindest thine eyes, and canst not understand any of those fair and good things that were prepared for thee; but thou desirest to be a lover of the bodily senses and of error and evil.

Within every man there lie concealed the germs of higher faculties that are never unfolded on earth, and which have no reference to this state of love or knowledge.

It is fit that we, who endeavor to rise to an elevation so sublime, should study first to leave behind carnal affections, the frailty of the senses, the passions that belong to matter; secondly, to learn by what means we may ascend to the climax of pure intellect, united with the powers above, without which never can we gain the lore of secret things, nor the magic that effects true wonders. — Tritemus, on Secret Things and Secret Spirits.

The Prayer of the Spirits of the Principle of Fire.

O Thou Immortal, Eternal, Unspeakable, and Sacred Father of all Things! Who art carried upon the Chariots of the Spheres which always continue to Roll about the Great deep, Ruler over the Ethereal Armies, where the Throne of thy Power is raised, from the high Top of which Thine All-Piercing Eyes behold All, and thy Pure and Holy Ears hear All, Help thy Children, Whom Thou hast Loved from the Birth of Ages. For thy Bright, Thy Great, and Eternal Majesty shines above the Earth, the Heavens, and the Stars. Thou art raised above them, O Thou Sparkling Fire of all Life. There Thou givest Light and entertainest Thyself with Thine own Splendor, and from Thy Essence flow forth Eternal Rivers of Light and Love, which nourish thy Infinite Spirit. This Infinite Spirit produceth all things; and makes this inexhaustible Treasure of Matter, which can never fail the Generation, which always compasseth it about; by reason of the numberless Forms with which it is pregnant, and with which Thou hast filled it at the beginning. From this Spirit do these Most Holy Things also draw their original who are round about Thy Throne, and who compose thy Court. O Father Universal! O Thou Holy One! O Father of Blessed Mortals and Immortals! Thou hast particularly created Powers who are marvellously like Thine Eternal Thought, and to Thy Adorable Essence; Thou hast established them above the Angels, who declare Thy Will to the World. In fine Thou hast created us a Third Sort of Powers in the Elements. Our continual Exercise is to praise Thee, and to adore Thy Dispensations. We burn with the desire of possessing Thee. O Father! so full of kindness! O Mother! the tenderest of Mothers! O son the flower of all Sons! O Form! most Lovely of all Forms! Soul, Spirit, Love, Harmony, and Truth Number of All Things.

Philo, an Alexandrian Jew, in the year 97 B. C., collected the teachings of Philo the pupil of Eubulides, who lived 300 B. C., and

those of Zoroaster, and combined them together. This was known through different ages as the LOGOS OF PHILO, meaning the true word. It is interesting to compare the Logos of Philo with those of Paul and John, thus:—

Philo says: Ordered all things.
Paul says: Created all things.

Philo says: Was the fountain of Wisdom.
Paul says: The Wisdom of God.

Philo says: Before all things.
Paul says: Before all things.

Philo says: Divine word superior to all things.
Paul says: So much better than Angels.

Philo says: The mediator standing between the living and the dead.
Paul says: The mediator between God and man.

Philo says: Nearest to God.
Paul and John say: Was with God.

Philo says: Sent from God.
Paul and John say: The Father Himself hath sent me.

Philo says: The second God, the Word.
John says: The word was God.

Philo says: The intellectual Sun, the Light of the world.
John says: The life that was the Light of men, the true light which lighteth every man.

Philo says: The heavenly bread of the Soul.
John says: The bread of life, the true bread of heaven.

Philo says: The shepherd of God's flock.
John says: The good Shepherd.

MAGUS.

There is a certain proportion of the *internal* man toward the *external* in all things growing or glowing after its own manner, which is an appropriated disposition and proportioned property.

Wherefore the power or faculty must needs be dispersed throughout the whole man; in the Soul, indeed, more vigorous, but in the flesh far more remiss.

The Vital Spirit in the flesh and blood performs the office of the Soul; that is, it is the same Spirit in the outward man which in the

seed forms the whole figure, that magnificent structure and perfect delineation of man, and which hath known the end of things to be done because it contains them, and the which as president accompanies the new framed young, even into the period of its life.

The Soul, being wholly a Spirit, could never move or stir up the vital Spirit unless a certain natural power, yet magical and Spiritual, did descend from the Soul into the Spirit and body.

That Natural magic of the Soul, which she exerciseth not of herself but by virtue of the Image of God, doth now lie hid and, as it were asleep, and stands in need of stirring up; which same power, now drowsy, and as it were, drunk soever, it otherwise remains daily in us, yet it is sufficient to perform its offices in its own body.

There is inherent in the Soul a certain magical virtue given her by God, naturally and proper, and belonging to her, in as much as we are His Image and engravement; and in this respect she acts also in a peculiar manner — that is Spiritually on an object at a distance, and that more powerfully than by any corporeal assistance; for seeing the Soul is the principal part of the body, therefore all action belonging to her is Spiritual and of the greatest validity.

High and sacred is the force of the Microcosmical Spirit, which stamps upon the germ the image and properties of a thing desired, even as in the acorn is found the exact image and semblance of the mighty Oak.

All the Spirits and, as it were, the essences of all things lie hid in us, and are born and brought forth by the working power and phantasy of man.

The Soul, by conceiving, generates a certain idea of the thing conceived, the which, as it before lay hid unknown, like the fire in the steel, so by stirring up the fantasy there is produced a certain real idea, which is not a naked quality, but something like a substance hanging in suspense between a body and a Spirit, that is the Soul.

That middle being is so Spiritual that it is not plainly exempt from a corporeal condition, since the actions of the Soul are limited on the body, and the inferior order of faculties depending upon it; nor yet so corporeal that it may be enclosed by dimensions.

The object of the understanding is in itself a naked and pure essence, not an accident; therefore, this transferable essence, the understanding, doth put on and clothe itself with this conceived essence.

The Soul is the pure simple form of the body, which turns itself about to every member; therefore, the acting understanding cannot have two images at once, but first one and then the other.

Therefore, there is nothing in being, no creature but what possesses a certain degree of *Divine Fire* and life, yet lying dormant or unexcited until stirred up by the art or power of Man.

Every magical virtue stands in need of an excitement by which a certain vapor is stirred up, by reason whereof the phantasy which so profoundly sleeps is awakened, and there begins an action of the corporeal Spirit as a medium, which is that of magnetism, and is excited by a foregoing touch.

There is a magical virtue, being, as it were, abstracted from the body, which is wrought by the stirring-up of the Soul's power, from whence there are made most potent procreations, and strong effects, and powerful impressions, so that Nature is on every side a magicianess, and acts by her own phantasy; and by how much the more Spiritual her phantasy is, so much more powerful it is.

The highest sort of magic is that which is stirred up by or from an intellectual conception excited by the Holy Spirit, upon the *inner* man, but the external man is stirred up by a strong imagination, by daily heightened speculation, and by the Devil.

Now, it is manifest that in man there is placed a great efficacy, whereby he may be able to act out of himself and imprint a virtue, a certain influence which afterwards perseveres or constantly subsists by itself, and acts upon objects at a very great distance, being in reality an *Ideal* entity conveyed in a Spiritual jewel, and departing far from home to execute its offices concerning the magnetism of all things begotten in the imagination of man, in its relation which is proper to everything, and also showing the magical superiority of Men over all other bodies.

But relatively must this magical faculty be stirred up, being it as every magical faculty lies dormant — for if, as steel lies ever ready to

receive of magnetism, if the object is plainly and nearly disposed, then the patient without much stirring up, the phantasy of the outward man alone being drawn out to work, and bound up to any suitable mean being sufficient to cause such object so *nearly disposed* to yield.

But if the object whereon it is to act be not nearly disposed, and its internal phantasy does not wholly conform to the impression of the agent, if there be equality or superiority of strength in the object, then is there much need of the depth of *Spiritual* excitation, that the potent forces so manifest may be subdued.

Therefore, the Magician must always make use of a medium; for then the words or forms do always operate, and if the effort do not avail it is because the unexcited mind or Spirit of the exorcist renders the operation ineffectual.

Therefore, no man can be a successful magician but he who knows how to stir up the magical virtues of the Soul.

Therefore, let those who would attain to knowledge constantly meditate and desire that "The First Cause and Archetype of all things would graciously and mercifully illuminate their minds, without which they grope in darkness and uncertainty, and are subject to the delusions of impure Spirits who are only overcome by putting on the whole armor of God," in whom we live, move, breathe, and have our being.

And it shall come to pass that at evening time it shall be light. — *Zech.* xiv. : 7.

To grow in age is to come into everlasting youth. To become old in years is to put on the fulness of perpetual prime. We drop from us the *débris* of the past, we breathe the ether of immortality, and our cheeks mantle with eternal bloom.

Those who have no internal resources of happiness will find themselves uneasy in every stage of human life; but to him who is accustomed to derive happiness from within himself, no state will appear as a real evil into which he is conducted by the common and regular course of nature; and this is peculiarly the case with respect to old age.

"I consider this world as a place which nature never intended for my permanent abode; and I look on my departure from it, not as being driven from my habitation, but simply as leaving an inn.

Fruit, before it is ripe, cannot be separated from the stalk without some degree of force; but when it is perfectly mature, it drops of itself; so the disunion of the Soul and body is effected in the young by violence, but in the old it takes place by mere fulness and completion of years. This ripeness for death I perceive in myself with much satisfaction; and I look forward to my dissolution as to a secure haven, where I shall at length find a happy repose from the fatigues of a long voyage." —*Cicero.*

Add to thy faith knowledge, to thy actions love, and thy presence among men will be like a benediction, while Spirits and Angels shall be thy courtiers.

Make use of time if thou valuest eternity. Yesterday cannot be recalled; to-morrow cannot be assured; to-day only is thine, which, if thou procrastinatest, thou losest, — which loss is lost forever.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

CHAPTER XVI.

THE TEMPLE WITHIN.

"Thoughts that breathe
And words that burn."

THROUGH this life man is madly weaving at the drapery which is first to clothe him in his heavenly home.

"If that which thou seekest, thou findest not within thee, thou wilt never find it without thee."

Your Bodies are the Temples of The Living God.

The kingdom of God cometh not with observation:

Neither shall they say, Lo, here! or lo, there! for behold, the kingdom of God is within you.—*Luke.* xvii.: 20, 21.

O Pilgrim of the heavenly way, know that there is no enlightenment from without; the secret of all things is revealed from within. Therefore, when you have obtained mastery over the objective senses, you will no longer totter in your step nor falter in your flight across the threshold of the great unknown.

Conscience is the voice of the Soul; while passion is the voice of the body.

There is a principle of the Soul superior to all external nature; and through this principle we are capable of surpassing the order and systems of the world, and participating in the immortal life and the energy of the Sublime Celestials. When the Soul is elevated to natures above itself, it deserts the order to which it is a while compelled to belong, and by a religious magnetism is attracted to another and a loftier with which it blends and mingles.

A man's ambitions, hopes, loves, and conscience; the doctrines of his inner life and practice are the framework of his mind and Soul, and there must be something to which a man's charity, love, hope, and faith can cling and anchor, just as the flesh and blood cling and anchor to the bones. That *Something* is his idea and doctrine. A man without any idea or doctrine is a man without purpose, conduct, or design, drifting with the ebb and flow of the tide, a lifeless nonentity, an empty vessel.

Charity, love, faith, idea, understanding, and doctrine form the body of a man's Soul. It is indeed a withered life if man has none

of these. The heart of the Soul is well; its strivings, its loves. Is the body of our love less real than the body of our flesh?

Are the faith and hope that enrich and feed our love less real than the blood that feeds the natural body? Are the ideas, intellect, understanding, and doctrines that build up our mental frame of memory and thought less sound and strong than the bones that build up our physical frame?

This may appear ideal to the material man, here, but it is real in the true life of the Spiritual man; ideal to the natural mind, but real to the Spiritual mind.

All evil and all offences must be in the mind. If the mouth blasphemes, and the tongue gives out venom, or the eye looks unchastely for impure things, the evil must certainly be in the man himself and not in the mouth and eye, the mere mediums.

He who looks only for the evil, will find the evil; but the life of him who looks only for the good and the pure, the unselfish and noble, the truth and Spirit, of all things, becomes a living fountain of wisdom and understanding. The man or woman who looks only for the good in others and the happiness which should be theirs, is a great benediction; a joy and a perpetual delight to the world; while they who look continually for the evil, delighting in gossip even while they condemn it, are as false as are the numerous assertions of God's anger which are sometimes heard. This morbid, evil thought of looking for the impure in everything is ingrained into their very nature, poisoning the very atmosphere like a pestilence.

"The light of the body is the eye. If, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness."

Wisdom, which is the sound of Truth heard by the Spiritual ear—"which is the same ear possessed by the entranced and the dead"—affects the Will, and thus impels the man and bends him to obedience. "Incline your ear, and come unto me; hear, and your Soul shall live," says the Prophet. Christ also says, "My sheep hear my voice."

There comes a time in every human life when love sheds a halo of light around every joy and every care. Oh, why could not this last forever? Why does fate delight to lift a cup of woe to lips warm with the dewy kiss of Love? Why does an inexorable law of destiny push us on, while we vainly boast of our own free will? Why does silent death covet life's most perfect fruit?

Everything changes when love touches the human heart. Love's first dreams transport us into a new world, where not a cloud dims

the rays of the summer's sun, nor a shadow hides the sweet face of moon and star. It is indeed a world fragrant with tropical flowers, and whose laughing, dancing rills, green meadows and sighing oceans, outrival the wayworn pilgrim's dream of heaven.

"Tongue cannot express
The sweet comfort and peace,
Of a Soul in its earliest love."

But, in the midst of his success, and in the mellow sunshine of love's rosy morning, death draws over the sun of life a sombre veil.

The world of Soul does not lie on the bleak waters of pathless oceans, nor yet afar in the interstellar space. It is a world lying all about us. As every flower has its aroma, so all external nature is but the materialized expression of the invisible Soul. What we call the real world is only the camera in which the Soul is photographed. All external objects are simply leaves in the universal library. The hardest rock, the frowning mountain, the ancient ruin with crumbling wall and broken tower, a chip from the pyramid or cold, hard breast of Memnon, — all are leaves in Nature's universal library. Sensitive Souls carry the keys which unlock the treasure-house of the world.

Man is an eternal mystery, even to himself. His own person is a house in which he never enters, and of which he studies but the outside, nor does he know much of himself until he has suffered. He who has once drank of the 'violet cup,' and sipped its nectar, finds the all-muffling heaviness of the sad dark night is forgotten in the gladness of the new day. Here his brief time of darkness and dull distress perishes forever, and vanishes swiftly at the first glimpse of the heavenly dawn, on which follows no creeping night of suffering nor shadow of earthly care.

"Which is more fair,
The sunrise or the sunset of the heart?
The hour when we look forth to the unknown,
Or that when all the landscape of our lives
Lies stretched behind us, and sweet memories
Rise like a tender haze and magnify
The objects we behold?"

The first dawn of knowledge of the Absolute to most men, and one of the most practical conceptions that man is enabled to have of the God-idea, is in the form of the inner voice or subtle power known as "conscience." When man sees there is a God, and a new heaven

and a new earth, he sees it only by the exercise of the *Understanding*, which grows through the vibrations of his Astral *Akasa*, — the conscience of the Soul, — which becomes illuminated into a receptive and perceptive power of his subjective world, as the natural eye is to the objective one. Man sees only by his Soul's intellect and understanding the Light of Truth, the Spirit Lamp of immortal truth.

An unbiassed, thoughtful man, who begins to investigate a new truth with honest doubt, will soon fight through the phalanx of his foes, winning his way to full *faith* and perfect *peace*.

Then his silent meditations become his choicest companions, and his waking dreams are foretastes of futurity; the fruits which generally give him the most happiness ripen on the tree of his highest and best ideality.

To the man who intolerantly begins with his opinions in *full faith* and usually ends either in *strong doubts* or positive *denials*, the past is the present, and the present the future, for in him there is a congealed and non-progressive mind, devoid of growth or ripening.

The agonies and sufferings of faithful Souls are God's successes. Far better is it to have some faith in the darkness than to believe an unintelligent chance has woven around one a net of woe, never to be broken; much better is it to trust and be deceived than to live in perpetual doubt.

Man who once tastes from the violet cup of the immortals disjoins himself from the objective things and flies to the door that opens into the unknown night, pursues the guiding star of Spirit; fanned by the sweet perfumes of peace, even against the thrilling touch of all obstacles until this night of all nights fades away into the glories of the coming dawn, by whose light he finds his way into the arms of *his ideal*, and clasps eternal life to his fond heart, instead of an empty dream, a tale that was told. Behold, death is swallowed up in victory.

Now, every true impulse is tempered with love, and sounds a note in the swelling harmony of heaven.

Here love sings the song which love appreciates and absorbs. For the human Soul is not merely a string that vibrates to the touch of the musician and would remain mute until he came, but is in the Soul of man and is latent in all Souls, otherwise there would be no ears to receive his revelations and loves. The gift of appreciation is as Divine as the distinction of being appreciated.

Character is a plant of slow growth, because it draws from the soil and air without, and the conscience within. It has many elements, and has to be deliberate in digesting them. Character is what one *is*;

reputation what others say of one. Character is a wood of dull grain, but capable of taking a most beautiful polish.

On reaching a certain octave one finds the in-being of Soul and Spirit, for God in His Divine Love is observed much sooner in the conscience than the intellect, because conscience is from within, while intellect is from without.

Many a wilful Soul that has gone far astray, and even earned the detestation of society, becomes at length an embodied prayer, a lowly member of the church of Divine Fragments. If all men were just the same, and their proficiency were absolutely equal, then all opportunities would disappear.

All men would be impartially cursed by the monotony of being facsimiles of each other.

When you look at the form of a man, you do not see the true man. The true man is the shadow of Soul's impulses.

With your natural eyes you look upon the body of flesh; while the Angels with their Spiritual eyes look not upon the material body, but the body of the Soul, — Love, Goodness, the Temple Within, the body is the shadow. If you had the Spiritual vision of an Angel, you would not look for the material form of the flesh, but the form of the Soul in its lofty goodness. It would appear to your Spiritual vision in all its symmetrical elegance and pure grace, with its polished radiance of refinement; grown into this magnificent loveliness according to its virtues and goodness. If, on the other hand, the shadow had grown its animality and selfishness, it would appear in all its imperfections and deficiences, deformed and hideous according to its vice. The selfish man looks into the world as he looks into his mirror; only to see himself. He thinks only of self and his whole life of self.

These are men who feast Spiritually upon themselves, as in Isaiah ix.: 20 it is said, "They shall eat every man the flesh of his own arm." Divine Truths are very simple and easily understood when the mind is not beclouded by selfishness, vanity, ambition, and sin. For this reason no man can be more dependent on God than he who is rich.

He who has cultivated and learned to open his heart to the touch of outward nature illuminates his inner being by the elevation and refinement of his emotional and imaginative nature. This is the first principle in the objective world of the higher education of mind and Soul. The first lesson of Mother Earth is to instruct her children to be softened and sympathetic toward the moods of outward nature. Thus mankind softens, broadens, and grows, becoming more susceptible to impressions, taking in the glory of the Divine Architect, which

is in the world revealed, and the golden gates of the Soul are opened wide. To become attuned and in accord with Nature, she must be won in love as women are won, by that which is within yourself given out to her. As with the woman and the man so with the beauties, grandeur, and silent forces of nature. They can be united through the sympathetic cord of universal love to the human being, the twain becoming one, and thus the golden gates are open wide, and the veiled glory of Divine Love welcomes the Soul to Spirit realms. Here in the tremor of silent adoration the mind of man becomes responsive to nature and to God. He now salutes the Sun of transcendental Love. His finer vision sees the glories and the greater majesty of the Divine Economy. One sees, thinks, and feels intensely at such moments, for this is awakening of the Soul after its long night to the music of the golden dawn of morning in the life beyond this little sphere.

As your being opens and is aroused to its highest sympathy, a vision most real is presented, as each picture is hung upon the chambers of the Soul. These are the pictures Christ, Paul, Swedenborg, and all exalted Seers have witnessed in their ecstatic visions, when, caught up out of their usual selves, they find things, not ordinarily within their grasp, so tangible that it now seems as if they had never known Truth before.

These are the heights and moods that Spirit, Soul, love, and nature induce in the lives of those who are prepared to enter into their life. The great majority of mankind doubt the realities, or accept them as material facts. Hence the entire yet painful uselessness of argument with those who have not the vision of Spiritual realities. In this True Soul of things, and in this only, are found the ascendancy and peace of human life.

You may pass away from this world, but these vivid pictures of truth in nature, lighted up with the transcendental touches of the Spirit of the Soul, will be forever carried in the mind through all eternity. Here the sorrows, pains, and commonness of life are forgotten in its nobility and greatness; for the selfish world is shrivelled up and the passions shrink out of sight and hearing, for one is now lifted out of his littleness into the largeness and absoluteness of being. He whose tastes lead him to admire the beautiful, is half prepared for heaven.

There are moments when a single stroke builds or destroys the fair citadel of the Soul's Spiritual Light. There are times when the great opportunities of a lifetime are crowded into a single hour.

Awake, O humanity! your hour has come; or will you remain drifting with the rapid, ever changing course of the shifting winds and drifting sands?

There is no reality in matter. All is Spirit, all is Soul. When we have awakened to find this truth, and all meet and mingle as the clouds meet on the brow of night, we find that death is a truer life, and poor, blundering humanity has at last drank at the fountains of Eternal Youth.

Remember always, "it is the Spirit that quickeneth; the flesh profiteth nothing. The words that are spoken unto you, they are Spirit and they are life."

"Let not your heart be troubled, and be not conformed to this world, but be ye transformed by a renewing of your mind, for that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Marvel not, therefore, when it is written, Ye must be born again, and also, Make you a new heart and a new Spirit, for why would ye die, O Israel? Wherefore do ye strive and spend your money for that which is not *bread*, and your strength for that which is naught?

The Divine Fragments of humanity are all working together to one end. Some few have found the happier road of Divine Spirit Truth, others have found the path of wisdom and knowledge of the designs of nature, but the vast majority of humanity live on and pass away without knowing what they do. "What shall we do?" hath been inquired through all ages, and to-day the same cry comes up from the multitude, "Who can save us? What is the price of Eternal Life?" Alas, that men should be so blinded. Each must save himself, and he alone, with the Universal Spirit, can do so, no matter what priest or teacher may promise to condone his animal weakness and error for a price.

Day after day the wail continues to go up from the multitude, "Where are the dead? Whither are we going? Oh, tell us of our future, in the world to come." Dear reader, will you be one who can point the way to a suffering people? Will you find Spirit Love, which is the magnetic key that unlocks the gate of heaven, and makes you become a fountain of light, knowledge, and understanding? So shall

"The fine sense of right,
And Truth's directness, meeting each occasion,
Straight as a line of light,
Guide you by Spirit to Eternal Life."

It is indeed well for him who lives and acts from the Spirit of the Heart of God; but it is disease and error for man when the Spirit of life is knocking and he knows it not.

Human life is a prayer, wrought out in throbbing pulses, or carved in uncontrollable desires and aspiration. The one thing which chains cannot bind, dungeons cannot hold, and inquisitions cannot destroy, is human thought. The greater thing, which is the most powerful factor, holding all things in abeyance, and uniting all things, is the *Power of Love.* Gold is not wealth, in the true sense. Love is the only riches, and who would not, after tasting all the sweets which wealth can bring, rather have the love of one true heart than all the gems of Golconda or diamonds of earth.

God gives to large, expansive hearts large and lofty views; and advanced thought and ideas are conquering the world.

"Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." Lofty and exalted ideas move through this world as giants walk among pigmies.

Look, for one moment, at the ideas of Spiritual understanding and thoughts of a future life. How the whole thought of humanity has changed in only one generation! How Spirit Light is breaking, like golden sunlight, over the dark horizon of history. The Christian and the so-called barbarian, having both felt its power, shake hands across the chasm of difference, and before it, in one Divine Universal Brotherhood, welcoming the glorious dawn of Spirit Truth. You have been all these years watching and waiting for the white sails of the fairy boats which carry our loved ones, which sometimes cast anchor near this shore of the eternal sea, just beyond us; watching for a hailing sign from a dear friend and brother; watching so long to catch a glimpse of husband, wife, or some dear child's sweet face; watching for that dove which so long nestled nightly on your breast, and then flew out into the darkness and left you weeping sad and lonely; watching for your dead; you feel a mighty desolation, like the Prince of Bethlehem left "to tread the wine-press alone." But communion with the dead has changed all this, and now we know that the land of the blest is not far off; that the country we thought so distant is just across the river. Many of us have felt the evening breezes which sweep down from the glorious hills of eternity, into this earthly valley wherein we dwell, and we awaken to a full realization of their Angelic presence, and are embraced in their shining sheen as the kisses of moonlight fall on the fair face of river and lake.

How we love them to dwell on the days which are passed and

gone, and simple joys of our children or our young companions send our thoughts back to the spring-time of our life, before the gloomy shadows of death had withered any of youth's buds and blossoms. But the sad hour came when those we loved passed over the river of death before us, and the limitation of our lives grows less while the great universe of Spirit expands before us, and a voice continually speaks to us from the depths of our own Souls, and tells us we are superior to this earthly form and all our physical environment. We look into the thought-chambers in the Temple of the Soul, and study our hopes and aspirations as the omens of our destiny. In this inner world we find the True man, endowed with Spirit Truth *and eternal consciousness*. From the hours of helpless infancy to the dim solitudes of age, the immortal star of Spirit, Truth, and Hope shines over him, and although the dews of heaven and the snows of winter fall, year after year, upon the mounds that hold the ashes of our loved ones, we know *they* are not there.

Seasons may come and go, and roses grow red and white, by the columns upon which the loved names are inscribed, still *they* are not there, for we know of a truth the law of earth's career only belongs to matter, but it does not touch the inner Empire of the immortal Soul. O glorious consciousness of Spirit, made more glorious by the revelation that the dead do live and are around us!

On the mirror of this inward sea we have beheld the streaming sails of truth's fairy barque, with our loved ones on board, moving with tireless speed on that eternal ocean of light, whose waves roll on forever. O beautiful golden sea! as we float out on thy shining bosom, we can look beyond the bows of life's mysterious ship as it gently parts thy crystal waters, and see ever before us and all about, like a great benediction, the arched brow and the guiding hand of sympathy, radiant with the splendor of the Infinite Love.

To become Hermetic is to be inspired, and as the Spirit in nature is the source of all inspiration, let us ask and pray that we may be filled with Spiritual understanding through the inspiring light of nature. We are not born for ourselves alone, but for the whole world, like all created things. Let us rest in the bosom of nature, and exchange our large ignorance for knowledge, and we will find the greatest truths are the simplest.

Listen to the whisper of warning to his companions from grand old Socrates, which has come echoing down the ages: "This, my friends, lay to heart, I beg of you. If the Soul be immortal, then doth she stand in need of great care; not only during the period

which we call life, but for all time; and we may well consider that there is terrible danger in our neglecting her. While here on earth you have the liberty of mind. So do not neglect to inquire, for they who go uninitiated and unconsecrated to the world beyond this life must needs wallow in the mire through ignorance."

Do what you believe to be right, no matter what other people may say. The common mind usually condemns one who has the audacity to reach beyond. In silence, lonely Pilgrim, press on. Great ships that make long voyages are always lonely ships. Great men who have grand and advanced thoughts, who lead great lives, have always lonely lives.

Truth always repays; if not in this life, it is a consummation in the next. So the downfall of one individual who has bravely been ill slandered, ever only serves to strengthen Truth. All great heralds of truths of the past have invariably suffered a martyr's doom, only to end in an overwhelming defeat to its enemies; for *God is just.*

Everything pertaining to the Spiritual world must come to us through the Astral body or Star magno, and if we are in friendship of concentration with it we may obtain the greatest magical effects. It is vain to seek in men for more than man. How can he comprehend Infinitude? The great Absolute energy of nature is and will be, through this life, the only common ground. The trinity of nature is the lock of magic. The trinity of man is the key that fits it. Man's trinity being the animal and magnetic *body*, the Astral and *Soul*, the Divine Essence or *Spirit*, the God part of our nature.

The Astral light alone is the chief agent in Spirit which can discover to us all the secrets of nature. The world is no longer content to rest in a blind faith of repeating beliefs. It must *know;* for eighteen centuries there has been little else than mere belief.

The Truth of Spirit and its communion is now a positive knowledge, and is the only truth that will refine the rough, fierce life of mankind. Out of selfishness and deceit, by Spirit, we may be polished to gentleness and softened to kindness and love. As beings, we were never intended to be a ship at anchor, but to advance through storm and sunshine and make our lives beautiful by being honest within.

Strive to know yourselves. The secret of Will is knowledge put in practice. First, a full knowledge of your own weaknesses; then, knowledge of the Soul and Astral body; then, of the higher, the Divine, the God part of which we are able to grow, in the inner temple of our being.

Press on, bestowing kindness for evil. If the highest Angel

should come from heaven to do good to some men, He would be only repaid by ingratitude and wrong. No matter, press on, and bestow greater love than ever; for unselfish kindness in this world to advance and assist humanity is most always returned with imposing wrong and ingratitude from the recipient. To live and grow the light within the Soul is to sacrifice and suffer alone.

There are times in the history of worlds when mankind does not increase in numbers by perpetuating itself, but during these cycles or periods receives and grows the germ of Spirit in the Soul. That is the time of times, between times spoken of by the Prophets and Revelators. Christ says in the worlds to come they neither marry nor are given in marriage, but are as the Angels of God in heaven. The Soul has existed before, and is merely awakened when it comes into earth life, being borne from a state of sleep to finish its ripening; and it may be equally a state of necessity that it should sleep many times before it is born again by Spirit, that it may reach the fruitage of perfection. Here we have grand opportunities to open the windows of the Soul for light of knowledge. To love and to do good are our talents, while each moment we are passing away like the pageantry of a day.

We should form as beautiful a conception of God as we can — as An Absolute Infinite Energy, if possible. If an individuality, it may prove dangerous, although in a very small and certain sense it is true. Happy will be the day when we shall learn that the bodies of the departed are no more than relinquished garments of living men and women who have simply gone home to their Father's house.

There remains the one absolute certainty that we are ever in the presence of an Infinite and eternal Energy, from which all things proceed, and to which in the fulness of time we must return again. How can a living Soul be buried? This body is but a Temple of God in which Divine service is over and finished for a season.

The mirrors of the Soul may reflect the beauties of the service of God to both earth and heaven; but this mirror of the Soul cannot reflect both earth and heaven at once — the Animal and Angel part of us; one must vanish from its surface as the other is glazed upon its depths. It depends on man either to open or to close his perceptions to the Divine voice. After death of this mortal body, when man awakes, he has a realizing sense of some of the stupendous blunders he has made. After death his Soul commences a fresh series of growth, starting from the exact grade of progress it has attained through its incarnation in matter. But its progress now is

slow compared with its life while in the form. A returning Spirit, communicating with mortals, says of the condition of those in the lower sphere of Spirit life: —

Remorse is ever the companion of despair, and neither one nor both have power to silence the sound of criminations and recriminations, mockeries and lamentations; nevertheless, here the little spark of humanity, native in each human breast, seemed to be striving to rekindle into sympathy each for another; and amid all their hopeless regrets they gave and found sad consolation in recounting to each other their many virtues and good deeds done on earth, and the great pity each felt for the other, for the cruel injustice which had forced them down to such a deplorable state. This was a good beginning for better things to follow, and a few groups were enjoying a feeling of thankfulness for having escaped from the lower inferno; and the thought that their condition had been worse, gave some of them a faint hope that their future might be better. But the thought that individual effort could make that future state better, seems never to occur to their minds while in that low state of mental and Spiritual recuperation.

Whenever they are roused up to greater mental activity, their thoughts all run wild to combat the seeming injustice of their situation; consequently, they have to remain in this place till they love one another, and a better state of feeling gradually comes to one after another; then groups are removed to more congenial locations, where they are able to perceive flowers, birds, pleasant green groves, and flowing brooks. Their thankfulness here becomes so great, they are able to forgive all the injuries and the great injustice which had shaped their lives in such barren places. After they arrive at this better state and better mental perception, they become willing pupils, and, although they are not relieved of their bad organizations, there is little trouble with them; they are subdued and submissive, and become wholly trustful and to be trusted.

After this stage of growth is well established, groups are taken to locations where such employments are given as are best suited to their mental and Spiritual growth. Here they are much like little children receiving their primary lessons from their employments, which are so suited to their mental states that the greatest pleasure is imparted to the pupils. In these primary schools, nothing on earth can equal the joy of some poor defrauded artist who discovers that beautiful possibility of his Soul. It is the same with a writer who had come to think himself of no value in the world. This same feeling of joy extends

to every kind of industry. Every one is first built up from the base of self-recognition. To know the value and beauty of self and self-endeavor and to make the self-life appear to the very best advantage, is the beginning of universal recognition and reciprocity.

There is a law of comprehensive charity and moral obligation between man and his fellow-man, be he king, free man or slave, and there must be a certain regard of cotemporaneous co-existence for others, if the individual ever hopes to find peace to his weary Soul. So poverty is less frequently a burden than riches are a curse, for pride and ambition soon run into evil deeds, and there is no good way to do a bad deed. Selfishness expands human pride, as heat does metals. The best climate is generally found in the land of contentment, of gentle *modesty, which is virtue's fortress.*

The opening of the heart to the response of Spirit and indwelling of God is observed, regarded, and considered very much sooner in the conscience, vibrating its silent whispers to the Soul, than through or by the intellect and culture of the mind, because these latter are but the reflex of external *egos* that become embarrassed by their own attempts to know the world of nature, which does not instantly declare its secrets in substantiating their theories.

"Peace on earth and good-will towards men," and Jesus Christ, the great Divine Teacher, the blessed Light which lighteth every man that cometh into the world, "heralded by Angels," made His advent. Such a life, such teachings, such deep love, such self-sacrifice, had never been conceived of by either prophet, seer, or philosopher. The Divine philosophy of Christ flowed down from fountains whose streams had never before reached the earth. To be pure in heart, to be merciful to the meek, to be a peacemaker, to hunger and thirst after that which was RIGHT, *purely right in itself*, to love the neighbor, to do unto others as we would have them do unto us, to refrain from judging others and exaggerating their faults, to set an example so exalted as to glorify our Father in Heaven, to be perfect as He was perfect, to go about doing good, to refrain from all attempts to exhibit our own superiority, to give in secret and pray in secret, to commune with the Divine Mind in Spirit and in Truth in secret, — these were the lessons. The religion of the future will teach that "perfect love casteth out fear," and that consequently man has nothing to fear in all the universe of God, that death has no existence in reality, that the laying aside of the material body is a new and grand birth into the celestial world, and a step forward on the homeward stretch towards our Father's house.

Love, under whatever form exerted, is the most powerful attraction in the universe. The highest form of love is mercy, love and forgiveness for those who have done us wrong.

As the Father loves every human being, however low in character or attainment, so man should love his fellow-man, however detestable and unworthy in character and condition. Mercy and grace have alone been potent to lift the fallen; and the Spirit of the age will yet become an unselfish Spirit. Love is, in fact, the only life-giving and life-saving principle in nature and in society. Love should not be a mere sentiment, however, but a constant longing and seeking and accomplishment of good. Let our tokens of love be as habitual as the shining of the sun. Let us show our interest in the prosperity of good works, by giving time, talent, and money for the comfort and uplifting of the race.

Love, in her truest and broadest sense, including tenderness, kindness, charity, and affection, is the capstone or crowning splendor of a well developed nature, more resplendent than the rainbow flush of glory, more beauteous than the last smile of the setting sun; stronger than the mailed form of the dark angel of death; more eternal than the silver moon who from the cradle of time has marked the course of the nations, and shall not cease to silently witness the workings of the race till time shall fall asleep in the arms of eternity.

> "Like the clouds that rake the mountain summit,
> Like the waves that know no guiding hand;
> So swift has brother followed brother,
> From this sunshine to the Spirit land."

One by one, we drop into the abyss, through this maelstrom of goodness and sin, out into eternity, where Spirits, Angels, and God live. One by one we go out into God's to-morrow. We see them to-night swiftly dropping, as the millions give in their earthly toys, of ambition, hopes, strivings, and impulses, just like children giving up their playthings when the day is done. Some were bright; some dark, stained with evil, battered out of shape and form. Men dropped in theirs, marred with hate, ugliness, envy, treachery, dishonesty, corruption, and unmanly acts. Women dropped in their toys of a week, all unwomanly as they were, stained by slander, gross libels, bitter, false, malicious attacks, wicked conceptions of deceitful and ignorant hearts, all to be looked at by the wondrous All-Seeing Eye. When we are so base and selfish; when we have shown, in our natures and in our loves, so little that is noble, lofty, and pure, how indulgent the

dear, good Father of all must be to accept the evil, selfish record of each lifetime. God knows all, and in His good time all sin and evil shall ripen to perfect fruit. Some of us strive to be better men and better women; others forget that every day is a lasting record for or against — that soon we must go home, and death will drop us into the great palm as we drop our day's toys in now, and people will remember us as we deserve.

We hurry over the road from childhood to maturity, only to learn in after life that its most beautiful scenery was unobserved by us; and remember that real happiness is not of temporary enjoyment, but is so interwoven with the future that it blesses forever.

Strive, then, dear reader, to forget self and warm your heart by generous acts and kind deeds, that life may be sweeter, death happier, and that we may all meet where there is no more night, nor sorrow, nor pain, nor death, after this human life, which is but a schoolday of eternity.

"For men must come, and men must go,
And the soft, white snow will cover all,
And may all our sorrows vanish so,
Just as the fleeting snowflakes fall."

In vain do men talk of happiness, who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, cannot know true happiness. He can only speak of it as blind men do of colors. All true religions teach, and all true men know, that the perfecting of man consists mainly in the ever-increasing predominance of the life of the Soul over the life of the body.

"I once saw a man brutally smite to the ground a child who was innocently playing in a rolling-mill. I cried out Shame, and sprang forward with clenched fists to deal the wretch a well deserved blow, when, great God! I beheld an enormous pair of tongs swing around dragging in the clutch of their iron-toothed jaws a long bar of red-hot iron, from the furnace to the forge, and pass like a fiery Juggernaut; but harmlessly above the prostrate child, crying piteously from the unexpected blow of the man whose act so incensed me. He alone had seen the impending jeopardy of the little one. There was not a moment for warning, no time to stay the course of the iron-monster, and, quick as thought, his presence of mind forced him to fell the child."

Many of the afflictions we cannot fathom are under the guidance

of a wiser hand than our own blundering, ignorant ones. A man is never so badly cheated as when he believes too much in himself; therefore, fill thy mind with useful knowledge, and thou shalt avoid empty words. It is only through the morning gate of the lovely and beautiful that we can penetrate into the realm of knowledge; that which we feel here as love and beauty, we shall one day know as Truth.

Strive to look for the good in others and not evil, for our meditations should be our choicest companions. To prostitute the faculties of the human mind to baseness, sneering, reproach, and evil report is treason against Angels, Spirits, and heavenly things. We should get much nearer to heaven than we are, if we could only and always think of our fellow-beings at their best. He who speaketh of anothers' failings with pleasure shall hear of his own with bitterness of heart.

There is a good and a bad light in which to judge all humanity. In the former, the better points are brought out and made conspicuous, and we see only the bright side of our fellow-beings. In the latter the lights are all obscured, and the darker shades are made prominent.

Some people seem ever to be groping among the sewers of human nature, and with a muck-rake of vile imaginings are ever searching for the evil there may be in their fellows. The good and beautiful interest them not; it is only the bad that they take a sort of miserable pleasure in. They live to denounce and pull down, rather than commend and assist their imperfect and erring fellows into better ways of life.

We pity the man or woman who has ever some unkind suspicion of or uncharitable expression for some fellow-mortal. They are out of harmony with the Divine Spirit of goodness, which is ever reaching down to enfold in its loving embrace every Soul that would aspire to the higher life. They live in an atmosphere full of noisome odors and poisonous emanations: while just beyond, on the mountain top, they could enjoy the delicious ozone of the Angels.

No man or woman, however noble or worthy, is exempt from the mischievous suspicion of evil minds. Envy and jealousy — those twin demons of low and grovelling natures — are ever ready, by hint and innuendo, to pull others down to their level.

To repeat a vile report of another, is almost as bad as to originate it. If true, nothing is gained by spreading it, while great harm comes to those who allow themselves to be made a channel for such moral sewage.

A deep, impenetrable gloom is always hanging between the live-minded and the celestial world.

Scandalizing others is one of those evil passions which is like a demoniac possession; an atmosphere producing leprosy of the Soul. When it once seizes on a man he is lost. There is no hope for him in this life; thou shouldst leave him as a pestilence.

The windows of the Soul of refined persons are always too high and clean to permit low thoughts or reflections to enter in.

Above all things, learn to control your anger. Every time you speak crossly and impetuously, you are weakening your nerve-force, causing stormy atmospheres about your Soul, and adding to the misery of some one. In silence learn to know yourself, and conquer the storms which beat upon your inner life, the Soul. "A pitched battle is better than a continued skirmish."

Like a diver in his dress who is let down to the bottom of the ocean, a man whose heart is girt by faith and charity, and whose head is covered by the helmet of hope, may be dropped down into the wildest sea of temptation and worldliness, and yet will walk dry and unharmed through the midst of its depths, and breathe air that comes from a world above its restless surges.

The truly wise man, who has grown his understanding and light within him, is twice regenerated and enshrined in sacredness, for in the humility of his inspiration he lives in constant contemplation and knowledge of the presence of God. He can be defiled by nothing in this world, for, behold! all evil flies away from him. For virtue is always pure, and he is virtue; charity is always pure, and he is charity; faith is always pure, and he is faith; prayer is always pure, and he is prayer; good is always pure, and he is good; the Divine Essence is always pure, and he is a portion of the Divine Essence; the sun's ray is always pure, and his calm presence is like a ray of the sun, that vivifies all around it. Even his death defiles not, for death, for the sage, twice regenerated, is his birth with God. It can never be impure, for it is his second birth in the Bosom of God.

The knowledge of the communion with the Father of all being gives to every human Soul a new value. When man is of such consequence to the Divine Bestower of all good that He seeks to make revelations to each one as His own special child, and Himself brings the message that He has for it, if only the true ears, the Spiritual Ear, will open to hear; he who looks bravely into Spiritual depths, leaving the outer superficial life, that can never reach below the surface of things, finds the only true happiness and real safety of life. The

great mass of mankind never gets beyond the crust of things, and never realizes the real aim and meaning of life. Men are so stunted in their Spiritual understanding by the conventional and very superficial nature of their every-day existence, of sordid indifference to all Spiritual things, that their whole existence lacks the tone of a True life. Neither do men have the inspiration which Spirit, love, and faith give to all God's creatures who seek for it. How long will man remain in this superficial night of Spiritual darkness, finding no rest nor contentment in the husks of a selfish life, yet too indifferent to extend the hand to open the window of his Soul to the glorious Light of Spirit, which would be unto him refreshing as a breeze which dissipates the hot, lifeless air of a sultry midsummer day? Dear reader, tarry no longer, but seek for the Spirit of Truth by plunging into the mysterious, glorious depths of your own temple, your inmost being. Seek it by testing all experiences of the outer with the inner or True life, and by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty in obscurity of those hidden Divine Fragments of nature which are struggling side by side with you and the race to which you belong.

Seek it by study of the laws of dual being, the laws of nature, the laws of the supernatural, and by making the profound obeisance of the Soul to *the dim star of truth* that burns within your inmost being. Steadily, as you watch and worship, praying for understanding and light, this light of truth will grow strong within your temple, until it illuminates your whole being. Then you may know you have found the beginning of the Hidden Way, and when you have found the end, and crossed the threshold of all Truth, whose Light is the beacon of systems and worlds, you will dwell forever in the effulgence of the Divine light of truth, love, understanding, and wisdom, under the wings of God's protecting Love.

Nature permits no one to forget the root out of which he grew, and it is as well a law of morals too.

One of the greatest evils of the hour is that unscrupulous rich men usually control church and state.

One of the greatest hindrances to Spiritual progress in the churches to-day is the unfortunate entrance into active membership of a very rich man. These considerations force themselves on every thoughtful man, as he looks about him, and sees modern society and her conventional ways. It is a great blight, when it should be a great blessing.

When the mind has been purified and refined (which is usually

through suffering), it grows and expands into a gentleness which warms it into sympathy and love. All selfishness and brutality depart. It grows to desire and is filled with a determination to learn and know the truth, and as it warms up, reaching out to the universal, it is thereby duly and truly prepared to enter the temple of light and knowledge.

Dear Pilgrim, you must struggle for the light. Take warning by the moth, that would soar to the star but through ignorance falls scorched by the flame of a candle. You can learn. Ignorance is only stupidity. You need not fail of the *true light.*

Those natures that have been softened by love and gentleness, having grown tuneful here, shall be the more melodious there; and they who have kept themselves innocent and unselfish here, be fully acknowledged there. The eyes of Spirit can plainly see the whiteness of the Soul, and the tongue of Angels carry its sweet fame. To the pure in heart all things are pure; and, whatever path they walk, or however paved, it shall lead them upward in the way of being, and, whether they find a crystal sea or not, or any throne reflected from its depths, within their hearts there shall surely be a throne possessed of God's great Love and Peace; and in the depths of their pure being, ever deepening and becoming purer, the throne of love, with the glory of peace upon it, shall find everlasting reflection throughout eternity.

Mankind is just beginning to know that "hereafter" and the "life beyond" begin here. "My heaven is here within my heart"; of this there is no longer doubt.

Then, why not prepare thy heaven now, and as thou shalt grow ripened in Spirit and the past outgrown, flowing with swiftest flight beyond the sight of men, some golden morning the Soul will burst away with dash of swift wing to realms of Light which men call death. Then this world sees it no more, but it shall find voice, and heaven shall know another life has come to grow and in Spirit to remain forever. "O fair child, where is your heaven?" the Angels whisper; and when the eternal day has dawned, some tuneful Spirit in sweet accord with heaven, who has composed a charming melody in His sublimely measured score, welcomes you home to the eternal resting-place of ripened Souls.

When the conscious and voluntary power, now actually possessed but too frequently used unconsciously, even involuntarily, by the vast mass of modern mediums, is subjected to a purer and more healthy growth, then and not till then will be manifested the highest and

grandest exhibition of Spirit power and Spirit Truths, through Spirit communion.

As human society is now constituted, where selfishness, jealousy, and conceit are paramount, it is easy to see how dangerous such a power would be in the hands of ignorant and unscrupulous men and women. Hence the wisdom of the ancients, in withholding the knowledge of this power from those who are unworthy and unprepared.

So long as man is broken in his duality of being, one entirely overshadowing the other, he is little higher than the brute, and must necessarily lack the sense to comprehend the essential nature of God, just as a child lacks sense to understand or even comprehend a watch, a railroad, a ship, or anything else beyond its small mentality. Therefore, "Be ye transformed, by the renewing of your mind."

To increase, advance, and provoke thought in the mind of our readers, is the sole end and aim of these pages. We are all so much the reflex of our surroundings, and society is so abnormal, that thought is apt to be abridged into either scientific or theological conventionality, natural individuality is driven out, and circumscribed in limitation, through ever changing human judgment, and many an hour is wasted in hunting imaginary foes. Wise men, with cunning words, seeming to accomplish all, in reality accomplish nothing. Oersted never wrote a finer truth than that "conception of the Universe is incomplete if not comprehended as a constant and continuous work of the eternal, absolute, creating Spirit." Emerson, in relation to the same fact, states that "it takes as much life to conserve as to create." To study into the laws of nature is to study into the laws of God, and thereby to be able to catch glimpses of the mode of God's Action. Losing the opportunity to advance the Light of Spirit in the Soul, through this life, would be like a mariner going to sea without chart or compass, or like a tree which, not having set its roots, cannot be expected to blossom and bear fruit when summer comes. Neither shall we show ripened fruit at harvest time unless the Soul has grown, the Light of Divine Truth, Spirit, having taker. root within. God looks for perfect fruit. What shall our harvest be? —

"Nothing but leaves,
Or golden sheaves?"

While the acquisition of intellectual power and finite knowledge should rise hereafter into a state of being, through its monitor, thy Spirit is the interpreter between God and thyself. I am, O Soul, thy good and loving, pure thought, thy good works and thy good laws,

thy Angel and thy guide, that thy Soul may reunite with Spirit, which brings the light within itself. Far better this than being an aimless wanderer in the dark. Arise! shine! this is that Atonement, at-one-ment or attunement, — dwelling and uniting forever with the Divine originator and higher light. The life of the interior Spirit, being the death of the external nature; the night of the physical world, denoting the day of the Spiritual; this is the immaculate conception of Spirit Truth.

Though the morning may have been dark, let the sunset of our lives be glorious, an ornament to this earthly life, and an honor to the heavenly one.

A true child of nature must have God's qualities. You, as His children, ask of your heart, do you strive to resemble Him, placing His attributes in your virtues? His simplicity in your sincerity; His immutability in your constancy; His purity in your chastity; His goodness in your charity; His justice in your integrity? Oh, look into thy heart, and ask for each of these.

In all the laws of nature, we have not blind intellectual fatalities but warm expressions of Divine volition. In all ages, those who have obtained the furthest insight into nature have been firm and steadfast believers in Spirit Truths, in an Absolute Energy, in immortality of the Soul and its communion. Throughout all time, man has found a way to burst the barriers of darkness that overshadowed the temple within — a temple of the Holy Ghost, yet often lodging demons.

By a renewing of the mind a beacon light has burst through the mist to pilot; out from the lowest depths is found a pathway to the loftiest heights. The true man is higher than his dwelling-place here; when the wings of the Soul unfold, he takes flight into the everlasting morning, and, as he rises, the ashes of his feathers fall back to earth, while the unveiled Soul, ripened in love, returns to the Spirit of Love who gave it.

The liberty given to man through mind shows the Divine Law, which is written in every human heart, telling of what is good and what evil. To reason with thy vicious tendencies opens the door to evil, for remember, if once the fox hath gotten his nose in, he will soon find means to make the body follow. If men are bad by their own Will, they ought also to be able to be good by their own Will, and if that is not the case, we must look for some secret disease, either from extreme negativeness, receiving the reflex of every impulse about them, or from over or under action of one of the three forces that are about mankind in common.

A man must be so many-sided nowadays, if he wishes to satisfy all the demands the times make on him, that, getting into this vibration of so-called practicability, environed in habit so imperceptible and subtle, old age comes on and finds him wondering at his position. To be practical from a human standpoint one sacrifices the fairest flower of his Spiritual growth, destroying the peace which would have helped him to bear the heavy burdens of life to the end. "Your ways are not my ways," says the Christ. Because our natural senses are not fine enough to get at the true facts, we must not deny the facts. Science, whose Soul is explanation from a human standpoint, halts with hostile front at Spirit mysteries, calls them vulgar toys, and destroys them.

The Cassandras of life are never believed in; every man in this practical age must experience a thing for himself before he will acknowledge it to be a fact. One has no right to claim a thing is thus and so merely because it is his desire to have it so. As he claims the privilege of having an opinion that differs from others, he must grant them a similar privilege. If he desires to have toleration shown his faults, he must bear with the faults of others.

From a mere human standpoint, Spirit is independent of all laws. Hence come so many combative arguments; the finite Soul can never learn the Infinite, nor be informed by it, unless aided by Spirit, which aid must come through the Astral or Star magno of the body. Too much argument from effect and too little knowledge of cause brings on the most fatal disease, that of ignorance puffed up with the conceit of knowledge. This lower world is far from being the principal one. The world of Spirit is pre-existent to and survives everything else, and the corporeal world might have never existed, or may cease to exist, without changing the essentiality of the Spirit world.

Souls growing to their ripening and Angels (Souls Perfected) are everywhere. The infinite and limitless space is peopled with them. Unperceived by mortals, they are incessantly beside us, observing and acting upon us; for growth of Spirit is one of the powers of nature, and they are instruments employed by God for the accomplishment of His providential designs. *All* Spirits or Souls do not go everywhere; there being regions from which they do not come and other regions where they cannot go, as is shown elsewhere in this book. This thought should be always kept in mind, and never lost sight of, *viz.*; that there are among these Soul spirits, as well as among mortals, some who are very ignorant, although they may fully understand the law of control and communication with mortals.

We cannot be too much on our guard against a tendency to believe that all disembodied Souls are truthful and reliable simply because they are in the Spirit world. As seekers for light and knowledge, do not confine your search to the mere table-turning or knockings, which were the starting-point in this age of modern manifestations; neither close your door of knowledge after hearing the prattle of some disembodied Soul through a human organism, and say this is all.

This growth of the Soul while here on earth is one of the weightiest questions of all human life. Brush away the clouds from your eyes and awake, and you shall gain the light along the heights and paths of the hidden way. The purest light is obscured by no cloud.

As every germ of fruit or seed is surrounded by the *perisperm*, so mankind and Souls are surrounded by *star magno* or Astral, which by analogy we may call *Soul* perisperm, or *perispirit*. The mass of the Christian world is at this moment worshipping the Bible instead of God, putting the assumed record of His Will before the true "inward witness" of His Spirit.

Two ships sail out upon life's stormy sea, deep laden with costly merchandise, and as they leave port they part company, never to meet again till they meet in Paradise.

One sails out into warm, congenial seas, wafted by balmy breezes, under golden skies; the glorious sun by day, and gentle moon by night, marking her course across the trackless deep, and the silent star of peace pilots her to the headlands of the harbor, past the lightship and the dangerous buoys, into a clear channel, safely to anchor, home at last in rest and peace.

The other ship sails boldly out into boisterous latitudes, taking a course marked on life's chart, pride and ambition. No sun, no moon or stars mark her course, no companion barque to keep her company, for selfishness admits of no companionship. No balmy, refreshing breeze fills out the sails, but continuous, tempestuous storms assail on every side, while the mad billows dance and chase along its pathway, threatening destruction, until one more mighty than the rest engulfs the ship just off the headlands of the port, and the crew meet their doom upon the rock of selfishness, even in sight of the haven of rest. So men, like these ships, take different routes. One chooses the happy side of things, schools his ambition into love, and makes content. Wafted by the perfumed breeze, guided by Spirit Light, he is piloted by Love into the haven of the summer land. The other sees no good in anything; makes of his life one long complaint; looks only for the crooked and dark currents, and thus rides tempest-tossed

through all life's voyage, schooling his thoughts to self and pride, only to find himself, when his hour is come, a broken wreck upon the sands.

Each individual life is a world by itself, suspended within the realm of possibilities; while the Soul is ever the centre of gravitation, and the law of gravity is intelligence through Spirit.

There can be, according to nature, no difference between it and matter.

Here we have a trinity of Spirit, Soul, and Matter; each one a functionary in itself, with one law governing the whole. Therefore, as centralization seems to be the absolute tendency of all conditions, should not a harmonious action of these three entities constitute something of a universal power, and bring about a condition above all others, where all sickness, sorrow, and suffering are ended?

I met a Soul as pure and serene
As the sunny brook, or the pearly stream;
Spotless to me his past life seemed,
Refreshing to me as the sweetest dream.
This was a day dream all so clear,
No darkened veil to interfere;
No mystery there for me to seek.
All was known as I heard him speak.
His Soul was pure. I looked within,
I saw no darkness there nor sin;
Pure to me as the break of day,
Fresh to me as the early May.
Heaven commences here below,
But few, it would seem, this knowledge know,
Then look within for the holy sign,
The spark, the love of the Divine.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."—*John* xvii.: 11.

Pilgrim of Spirit Truth, you must watch your inner ambitions diligently, always striving to maintain and create higher atmospheres of kindness and sympathy, fellow-feeling, and tenderness for all things; practising in works a universal charity and love; that higher and loftier beneficent compassion which prevents all evil, selfish, or jealous thoughts. It must be an application of universal brotherhood, Christ-like in principle, which meets the wants of all mankind. No man must assume the duty of another.

There is great danger in everything that pertains to doing the duty of another. Each individual must direct his efforts towards his own Spiritual growth. He also learns that Spiritual forces are dual in their nature, those which radiate through the emotional nature and those which radiate through the silent will in union with the forces of nature.

Sentiment, conception, fantasy, embracing confidence and faith, are frequently superior to the emotional. Therefore the true illumination is that man shall gain knowledge of himself, independently of other men, thus securing for himself higher truths, greater repose, and salvation, with no other mediation than Spirit and himself.

This is an age in which hypocrisy usurps the place of sincerity. But Spirit Truth will destroy all this and bring about a humanitarian unity, through the great depth and wealth of Absolute Love illumining men's Souls.

Every human Soul has a celestial affinity, which is part of his system and a type of his Spiritual nature. This Angelic counterpart is the bond of union between the man and God, and it is by virtue of his Spiritual nature that this Angel is attached to him. For every Spirit-Soul has attached to him a genius, called by many different names: by Jesus, an Angel; by the Apostles, ministering Angels; by modern mediums, Guides.

The kingdom of the within yields not to indifference nor inaction, but to enthusiasm and concentration. It is said, to labor is to pray; to ask is to receive; to knock is to have the door opened. The Genius is not an informing Spirit. He can tell nothing to the Soul, for all that is received through him is already hers, but in the darkness of the night the pearl of knowledge would remain undiscovered but for the Torch of the Angel who enlightens. "Thus," says the Angel Genius to his client, "I illuminate thee, but I instruct not; I warn thee, but I fight not; I attend thee, but I lead not; thy treasure is within thyself; my light showeth where it lieth."

True prayer means the intense mental energy and direction of the Will, with all desires bent toward the Highest, with a deep, unchanging intent to know nothing but the Highest.

When regeneration and growth of the Soul is fully attained, the Divine Spirit alone instructs the Hierophant. "For the gates of His city shall never be shut; there is no night there; and they shall not need the light of the lamp, because the Lord God shall enlighten them."

A Christ is a man married to his Spirit. A Prophet is a man in-

structed by his Angel; a Christ returns to the world out of *pure love*, to redeem, needing no more to return to ripen His Soul, for His own growth and His own sake, but is awaiting in His Illuminated Mediumship for the Highest Good to come to man.

Therefore is He said to have come down from heaven, and to baptize with the Holy Ghost and with the Divine Fire.

Pilgrim of Light, from this hour grow in the purer love. Cast aside the objective, every-day life of this world. Give thy heart and Soul to Spirit illumination.

Then the way shall be short that leads thee upward. The hidden forces of nature shall lend thee strength. The stones that are therein shall be as wings to lift thy feet, instead of stumbling-blocks for thy destruction. Thy Book and Word shall be the secret wisdom of nature. Her deep springs of eternal waters shall refresh thee, and the food and communion with Angels shall be thine. Then thou shalt never tire in the way, nor crave rest by the wayside; but be always in the refreshing sunlight of Spirit. Thy sorrows shall turn from bitter into sweet and out from the defeats and stings of thy past agonies there shall grow the golden flowers for thy future crown. Press onward, look forward, look upward; look only to Spirit Truth, and never once look back.

Your waiting shall not be long, nor your watching for many days. You shall have powerful and marvellous magnetism over the Souls of lesser men.

The lights of another world will be on thee and thy brow and features as a glorious halo. Through the presence of Spirit, thou shalt turn sorrow into gladness, and defeats into triumphs, by thy mere word.

Many are called, but few are chosen. But thou art one of the small band of High Priests, who in all ages have shone out like the Star in the East; who have been mediators between time and eternity; to cheer and comfort the broken-hearted; to rebuke him who would lose his own Soul, now to arouse him, and speed his awakening Soul in its heavenly flight.

There are times in human experiences when the machinery of thought runs so quietly that only the results on other objects indicate its motion as in the present.

Resignation, in the arms of Spirit Force, is that true Angel who carries most of our Soul's burdens. But the man who knows not Spirit has times when the burdens of life seem greater than he can bear. When his dearest hopes and ambitions have fled, disappointments appear

to become his constant companions. When his Soul groans and grows weary under the burdens of his own nothingness, he for the first time in his natural life realizes the arms of Spirits and Angels. Then come heartfelt cries and tears like those of an unattended child, the cries of the Spirit child newly born within the chamber of his Soul into the light of a holier dawn.

There is something vastly higher than the ordinary objective life. It is the ethereal portion of the heart; that which longs to be freed from the animal body and float upward to rejoin its other half, its Spiritual Archetype. This is the gold and the jewel that shall be thine if thou art true to Spirit, to Love. Neither man nor monarch can take this from thee, through all the cycles of limitless eternity.

These are the heavy scented groves, on glorious heights of Spiritual blessedness where those who are free from selfishness, and true to purer loves while upon earth, walk forth to perfect peace and everlasting Truth. If in the past your life was light with love, 'tis tenfold more so now, for you are with her, your Archetype, eternal life's duality, light ethereal, and Love, Spiritual the Soul's rest.

Action is *Spirit* in *Motion*, *Spirit* in *Motion* is the one *Universal Life*, forming and creating new and ever changing conditions whereby to express itself. The Indian Chief felt this truth when on viewing Niagara he exclaimed, "God is Motion, and here He is speaking to His children from out the waters."

The Prayer of Truth.

Oh Thou who hast now in thy deep love revealed to me, O Holy One!
My understanding is now enlightened and I comprehend the Truth.
Bewilderment has disappeared, and all my doubts and fears are gone.
For now my days are perfect peace, and my delight in rapture flows
In knowing Thee.

Oh Thou who dost sustain the Universe,
Oh mighty Lord of all the Universe;
In Thy compassion great, oh, look on me.
In my blind foolish ignorance, O God of Gods,
Can I discover what this portends?
But from henceforth I will obedient prove
To what Thou shalt command.

Oh let Thy Light and Love forever more abide with me
Oh Thou who art the worldly senses' conqueror,
Hast in Thy loving kindness shown to me
The realms of Spirit.
My mind is now forever free from doubt, and ignorance is now dispelled.
Oh, Perfect One, make me Thy child, and ever guide me
With Thy hand.

He who is brave enough to think for himself, and who hath eyes to see and heart to understand, knows of a truth that the old is passing away, and the New, the knowledge of Spirit Truth, is silently but gradually and surely permeating all grades of humanity, which sooner or later must take form in an order of social life diverse from all that has preceded.

The intellect of man is a Spiritual faculty, which survives the death of the physical body, and it cannot thrive nor be fed forever upon the literalities, which are unreal; in the creed of a blind faith, which forms the "bread that perisheth," that is supplied by modern sacerdotalism. Nothing but pure Truth, which is alone real and Spiritual, and that which man individually must know *of a Truth himself*, can satisfy the thinkers of to-day, in the demand for knowledge made by the immortal part of their human being. The life-giving element, suited for the Spiritual and intellectual part of man's nature, must be developed from within, not from without.

The Souls of a large part of humanity are just beginning to become illumined to the Spirit Light, and to feed upon the living bread of eternal Truth, which descends copiously from heaven to all mankind. The eternal life-giving element is more than meat, and warmth to the body than its clothing; and now that the husks of the blind faith of externalism utterly fail to give food to the mind of the present *unless the knowledge of Spirit and of Truth is given, the people must perish for lack of understanding.*

O Pilgrim of Light, arise, and stand no longer idle. Hear the cry of a dying world, the wail of Divine Humanity in its demand for knowledge of Spirit, of Truth, and of eternal Life.

The liberation of the human mind, the right of possession and exercise of the Divine-human faculty of human intellect and perception through the Soul, infinitely transcends the vested interests of any dogma or creed.

These must all perish, for so it is spoken in the Lamb's book of Life, and Spirit, Love, Wisdom, and Truth will re-appear in a far more beautiful garb. Society will then be based upon higher and nobler principles than have animated the past.

Then the worship of the Supreme Father will not be in words but in True Spirituality and unselfish deeds; neither will enlightened human beings throng the temples built by contract, seeking peace and finding none; but each fragment of Divine Humanity will have a Temple of the Living God within his own breast. It is the human principle of intellect and Soul that is also Spiritual, unborn, and

undying. The animality of mankind has been lived out and almost perfected in its degree. Now it is time for the principle of Soul to come to the fore. In the past ages, kings have ruled the bodies and priests the Souls of men. To-day, the secret spring of opposition to the Universal Spiritual understanding is found in the selfishness of domination which seeks to control the bodies and Souls of others, and history has proved that those who have obtained possession of this power will not yield it without a great struggle. Spirit Light and Truth throughout all antiquity have passed through the same ordeal.

So long as it was under the guidance and dominion of the best men and the unselfish intellect of the age, it became the highest and grandest science attainable by mortal man. During these periods originated and was formulated that which is known to us moderns as Symbolism.

So long as our Spiritual elder brothers kept their Spiritual Light as a sacred science, they flourished and their nations were gloriously blessed. But when their powers and Spirituality were used for selfish ends, they became crystallized and dense, then images, statues, and even living animals were introduced, and sacerdotalism begun, from which the Spirit of Truth and Life-giving power to elevate the Soul and illuminate the intellect of men fled. History tells us, only too truly, how the Light from the Great Central Sun of Life faded, until during what are known to the present era as the dark ages it became almost totally extinguished.

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth."

Our own words are the support of our Spiritual and mental structure, and are the framework of our minds, which comprise the Truth or *true life principle within us.* This is our true life, which is apparent to God and the Angel world. Thus it is that when men gain the Spiritual Sight, they do not see the form of flesh, but the true man, as he really is, either good or evil. What God requires is the ripening of a genuine inwardly true man, born of love and goodness, which make a genuine man. In the Spiritual world, we are clothed with honor or dishonor, with purity or impurity, according to our inward states. In this life, the robes of honor are often worn by evil and dishonorable men.

As a man expresses words from his mouth, if of goodness and love, a receptive nature forms a love and thought of a modelled image, which is so revealed in the matter of nature that you touch it, while

if he express words of gross and lower nature, a sensitive person meets them with an image of debasement in form.

Every work of art, statue, picture, building, or work of industry was first produced in the Soul-Spiritual world, the within of the author's mind. The mind is the standard of the man. All the things on earth correspond with men's states as they are receptive of God's Love and Wisdom. All the things in heaven correspond with Angels' states as they are receptive. Thus all in heaven and all in earth are from God, and have their final cause and correspond in Him. Faith is ever the renewing life-principle of our Souls. Love and Charity are the flesh and drapery of our Spiritual bodies. When we receive God's all-pervading Light within our Spiritual bodies, it comes by faith, which feeds and nourishes our Love and Charity, and Divine goodness and Truth with understanding are being constantly brought to and converted into these two essentials of the living Soul, which is that All-Kindling Light of Truth which illuminates the understanding and ripens the Soul. Thus comes to us continually the Holy Breath or Spirit, which is the Word of God, breathing into our inner Temple Everlasting Life.

"O, thou whose daily life anticipates
The life to come, and in whose thought and word
The Spiritual world preponderates, thou too hast heard
Voices and melodies from beyond the gates,
And speakest only when thy Soul is stirred!"

The higher Spirits descend to mankind as gently as the night dews fall, softly as the snowflakes come to earth, and are like dew-drops on the flowers, cool and refreshing. These sublimely perfected beings of force and entity are the Planetary Spirits, who live a conscious life of supreme knowledge, understanding, and felicity, through æons of ages and long vistas of time which are equivalent to what we human beings can imagine of eternity. Therefore, when any man becomes an Adept, having the power to direct and guide his own Spirit Entity, it is within his power, if he has attuned his Duality of being, to become one these conscious directing powers of the planetary system to which he belongs, and into this unutterable greatness every living being has the opportunity of passing ultimately. But any True spiritually illuminated individual who has become attuned within himself, may in one earth life, by ripening his Soul, reach that advancement which brings him within the planetary realms of being, and his higher Angelhood is merely a matter of time. This is the

Nirvana of esoteric Buddhism, the key-note also of nearly all Eastern Adeptship.*

Just as childhood is irresponsible for its acts, so were the earlier races of humanity irresponsible for theirs, excepting in very rare cases and between long intervals of time, where some being was blessed with superior talent or Spiritual understanding, when he was held strictly accountable for the good or evil he wrought. But in this age there is a period of full growth, and complete development of conscience and intellectual faculties enables the individual man to choose between good and evil in a single incarnation or natural life.

Nearly all mankind, at the present age, is coming into the possession of faculties which render man a fully responsible being.

He begins to realize that he is a little world within himself and as competent of judging for himself as another man or any human theory or creed can do for him. But, unfortunately, as the Temples of the Soul have not yet become illuminated by the Spirit, this age runs at once into the conflict between *intellect* and *Spirituality*. Thus at this hour the world stands with a little expansion toward Spirituality and Spirit, Light, Wisdom, and Truth from a higher standpoint than man, which will tide him over this period of great danger; a period dangerous because if he does not embrace his opportunity to illuminate his Soul with Spirit, another incarnation becomes necessary, and ages may intervene before that opportunity again arrives.

Every good deed, every unselfish love and elevated impulse that man or woman ever did or felt, must reverberate through æons of ages to every entity of Spiritual existence. During this short evolutionary life-wave or objective life on earth, Nature is continually pointing the way and kindly discerning for us. For the least effort on man's part for Soul growth and Spirit Truth, and comparatively small expenditure of true Love-principle and human Will-power sent in the right direction toward her children to bless Divine Humanity, Nature makes very large returns.

Many scientific wise men claim that Nature is cruel, while truly the opposite is the case. For Nature is continually warning her children, and is in no hurry to catch even the smallest creature in a trap. It is that the living may become illumined that man should pray, and not for the so-called dead. One who, during his earth-life, develops absolutely no selfish animal affinities for material existence, but has illuminated his Soul, as has been said, starts it at the moment of

* See illustration of Winged Globe.

death with all its attractions tending toward one path, in the direction of Spirit and Eternal Truth, with nothing to draw it back to objective life. So he does not come back, but mounts into a condition of Spirituality which fully corresponds to all his loves, desires, attractions in the higher direction, and all other threads of attraction or affinities of connection are cut off.

"Whatever a man soweth, that shall he reap." Although man is much a creature of circumstances, he has control over his own destiny within constitutional limits, so to speak. He is perfectly free to make use of his natural rights as far as they go, and they go practically to infinity, so far as he, the individual unit, is concerned. To be and remain unripened, then, through error and darkness, is to be immortal in evil and error, — one with darkness, in place of one with God. In the great Soul world, these are the two poles, one of good and one of error; and between these two poles the unripe, useless portion of mankind vegetates and dies without remembrance.

At the so-called death of this animal body it is only the lower principles of physical man which are abandoned and pass back to dust; the higher principles, as has been explained, escaping to the Spirit world, make him to give judgment upon himself on the whole aspect of his case.

Therefore, remember, dear reader, that if a man reap sorrow, disappointment, and pain, he himself and no other must at some time in the past, perhaps during some former incarnation, have sown folly, selfishness, error, and sin. That which he hath sown, that also shall he reap, if not in this life, in some future one. Therefore, NOW is his great opportunity. For his actions speak from the heart, and inmost thoughts, and are his good and evil, or that which he makes his life, does not die, and by that and in that alone are the basic and constituted parts of his new birth.

It requires a mental effort to realize the difference between Personality, Entity, and Individuality.

Personality is simply the passing weaknesses of the flesh made manifest.

Individuality is the objective action of the body, but not the True man; for this objective action and appearance of the individual is continually changing; as the child becomes changed on gaining knowledge and worldly understanding. Personality and Individuality change continually during the short span of life, but the *Entity* of man is the True principle of being, simply clothed by an Individuality and Personality.

The *Character* of a man is what he really is, being a combination of personality, individuality, and entity; that is, if his Soul and higher conscience take a part in governing his life. Otherwise, his entity is overshadowed and remains dormant, and the man is simply a reflex of the intellect and culture of the times in which he lives, a mere metaphysical abstraction of certain mental qualities, with animal or moral propensities, as the case may be.

"He that is without sin among you, let him first cast a stone at her."

O, grandest of words ever spoken of woman! They divide the history of the race in twain. It is the "Let there be Light," of the second creation. From that hour woman's release from being down-trodden was begun. Can a being who is not wholly without sin admonish others? Test your own heart. What are you?

"Let him that is without sin cast the first stone."

O, truest words of justice that ever came from human lips, and heard by human ears. Woman Motherhood of man, behold, where are thy accusers? Go and sin no more.

From that hour woman kneels no longer the naked victim of man's lust, but becomes the sacred motherhood of a dying world, which in ages yet to come she will fully redeem. She looks up to the Infinite, and Angels, spreading their garments of love and mercy over her, whisper "Woman, thy sins are forgiven thee," and from her grave there arises a reconciled and glorified Spirit. The understanding of Spirit and of her own nature will come to drive away the awful sorrow from the bleeding heart of woman, and heal the sadness of the centuries, echoed from the quivering lips of the motherhood of all the race, through all these darkened years. Now, the passions that should make man and woman and motherhood pure, engulfs them all. The teachings of the church to-day make a woman suffer without redemption, and condones the sins of man. All hail the dawn of Spirit, for Spiritual understanding brings Truth in all its purity. Morally, a sin is sin whether the sinner be man or woman. Spirit humanizes Deity and makes God and man natural, and drives away the degradation of woman.

Spiritual unfoldment and knowledge come to put aside the superstitions, the tyranny, and the passions that have turned the sweetest, holiest, and grandest ecstasy of humanity, the Divine Motherhood of man, into cause for regret and countless tears. But the Spiritual Sunlight of Truth illuminates a waiting world. Womanhood shall no longer be engulfed in the errors of past ages. Who has not seen the

agony and heaviness of heart of those faces wet and white with despair, like phantoms of their early selves, almost at each footstep? of those who are fast going down to unhonored graves because they were women, and, trusting, were deceived and ruined? Even the *religions* of the past would have us believe that in those pallid faces is the *living death* of Love. Not so; God is Love and God is *Spirit*. Motherhood of man! you who have suffered and toiled so patiently in chains, the hour of your deliverance is at hand! Spirit shall illumine men's Souls to Truth, and the dawn of your emancipation shall come on the wings of the morning. God is just.

We move in the orbit of our own limited law of ideas which we form of nature, and there remain, when we might become like Angels, being only subservient to the Divine Father. No star in all the firmaments revolves for itself alone, or fully completes its course without deviation, for the heavenly bodies around attract it and repel it; but it is permitted to persevere. So should it be with men.

All men should learn and know that life is a duty, and is all we are and all that we possess.

We only *truly* are and possess when we find the world within us and ourselves within the world. Just as we have the world around and within us, so it is, and none can take it from us. So we only possess a thing when we have it within us, and death takes nothing from us, but gives us back again to the world.

Man *may* do everything he can to which he feels impelled, as soon as he is a man, but he must recognize the limits of his RIGHT before he reaches the limits of his *power*. Forgetting one's self, yet fully knowing one's self — around these everything turns. Rest in peace is not to be gained by force. Rest and peace are pure gifts from the heaven with'n us. Rain-clouds and sunshine meet in our tears and smiles. Nature repeats herself in *law*, Man in *duty*, and that duty *is love*. Nature works in silence from within toward the without. So also must man work, and his true life is never lonely. His comrades are numberless. He is like Cicero, over whose doorway were these words: "When I am alone, I am least alone."

He who is at One with himself is everything. Alone, one can best and most purely plunge himself into Universal Being. When one reaches this, he has conquered the world of sense. This is the point which makes the science of Spirit culture sneered at and denied by the world. *Spirit makes all men Equal;* modern culture makes them unequal, and so does fashionable religion; but only the

system of Spiritual culture, which recognizes all as *Equal* in the sight of God and man, can he be right and true.

The human Soul is like the fruit which falls from the tree when it is ripe, and the tree can give it nothing more. So when life in the form can give the Soul nothing more, it departs. See to it, Pilgrim of Light, that yours departs a ripened Soul. May you need only to weep and sorrow for others, and never over yourself: —

"On the road of life one milestone more!
In the book of life one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done."

"Awake from thy sleep, O dreamer!
The hour is near, though late."

He who has learned to find and imbibe understanding and knowledge from the eternal and inexhaustible fountain of Spirit, having given up the vain and anxious, restless search for it abroad, awakens to find in his own Inner Temple the True the All; that heaven is within his own Soul, and that Spiritual Truths come to the infinite inner depths of his own being from the subjective world, across the Threshold to the Soul within; and from the infinite inner depths of his own being there is intercommunion and compassionate sympathy with the Universal Christ, in whom are hid all the treasures of Wisdom, Understanding, and Knowledge.

According to Plato, the Universal Mother-principle in man is that nature which is the general receptacle of all bodies, all forces, all ideas, and from this world of truth and ideas knowledge and understanding may flow. *The True* and *the Good in Man never comes from without*, but only out from the depths of the Divine Godhead within.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." — 1 John ii.: 27.

The existence of pain in the world is not a failure in the Divine Law. It is admitted or intended in the Divine purpose. It is the fire in which the pure metal of Spirit is tempered and brought out and fitted for the conditions of existence.

Pain is the signal of danger, the incentive to action, to the acquisition and use of knowledge, teaching us to live in harmony with the laws of nature, and lashing us within our inmost selves when we have

disobeyed. The physical agonies and numerous disappointments of this short life are slight indeed compared with the long despair of a neglected, selfish, unripened Soul.

The more perfect the Soul of man becomes, the more of the Divine Perfections he can perceive. One cannot fight for God outwardly while he is fighting against Him inwardly.

It is an old adage, "that falsehood will travel leagues while truth is putting on its boots." Slander is a criminal offence, and creates an evil atmosphere about all who have to do with it.

The slanderer grows worse with age; his heart hardens, human kindness leaves his icy breast, he never releases his hold upon his victim, his pursuit is as implacable as death; and even after his victim has passed the bounds of this world and sought peace and refuge in another, — his body in the tomb, — the slanderer, savage and hyena-like, would dig up and drag forth the corpse if he dared. Many an honest man is suffering and writhing under the lash of the vilifier. Many a noble and good woman has perished in the battle of life, stung to death by falsehood and slander until life was no longer bearable, and at last, in unutterable anguish, gave up all hope, and passed into the other life beneath, usually through the heartless assaults of her own sex.

Oh, how can they so easily forget the peerless words of the sublime Nazarene, when he said, "Arise! I do not condemn thee; go and sin no more"! These words alone would have made the carpenter's Son Divine.

Have those who pretend to follow the Great Son of all time forgotten His words? It seems so.

We have implicit confidence in the law of correspondences and compensation, and in the immutability of justice. We have faith that slanderers will here or hereafter receive their just and proper punishment; and we are willing to adopt Bryant's beautiful verse, and believe it to be true and good:—

"Truth crushed to earth shall rise again;
The eternal years of God are hers.
But error, wounded, writhes with pain,
And dies among his worshippers."

And that beautiful Italian proverb! Through Time God is Just, and Time is an honest fellow, although slow; he balances all accounts with interest.

Divine Humanity is God's footstool. Thus speaks the Word.

"Heaven is My throne, and the earth is My footstool. Where is the house that ye build unto Me?"

"Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The most amiable Souls in men often cherish secret prejudices or earthly ambitions unrealized, and are apt, when only partially attuned to the higher vibrations, to form a union with some Soul still in the mortal form, instead of being wisely led by ministering Angels, and to inhale the breath of earthly loves, when the mediumship returns to lower octaves and mundane vibrations. It is for this reason that the oldest two Eastern sacred Orders require of their Initiates for a time the life of an Anchorite. One order requires three, the other five years of such life.

"*Until thou hast eaten of that Bread of fire from the Altar, then the world is taken away and thy life is purged and thou art touched by the Spirit, and lifted up.*"

Behold a Prophet goes forth, and sees and reveals marvellous things never seen by earthly eyes, and hears wondrous things never heard by earthly ears.

He who is brave enough to endure the ostracisms of society and the sneers of the common babbling multitude will find himself more than a hundred-fold repaid by the perfect Peace he finds on every height of Spirit Truth. He sees the realization of that ideal of religion he has formed in his Soul. The Star of Truth which he saw glittering at a great distance develops to a radiant Sun.

Develop in man the Kingdom of God, and he becomes the lever, the instrument for the conversion of the world. If we bear much fruit we glorify God, and we know what are the fruits of the Spirit, — love, joy, peace, long suffering, gentleness, patience, goodness, faith, self-control. Whatever tends to make men, looking upon us, revere, esteem, and love us, whatever lifts their conception of our Spiritual excellence, gives strength to our Spirit, and as we become in perfect accord with the great Eeternal Energy of nature, we become a tower of strength for Spirit, and an anchorage for growth for many kindred Souls. But if the maledictions and scorn of others are too bitter for the sensitive mentality of a medium to endure, he may become a philosopher, keeping his peace, hiding his thoughts within himself, or withdrawing from a world which could or would not understand him. A turbulent Spirit has often much ado to hold his lower nature in check, for the minds and Souls of men are vastly different,

and some are like rivers which come down in freshets, bringing destruction on the meadows, while others bring loam, and refreshing, and increase of soil to all the fields.

"He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty."

If a man lives according to the dictates of his heart and conscience, he dwells in God's secret place.

The heart must be in a state of contrition or humility before the Lord will dwell in it. We enter where He dwells through the outer door of repentance and the inner one of humility, and dwell there by living in charity and love in our intercourse with our fellow-men. A perfect kindliness toward every Soul, an absolute sense of the adaptation of the means to the end, — these must enter in before the life can be perfect, and no act can be perfect until it has an absolutely perfect and pure motive, and unless faithfulness to principles and the exercise of the external powers enter into it.

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat."

What have we done thus far for the glory of God, for the benefit of mankind, and for the education of our own Soul?

Have we striven so to ennoble and purify it that, when the Father of All wills it, we may enter an eternal scholarship in the higher classes in heaven?

It is true that man is a creature of circumstances; that he owes all he is, largely, to the conditions which surround him; but he has also within himself a power or Spiritual force which will enable him, to a great extent, to overcome adverse conditions and make for himself more favorable ones. Every intelligent man or woman may increase or cultivate this innate energy; and every Soul who faithfully tries to do his duty to the best of his ability, will find in the future that his life has been a glorious success, even though his material gains and the results of his material life have not appeared to be so grand from the external standpoint.

Thought and existence are identical.

I exist because I think, and think because I exist. As thou thinkest, so thou art. "Be ye transformed," says Paul, "by a renewing of your mind." From this established principle it surely follows that a change of thought changes and modifies our very existence.

When the fogs of our narrow minds pass away, when peace and harmony prevail within us, the lights of the unseen world burst upon our enraptured vision, diffusing themselves with halos of glory.

Dear reader, the call is sounded from your Temple Within, again and again, saluting you and bidding you press on, never weary of well doing; advocating the right of all men to think, to hear, to believe, and to judge each for himself upon all questions.

Heed the voice, and stand fast in one Spirit, the Spirit of harmony and charity, to upbuild TRUE SPIRITUALISM, that through it you shall know the truth and *Truth* shall make you free.

Not in the knowledge of things without, but in the perfection of the Soul within, lies the empire of man. Nature supplies the materials for the science in every element. Everywhere are given to mortals the resources and the libraries of immortal love. But, though all earth be carved over and inscribed with the letters of diviner knowledge, he who does not pause to comprehend them and acquire the language will find them valueless.

The Love and Wisdom of the Creator is the Light of heaven. He reasoneth not, His mind is the fountain of Truth. Justice and Mercy wait before His throne. Benevolence and Love enlighten His countenance forever. Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath He any equal in wisdom? Can any goodness be compared with Him? He it is, O man! who hath created thee. Thy station on earth is fixed by His appointment.

The powers of our minds are the gifts of His goodness; the wonders of thy frame are the works of His hand. Hear, then, His voice, for it is gracious; obey Him, for He will enlighten thee in all it is proper for thee to know of the Secrets of Nature, and establish thy Soul in peace.

Wouldst thou raise thy thoughts to Infinite Wisdom, and see Omnipotence displayed before thee? Contemplate thine own formation! Fearfully and wonderfully art thou made; praise, therefore, thy Creator with reverence and awe, and rejoice before Him with thanksgiving.

Wherefore of all creatures art thou only erect? Because thou shouldst behold His grand works! But why art thou to behold them? That thou shouldst admire them! Wherefore to admire them? That thou mayst adore the Divine CREATOR OF ALL NATURE and thy beneficent Maker! Why are reasoning faculties implanted in thee alone, and from whence are they derived? It is not in flesh to think;

it is not in bones to reason. The lion knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter. Something is added to thee unlike what thou seest. Something informs thy Soul within that thou art higher than all that is the object of thy senses.

Let him who hath an ear hear. For it is possible for a man to ripen and his True Being take wings and fly into the air, passing outward into the great deep, and be taken up into the midst of heaven between the firmaments and earth, thereby to see the stability of this globe, the fluidity of the sea, the course of the rivers, the largeness of the air, the sharpness and swiftness of the replenishing Fire of Principle, the motion of this Brotherhood of worlds and stars, and the speediness of the Spirit of Heaven which goeth round and about all these, and is the *Power*, *Wisdom*, and *Light* of *Truth* over all.

Z.Z.

A man may lift his Soul to any degree of elevation and find no end to an intelligence that will hear his prayer. All intelligence in one grand whole is the Father in heaven — the Most High — infinite in knowledge, — force of perception; all-mighty in will power, — force of action; and eternal in love, — force of penetration; omniscient, omnipotent, and omnipresent, by virtue of these three forces.

Pilgrim on the heavenly way, you have but commenced your immortal journey. To live in the Divine Presence, to take God's Thought and do His Will, guides, inspires, and regenerates the whole man.

When humanity shall have learned this wondrous secret of regeneration, will be fulfilled universally the words of the beloved disciple: "He that keepeth His commandments, dwelleth in Him . . . . and hereby we know that He abideth in us, by the Spirit which he hath given us."

Clergymen rarely learn to draw the line of distinction between *Christ* and *Jesus*; that is to say, between the anointing effluence, the *principle* and the man. By this effluence — the Divine efflux — is meant that aural sphere of perfect love and purity in which dwell the Christ-Angels, and the Arch-Angels as described in a previous chapter, in the highest spheres in the many mansions.

All the three Great Secret Brotherhoods, as well as nearly all Adepts, Gnostics, and Seers, look upon the Prince of Judea as a Prophet and Adept, and reverence his name with great honor and veneration, and always consider Jesus as perhaps the most wonderful medium the world has ever seen. He was a harmonial man, born under peculiar circumstances, and into a home of love, and was prob-

ably as nearly a perfect man as ever lived, and, as one of the Apostles says, "was made perfect through suffering."

Those who profess to be followers of Jesus should be willing to take those portions of the New Testament which they believe to be His very words as their guide, and as a text book to determine who are His true followers. And He said, "These signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Again, The works that I do, he shall do also; and greater works than these shall he do; because I go unto My Father."

THE SPIRITUAL CHRIST IS THE LIGHT OF THE WORLD, THE TRUE CORNER-STONE OF SPIRITUAL DEVELOPMENT.

And *the re-embodiment of Christ in the Prince of Peace called Jesus, was the embodiment of purity, love, and unselfishness.* His was a life of self-abnegation for the good of humanity, and through Him were manifested the highest and holiest Spiritual influences. He was the typical medium, the pure vehicle of Angelic utterances, the inspired teacher, the model Spiritualist, and it would seem that Spiritualists alone comprehend and appreciate His marvellous gifts and virtues, and the Spiritualism we are so justly proud of is but the renewal, in fulness of time, of the dispensation called the Christian, another outburst of Spiritual forces, which, under the more favorable conditions of this age, are uprooting and sweeping away the structures of error, and erecting in their stead enduring, solid monuments of truth and knowledge.

The church of the *Future*, said the late Dr. S. P. Brittan, must be built *on the same foundation* as the church of the *Past*. "Other foundation can no man lay," but we must have a new and in many respects different superstructure.

We must have a church whose articles of faith shall be the moral precepts of Jesus; whose sacred books shall comprehend and unfold the discovered principles and concentrated wisdom of all ages; whose ministers shall be employed to illustrate the philosophy of the material and Spiritual Universe, and instruct the people in the True science of life.

JESUS, representing the outward man, in whom the inmost found

full expression, would be "God manifest in the flesh," or the physical man attuned to the Divine purity of the Image of the God-head within.

CHRIST is another name for that Image, and by outward control over the natural man becomes the *Saviour* and *Redeemer* from mortal ills. CHRIST is also the "*Son of God*" *by being an individualization of the Infinite Mind* or Father who ruleth over All.

CHRIST, then, is synonymous with the *inmost or Divine Spirit of man*, and JESUS is that *Spirit ultimated in human life*, by the swelling over from within of its holy power, whereby the organism of man, both Spiritual and physical, with all its faculties "is anointed," with Light Divine and actuated in accord with the Will of the Father.

Such is the truly ripened fully developed Pilgrim of Spirit, who has attained to the "Kingdom," and, attuned in perfect chord, is at-One with the Father, or who, in other words, lives the Truth of Spirit.

To become illuminated within the Temple and enlightened by Truth, forget *Self* and all ambition of man's applause.

Desire earnestly for Divine Wisdom and Light, for the Spirit of Life doth abide in every human Soul, and man's aspirations and loves are the windows thereof. Thy time of Temple Building is now. Truth and Light are messengers that never take a step backwards. Remember, if thou wilt look up, God will look down.

So highly important was the care and guidance of every human Soul considered by the earlier Prophets and Gnostics that they wept around the new-born infant, knowing the dangers and temptations of each Soul in the form. While, upon the death of a child, they sang sacred songs of jubilee in joy and gladness for the Soul's escape from its cage of clay, bidding it speed on in glorious liberty.

The Hierophant Z. Z., on his recent visit to America, remained so long silent that many of his friends began to feel it might be from displeasure. For more than a month he travelled about, the most profound observer, but still so silent.

Finally he said, and as he was generally so silent, he commanded great attention when he did speak, "You are getting on to the true philosophy of life at last. Agitation doesn't accomplish half as much as people think it does. The influences which really move the world are subtle. Your talkers think they revolutionize the world; but the real power comes from higher, much higher"—and he subsided into silence.

Now may the Life and Light of the Infinite ever sustain you; loving communion with the Angel Sphere be your fellowship; and

the heavenly counsel of the Divine One guide you into the priceless fulness of the NEW DISPENSATION. And your Souls will ring with jubilee and songs of loud hosannas from out an overflowing heart. While Angels echo back a glad refrain from that shoreless sea of their glorious eternal homes, Peace be thine.

Ring out the old, ring in the new,
  Ring, happy bells, across the snow;
  The *age* is going, let it go,
Ring out the false, ring in the true.

Ring out old shapes of foul disease,
  Ring out the narrowing lust of gold;
  Ring out the thousand years of old,
Ring in the thousand years of peace.

Ring in the valiant man, and free,
  With larger heart and kindlier hand;
Ring out the darkness of the land,
  Ring in THE CHRIST *that is to be.*

CHAPTER XVII.

GATHERED SHEAVES.

"Add to your faith knowledge."

NOTHING possesses greater magnetism than simple Truth well spoken.

"The simplest truths are mightiest in their force;
The nearer to the practical men keep,
The less they deal in vague and abstract things,
The less they deal in huge, mysterious words,
The mightier is their power. God writes His thoughts
In facts, in solid orbs, in living souls;
His revelation is the concrete world;
He sows the earth with flowers, and shines on man
Through vital Spiritual heat and light.
The theories that scale Empyrean heights
Should rest on granite ledges, solid truths,
Touched, seen, felt, comprehended by the race.
Who builds a pyramid on winter ice?
Who spans an arch from buttresses of sand?
The obelisk that cleaves the lofty clouds
Rises from bases massive as the world.
Bacon lives on, while Aristotle dies.
Every word
The teacher utters should find evidence
In fixed realities."

Youth, like the foliage first budding into Spring, grows, swells, and bursts into a leaf; then lives and moves with impulse of each gentle breeze or gale of wind, all the long summer through, till autumn-like old age comes on. Then, sighing in memory of the past, it rocks itself to sleep, then sways and falls into eternal rest, and back to dust again, a tiny speck of earth. Such is the life on earth of man whose Soul goes on forever. So swings the pendulum of our earthly lives.

Toil on, ever struggling to your highest ideal. The attainment of Spirit is through the ideal to which your Soul opens the door, and the little seed of Spirit grows and grows to actual existence.

O wayward child, blundering so heedlessly in darkness, yet so close to the noonday Sun, strive, if only for a little space of time, to open thy Soul. Let thy highest aspiration be to unfold the flower of wisdom and understanding, and true love be thy highest wish. These are the golden apples of the Hesperides, whose ripened fruit shall bear thee to the garden of the Gods, with a glorious knowledge, power, and force at thy command, as thy servants. O ask and strive, if only for a little time, for higher counsel of thine own Soul, and with thy better self, and if thou findest not within the silence the answering voice of Truth, then thou mayest return to thy life in the objective world of sense, and again feed on the husks the swine do eat, rather than to thy Father's house.

WISHING good merely is only lukewarm charity; but *doing good is Divine*, and is one of the great proofs of immortality; for man's goodness and kindly deeds live on though the body dies.

TRUE GOOD-BREEDING is that which prompts one always to refrain from hurting the feelings of another, and the man who speaks always well makes good use of his time and is never discontented. Kind, unselfish deeds are often more powerful than money, but both exercise great power for good, when used to promote the best interests of humanity, for in the good results of our labors

> "Others shall reap from our furrows,
> Ripened when we are gone."

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. — *Luke* xix.: 20.

The frivolous habit of living only for one's own sensibilities, for the outward and evanescent, and not the real and substantial, inward development; simply for a kind of transient, childish enjoyment which the conventional world calls life: which is not even standing still in the true existence, but a digression from truth, if not contraction and decrease, must end in callous indifference and mutilation of the true. It is this non-growing which brings men to all sorts of errors and blunders.

Men may be free from all vices and great sins, and yet break God's whole Law of Love, of Divine humanity and brotherhood. "What wrong have I done?" they inquire. Were you simply placed on this fair earth to exist as a human parasite, a sycophant and slave to this conventional age? What right do you do? The duty lies

upon you to do much good. If you return your talent in a napkin, undeveloped by interest, by use, you have the rebuke of the master.

Not to do, in this age and in this land, is criminal, for here man has freedom and liberty of action, seldom granted to any age since history began. There never was a time when it was so mean for a man to be ignorant; when indolence and indifference were so unmanly as to-day. By reason of strength and knowledge and influence, we are able to throw out a light and warmth where otherwise would be a chill, and aid where otherwise would be neglect. Whatever man has now, he has for justice, liberty, and truth's sake, and for truth's sake the true man exerts himself. Men are not to be content with their birthright state. It is not enough that a man has simply the uneducated qualities that are given him. The law of the gospel is this — develop; no man has a right to die with his faculties in about the state they were when he came to manhood. Every man is bound to build within, in patience, in foresight, in self-denial, in liberalities. We should help man and throw cheer as a garment over things that otherwise might seem cold, hard, and melancholy. Every man is to increase the qualities that are in him; to increase the reach and scope of understanding, and go on in life to engraft truth and ripen the Soul.

The great mass of people never touch the real reasons and meanings of living. They turn and hide their faces or run away when these profoundest things present themselves. They will not let God speak with them. So all their lives lack tone; nothing brave, enterprising, nor aspiring is in them. The whole trouble comes from a wilful or blind underestimate of man and misconception of God.

Insist, dear friends, on having your Soul get near Him. Never let yourselves take refuge in the superficial things of faith. Seek great experiences of the Soul, and never turn your back on them when God sends them, as He surely will. True religion is Spiritual sympathy with Spiritual obedience to God. Its voice cries to man, "Come, understand your Soul! Come, hear the voice of God!"

Pilgrims of Light and Truth, the battle-field is where the long roll finds you standing. That which you find to do, strive to do with your best ability, abandoning at once all anxiety for the results.

Wherever you see suffering make an effort to relieve it, and the fair earth will kiss each footprint of your pilgrimage. Get at the centre of every vital fact and truth, and dwell there as light dwells in the heart of an opal, darting forth bright prismatic rays of love and faith on all created things. The struggle for eternal light is not one

daring deed, nor hundreds of such, but a desire for higher love, with a calm, unbroken forgetfulness of the objective lower self, not only to-day but for all time.

It is the bright *oil of hope* which makes life's machinery run smoothly, and the fruit which generally gives the most happiness ripens on the tree of our best ideality and higher love. Many of man's ideals of to-day will be realities on some golden to-morrow.

HOPE is the mainspring of human action; FAITH seals our lease of immortality; CHARITY and Love give the passport to the Soul's inmost, true, and lasting happiness.

Divine Truth is simple and easily understood when the mind is not beclouded by selfishness and doubt. A skeptic doubts the best authority, while an enthusiast is likely to accept the poorest.

He who continues to doubt, and will not believe the truth, is generally content with falsehood. Doubts are the leaks that sink the ship of faith; therefore, although thy years may be long, if doubt hath been thy companion, thou art an empty vessel. *Fully know* a thing before you reject it, for the *most fatal enemy of the Soul is doubt.* The man who forgets his doubts rises superior to himself, but the man who doubts his own powers cripples himself. Krishna says that for the indifferent man there is no salvation — he is, as it were, "ejected like a broken cloud"; and in 1 James v.: 6, 7 the doubting man is declared incapable of obtaining anything, while in Rev. iii.: 16 the Laodiceans, being neither hot nor cold, — that is, being indifferent, — are condemned to be "spewed out of the mouth."

It is the objective intellect of men which, being unsanctified, has led them astray. It is the force of the mind in them which, being corrupt with selfishness and error, is the cause of their own ruin and that of their disciples. As the outward intellect is apt to be the great traitor against the Spirit, so also the forces by which men follow their own inner, rare intuition may grasp and apprehend the truth. It is only the objective intellect which has led men to renounce the realities of Spirit, to propagate false theories, and to corrupt science, denying all things save the appearance and shadow of the real, which can be apprehended by the outer senses, and thereby making themselves as one with the dust of the earth.

Not by any means that the objective intellect is to be dishonored; but instead of it controlling the Soul and higher man, these must control the Soul; then only is it truly begotten. This outer objective

idolatry is the error, and the materialism of humanity — the disunion of man's dual forces — is the common and *original sin* of men. It replaces Spirit, Love and its Vestal union with the Soul, with outer appearances and shadow; for substance gives illusion, and leads both the moral and intellectual being into error, so that he substitutes the nether for the upper, the depth for height. This is the false fruit which attracts the outer senses, the apple bait of the serpent in the beginning of the world.

Spiritual Light is like a string of pearls. The last on the cord is morality. Loose the string, and it is the first to fall into the dust.

Dear Pilgrim, hold thy house as pure as a temple of light should be, that the visits of immortals may be joy to them and sublime revelation to thee, and thou wilt find that the end of thy career will be spared the effects of the narrow, misguided education of its beginning. Although thy morning has been dark, the sunset will be glorious.

Dear Pilgrim of light, when your every deed and act is entirely unselfish, you vibrate the reflex of the pure Love of the Absolute, and your thoughts are the sentiments of charity. Then you are indeed a child of the illuminated. The warm love and kindness to your fellow-men, as shown in your action, is nothing but that ray of the sublime Love of God which binds your whole being to Him. The glorious Light of Spirit will illuminate your path along the winding of the hidden way.

Man is but an action, and every act he may perform either adds to or diminishes his power to create, to enjoy, to suffer, to advance or to recede, and *to be*.

The scientific world has been again startled by the discovery of a new invisible power, which is a most wonderful fluid, which has been written about by Dr. Beal of London, and also by Professors Huxley, Bain, and Tyndall. Upon the authority of these eminent scientists we find that they fully agree in their descriptions that BIOPLASM (as they call it) is a transparent, structureless fluid, or gelatinous fluid, is the same wherever found, and constitutes a large part of every living organism. It absorbs nutrient matter, and instantaneously forms living matter; it makes or constructs nerves, arteries, veins, tendons, muscles, brain, bone, etc., and without visible cells or molecules. It lives, moves, and transforms matter into plants, animals, and human beings, according to surroundings and circumstances.

Dr. Beal admits, however, that there is an intelligence behind Bioplasm. There is with all what may be termed a shadow of self; at some period they will meet this double or dual character face to face. Then they will realize that they stand, as it were, gazing on their — Life. They fear to look too long, lest the silver cord that binds them to earth be loosed. A thought of this flashes across the brain, and, lo! instantly the mortal is in his normal condition, and the dual is once more drawn into the animal body. Thus the life, as it were, stands outside the body, while the different organs go on with their accustomed work, little thinking that the motive power had for a short time left its tenement for a moment's recreation — the length of time depending on the power of the Spirit or Dual to remain away from the organs on which it is dependent, and which are dependent on it; as it is by concerted action that they are both enabled to fill the place intended for them, when through creation or evolution they were first formed.

No Occultist has ever disagreed far from this, while a very large number have announced the same ideas.

As the Spirit of God's Love passes through the firmaments, the suns, moons, stars, and planets of the universe are His brilliant courtiers.

True worship consists not so much in asking God for more blessings as in thanking Him with a full heart for those He has already given.

If God is Love, then Love is good,
Since good for God hath ever stood;
If Love, then, stands for God above,
We clearly prove our right to love.

Pure love allows no room for jealousy, for true love has no caution or doubts in word or deed.

The Soul is always full. When evil goes out, good comes in.

Revolving nature, with all her countless mysteries, moves through shadowy solitudes of space, bearing through all the marks of true Divinity — in none of her sublimities so much as in the single creature man.

There is no better way known to man for securing mental and moral integrity than to encourage those habits, those methods, and those pursuits which tend to establish truth.

Men without Spiritual understanding or Spirit within the inner

temple have no light to guide them. Having given up many points of the old faith, what trustworthy belief is left to them?

Among the noblest sentences uttered by the martyred Lincoln was this: "With malice toward none and charity for all, I seek only the good of my countrymen."

> Cross against corselet, Love against Hatred,
> Peace-cry for war-cry, Patience is powerful;
> He that o'ercometh hath power o'er the nations.

Do not be carried away by anger. As it is written, He that falleth on this stone shall be broken." Opposition to Peace is sin. When thou art furious, thou art strangling thyself. We are but ship-wrecked mariners, drifting about through the whole of life, if we permit the tempest of passion to darken the higher light, and become the companions of low earth-bound Spirits.

The first act of a living babe is to wail a cry of pain; the first expression of a dead face is a smile.

Does the babe unconsciously shrink from the life before it; and the smile foreshadow the peace following a life of toil? If so, life is a priceless boon, and the problem will be solved in eternity.

He who is tolerant with the intolerant, mild with the fault-finders, free from passion among the passionate, has conquered himself, and can commune with the Gods. But he who assumes the garb of the good, without doing their works, he is not good. If man's thoughts are pure and unselfish, he will do and say many things which will reveal, not him who speaks, but the Spirit of the Father that speaketh within him. But whatever it is that man intuitively strives for, it must be something to which he is naturally attracted, supernatural or above nature so-called.

Truths always repays with priceless gems, the brave hearts who suffer for her.

> The day of freedom dawns upon the world.
> Unfurl the flag of Spirit Truth and Light,
> Of victory over Superstition, hurled
> Into the darkness of the bygone night.
> Go break the chains of fear, which creed hath wrought,
> Go quench the fire of Error. Speed, oh, speed
> Onward for liberty and Spirit thought,
> This day let chains be riven and man's Spirit freed.
>
> Thrones built on creed no longer stand secure;
> The thunder tones of Justice now are heard.

What power have tyranny and error to endure,
When the world cries for liberty and truth deferred?
Who shall outlive the terrors of the storm?
They only who have used the power of might
For Justice, Truth; for Spirit and Reform,
Subservient to the royal rule of Right.

To the Pilgrim of Light who gives out unselfish love; thou shalt not be left unattended; for it is written, He shall give His Angels charge over thee, to keep thee in all thy ways. Grow not weary. Press on. Peace be with you all.

The extremity of grief is the beginning of joy. The last throb of pain is the first throb of pleasure. Ecstasy is close upon the confines of despair.

It is clever to bury an old animosity, but not just the thing to put a tombstone over it.

Hath any one wronged thee? Be bravely revenged; by neglecting and slighting it, the work is begun; forgive and absolve it, and it is finished. He is below himself who is not above an injury.

A cheerful smile and kind word linger long in memory, gilding with beauty the darkest hours of life.

Illumined thinkers can never force themselves to believe that evil, as an end, essential and absolute, can exist under the moral government of an Infinite God, whose nature is Goodness, whose essence is Love.

When peace and joy are in the Soul, outward conditions are powerless to permanently injure.

Revelation is a full belief in God through love, *not fear*, which gives man a more full understanding of his ways. From thence the man becomes illuminated by wisdom and knowledge into the mysteries of good and evil, with a full and abiding faith in immortality, while his conscience is in companionship of the Angels, and they are his instructors.

"There is no death; what seems so is transition.
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death."

Take the matter of the philosopher's stone; if it is pursued, you will find this Divine Truth symbolized. The ancient Romans fully believed in this idea, as well as the Grecians. Some sought to become possessed of this wondrous stone, and to possess thereby great power

and immense advantage over their neighbors, their desire being to make themselves the richest men in existence, and to turn the world into a mass of gold. But this would simply upset the natural order of things. So long as men merely pursue the idea from this standpoint, they will be liable to be mistaken, for they will never achieve their object. In the philosopher's stone is symbolized the power of love. And what is love? If the sweet flower of love dwells within the human Soul, it will affect others, who will feel its Divine influence as it goes on permeating one's own being. Those who cultivate the power of love possess this stone to which we have referred. He who is pure in love, who has the power of pure love within, he will know that man is the richest who can limit his wants to his means. The true philosopher's stone is the science of all philosophy, to realize the fact that man requires little whilst on earth, as he is not native to the earth. He is a child of heaven, a son of God, and the true man ever seeks to be *in at-one-ment* with God, one in purpose with Him, and ever desiring the salvation of all from ignorance to knowledge, from materiality to holiness and Spirituality, or the revelation of the God-Nature.

How did the Spiritualists of Ancient Greece obtain their Light? If we take the Athenians of the olden time, we have their reflex in the Persians, and they had borrowed what is called by the name of Sun-worship. They held that the Sun, the supreme point of radiance, was calculated to be the residence of a God. They bowed to that luminary as being the best representative of Divine effulgence, as being the best illustration of Divine power and brightness, and as being the best manifestation to them of the majesty of God. Yet they had in themselves a species of Agnosticism, as they did not know the whole of God, and man never can know it. Spiritualism is based on those esoteric truths which have been given to the world all down the ages. Did they hold communion with Spirits in olden times like the Spiritualists of the present day? Did these Greeks or Athenians do so? We believe they did, for it is on record that they had their sacred groves, and that to these groves they repaired for purposes of invocation. Those of you who have read the records of the Delphic Oracle will find that they waited until the Angel voice came resounding through the atmosphere, giving them the information they required, the Spiritual guidance they sought for more than a thousand years, which is a well known fact. They conversed with Spirits in that direct manner.

How were they developed? You read of one going to the mountain fastnesses, where he remained for months and years under the influence of God and Angels, and who uttered words which thrilled

the Soul of the nation. They were developed by habits of abstemiousness, by communion with the wilds of nature, by communion with the Divine Voice that ever speaks to man. The fathers in old time drank in their inspiration from the wilds of nature. Moses drank in his in the same way, thus deriving that influx of power which should make him a lever of progress in the world. There were mighty inspirational mediums in the times of the old Athenians, mediums who held the multitudes spell-bound, as they thought they listened to the voices of the very Gods. They had their eminent mediums, they held their Spiritual séances, they consulted their oracles, Delphic or otherwise. Their temples were numerous, and they were guided by the direct voices of departed friends and loved ones. Spiritualism is no new thing: it has run all through the ages; it was present among the ancient Athenians, and has been the very power of the Living God and His ministering Angels, seeking to uplift into better states and conditions of life, and higher Spiritual aspirations and perceptions.

As a wise mountain-climber leans forward, treads zigzag, counteracting gravity and the resistance of the air, so shall you walk with care. The Pilgrim of Light at first little realizes what moral resistance he arouses, what unseen and often malevolent evils lurk near him, or what stone he may thoughtlessly loosen, to fall on those below. Alas, how little do we all know of the delicate adjustment of the higher *Aërial world.* Therefore, keep thine eyes and mind fixed on the glorious heights above, and look not back, lest the yawning abyss from which you rose attract you, and the footsteps slip upon the road to peace. Be steadfast, and in silence press on. The veil after veil will lift before your Soul, a helping hand will guide, and, as veil after veil closes down behind you, a hand will guard.

Oh man, increase thyself into immeasurable greatness, leaping beyond every animal passion, and, transcending all time, become one with eternity, and thou shalt understand God. If thou believe in thyself, that nothing is impossible, but accountest thyself immortal and that thou canst understand all things; every art, every science, and the manner and custom of every living thing; thou becomest higher than all, and passest lower than all depths.

Oh, comprehend in thyself the qualities of all the creatures; of the fire and the water; the dry and the moist, and conceive likewise that thou canst at once be everything in the sea, upon the earth, within and over the earth.

Generation is not a creation of life, but a production of things to

sense, and making them manifest. Neither is change death, but a going out, a ripening, an occultation or hiding of that which was.

The things that appear delight us, but make the things that appear not, hard to believe, for the things that appear not to the natural eye are hard to believe.

The things most apparent to men are the evil of things, but the good is a secret, or hid in the things that appear, for it hath neither form nor figure.

Of this be quite sure. All that is rightfully yours will come to you in its own good time. So reads the law. "*Everything comes to the Man who in Silence can Wait.*"

PATIENTLY WAITING.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea:
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own; and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep nor high
Can keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be.
Faith guides me up to heaven's gate,
And love will bring my own to me.

JOHN BURROUGHS.

When Calif Omar conquered Egypt, and with it the city of Alexandria, he found therein a library containing more than 2,000,000 books. The ignorant barbarian ordered them to be burnt, for, said he, if they contain what the Koran contains they are useless, and if they contain something else they are dangerous. Many orthodox clergy of to-day make this same attack against any new or advanced thought.

O consistency most diplomatic! what Wisdom most profound!

"I am Sir Oracle,
And when I ope my lips let no dog bark."

How books came to be worshipped can easily be understood. At a time when, perhaps, only one man in ten thousand understood how to decipher the scratches made by another man with a chisel upon stone, or with some dye upon sheepskin, such a man was looked at with admiration and astonishment. Even when the art of writing and reading had become more common, the process of copying books was such a tedious, tardy, and expensive one that books still remained costly and scant articles. Only the very best thoughts were therefore transmitted by writing, and consequently never a doubt arose in the mind of the reader in regard to the truth of the statements contained therein. From this inclination of the masses, of holding books in high veneration, there was but one step to the worship of books, to the belief that certain books had been written by God Himself, while the real truth is that the value of the new Testament and the Hebrew Bible increases by denying its Divine origin, but its inspiration will remain.

There is comparatively little difference in the Spirit manifestations which have in all time been striving to make the truth of Spirit communion manifest to men. If you have this philosopher's stone of Love burning in your Soul, it will bring the truth to you: That the Lord God on high, the Father of all, is the Giver of all good; that that which God has done is good; and that which God hath accomplished is best.

In Sanscrit, Kristna or Christna signifies messenger of God, the promise of God, Sacred. In Sanscrit, Jesus, coming from Zezeus, thence Zeus, signifies Pure Essence.

The historical Jesus becomes Christ as He reunites in Himself all the mysteries, all the miracles, and all the prodigies of Christna of Indian antiquity. His *morale*, which we know only through the tabulated words of His disciples, and those frightfully distorted by the Council of Nice, is that of the Hindo incarnation. Does not Mary

revive the figure of Devanagany, while Herod copies Kansa the bloody tyrant of Madura, and the Jordan plays the part of the Ganges? Again, does not the holy water succeed the waters of purification; baptism, confirmation, confession, eucharist, less the real presence of the Spirit; ordination of priests by tonsure and holy consecrated oil,—do not all these resemble the ancient rites, and are they not all modelled from them? While the author fully accepts the Divine mission of the Spiritual Christ, and the providential mission of His disciples, it is in the same sense as he accepts that of Christna, Manon, Buddha, Zoroaster, Manas, Confucius, Mahomet, and, down to modern days, Luther and Swedenborg, accepting the mission of every great heart who strives to uplift Divine Humanity, and to erect on the threshold of the future, as the standard and guide for modern nations, God, Spirit, Love, Soul, Truth, Faith, Understanding, Wisdom, Conscience.

Death is the foreshadowing of life. We die that we may die no more.

Every cradle asks us "Whence"? and every coffin "Whither"? No man, standing where the horizon of a life has touched a grave, has any right to prophesy a future filled with pain and tears.

Death itself divides not the wise. Thou meetest Plato when thine eyes moisten over the Phædo. May Homer live with all men forever!

What is the earth to Infinity; what its duration to the Eternal! The Soul of one man is greater than the vicissitudes of the whole globe! The Spirit that can contemplate, that lives only in the intellect, can ascend to its star, even from the midst of the burial ground called earth, and from some star hereafter may look back on the ant-hill and its commotions, from Clovis to Robespierre, from Noah to the final Fire.

The Spiritual States may be likened to the musical octave. Each note in the scale has a *character* peculiarly its own, to be recognized under all circumstances by the competent ear. There are semi-tones and full tones. There are dominant sounds and plaintive sounds. Certain notes sounded in connection produce *discord*, others produce *harmony*. But take the whole octave, and a complex harmony of sound is the result, which no tone could possibly equal in richness. But there are many octaves, repetitions of the original series, sounded in relation to one another in hundreds of differing voices, till we have a grand and glorious strain, representing all that the Soul could possibly *desire* to express, though it might fail in the effort.

The semi-tone, plaintive, discordant "note" of man's earth life, and its metaphysical transitions, is anything but musical. It is the agonized, bleating monotone of a tyro in Spiritual progress. But take it in connection with the Grand Organ of the Spheres, and it adds its own peculiarly touching glory to the performance, and its heart-thrilling wail may prove the holiest incentive in the Divine Life of the coming eternities.

We are told that *light* is as much due to the Earth and its atmosphere as to the Sun. Without the earth light would be an impossibility. These essentials of life — light, heat, magnetism, etc. — are a compound product of Earth and Sun.

Even the motes of dust in the atmosphere are essential to humanity, and add a glory to the radiance of light.

Light itself is the result of a higher cosmical state operating on a lower, through an intermediary, and producing thereby an ever increasing and countless multitude of new forms and phenomena.

So much for the physical plane; let us now turn to the metaphysical. *Thought* is to *man* what *matter* is to the *cosmos*. "Thought" is subject to the same law of ceaseless production and transformation as "matter." There are all sorts and varieties of "thought" as there are of matter, and of even the same diverse characters, antagonistic and contradictory. This "thought" produces its systems of strata and zones, just as rocks lie in the crust of the earth. And this metaphysical crust, in its different strata, is the abode of different forms of life, each kind partaking of the conditions in which it is placed.

The lower forms of thought are as essential to the higher as the lower rocks are essential to the finest organic products of Nature. Stagnation of thought is death and decay, as it is in organic forms of matter. The Fire of Truth can annihilate false forms of thought, even as the bonfire can do away with weeds and thorns.

Mental enlightenment, or thought-light, is the product of the higher sphere operating on the lower sphere through the thought elements that intervene. The most ignorant mind has some form of thought or it would not be susceptible of improvement. That thought which it possesses, like the atmosphere of the earth, becomes the *medium* through which higher thought can operate to the production of new thought. We all feel "enlightened" when we come sympathetically into contact with a superior mind, and a flow of new thoughts is the result.

This process goes on ceaselessly, and thus the volume of thought increases and improves, till we pass out of the spheres of *Individuality*

into those of *Spirituality*. Then the element alters, and becomes more homogeneous. *Thought* may be compared to the strata of the earth in their higher grades, while the Soul element may be likened to the *food* which is the grand result of the Planets and their magnetic ability. Hence comes an Astral Body, the garment of the Soul.

"They Have Come for Me."

These were the last words of that grand old veteran of Spiritualism, Thomas Gales Forster, as he waved a brief good-by to attending friends and passed on to his Spirit home.

It is true that the famous and the obscure, the eminent and the ignoble, "alike await the inevitable hour." But the path of true glory does not end in the grave. It passes through it to larger opportunities of service. A great nature is a seed. "It is sown a natural body; it is raised a Spiritual body." It germinates thus in this world, as well as in the future. . . . Other avenues of service than those of the earth are open for such as he, whom we are waiting to lay in the tomb.

As we shut the door of the tomb of genius, let it be with gratitude to God for its splendor here, and with a hope for its future that swells our bosoms. And let us not be tempted, in view of the sudden close of our gifted friend's career, in any sad and skeptical spirit to say, "what shadows we are and what shadows we pursue."

The Soul is not a shadow, the body is; genius is not a shadow, it is a substance; patriotism is not a shadow, it is light. Great purposes, and the Spirit counts death nothing, in contrast with honor and the welfare of our country, — these are the witnesses that man is not a passing vapor, but an immortal Spirit!

Husband and father, brother and friend, senator and soldier, genius and hero, we give thee not to the grave and gloom, — we give thee to God, to thy place in our country's heart, and to the great services that may await thee in the world of dawn beyond the sunset, — with tears, with affection, with gratitude, and with prayer! and thus a ripened sheaf of golden fruitage is gathered to the Harvest Home.

May you, dear Pilgrim of Light, leave this world like a full shock of corn in its season, fully ripened by lessons of love in the school of charity. In that bright hour when Time puts his sickle in among the days and binds them into sheaves, may you be found a full measure of ripened fruitage, gathered in with joy by the Angelic harvesters to home and rest.

This life is your great opportunity to grow, by the knowledge of Spirit. Pray to that Being who dwelleth everywhere, even beyond the stars, and below the depths of every human heart, that you may catch glimpses of His Golden Light and be guided by His Spirit.

In the world's broad field of battle
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife.

Condemn no man. Look only for the good in others, and not the evil. Let him that scoffeth at the lame, take care that he halt not himself.

"The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

"Take heed, therefore, that the light which is in thee be not darkness.

"If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."—*St. Luke* xi.: 34, 35, 36.

If your friend cannot see light on the pathway you are climbing to Spiritual heights, do not argue or condemn. Nothing is lost. In God's good time all will be ripened and called home. To be sure, it were much better for a man to come under the higher and more direct experiences, but he may be saved by inferior ones. Would that every one might have the glory of the Sun of righteousness on his way, but when men, whose business takes them to earth, find the way even through their lower experiences they are not lost or in peril if they are with God.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—*Luke* xvi.: 31.

"Honor to those whose words or deeds
Thus help us in our daily needs,
And by their kindly overflow
Teach us to rise from all that's low."

Canon Farrer says God has spoken to men at sundry times and with a richly variegated wisdom. Sometimes He has taught truth by the voice of Hebrew prophets; sometimes by the voice of Pagan philosophers; and all His voices demand our listening ear. If it was given to the Jew to speak with Diviner insight and intenser power, it

was given to the Gentile also to speak at times with a large and lofty utterance, and we may learn truth from men of alien lips and another tongue. They too had the dream, the vision, the dark *saying* upon the harp, the mystic flashes upon the graven gems. We cannot afford to lose these heathen testimonies to Truth, or hush the glorious utterances of Muse and Sybil which have outlived "the drums and tramplings of a hundred triumphs."

Nature has no secrets from her true votaries. He who would become one of her true disciples must first plant the tree of Light within his own Soul and culture it in silence and patience. In time it will yield to him the true knowledge of good and evil.

Thrice blessed is he who with *a lamp of truth*, in union with nature and with nature's God, has a natural inclination to find the Light, without being driven to it by suffering and affliction.

The great Absolute Spirit is not so stern as to deny to men the Divine privilege of free Will.

Each may carve out his own way through life. The dear good God can make our very contradictions harmonize with His calm, quiet ends. Try always to do better and better. Go up higher and higher, ever trying to advance. It is far better to try and try, even if one make blunders, than never to have tried at all. When one is not strong enough to weather the gale, one must bow like a reed before it, rising again after the storm is past, more dignified, more grand. Guard your weaknesses from most men; they are often either unworthy of your confidence, or in their friendship are very apt to abuse it. Learn to know all, but keep thyself unknown, has been wisdom handed down the ages. Let your confidence and devotion rest only on the heights of Spirit and the ripening of your Soul, — God in man and you in Him.

To struggle on against all the world is always unpleasant, even if you be a thousand times right. Do not strive to pull against the whole community where you live. In silence and calmness listen patiently and do not argue. You have your freedom of thought. Isolation is best. Better never to have been great than, having been so, then fall forever to be so no more.

A star that sets will rise again to-morrow; a star that falls rises no more forever. Search diligently for truth, no matter what the world may say. Press on, the golden Star of Spirit is on the heights with its dawning lights. On every height is found repose. Press on.

Listen, my beloved! let the Spirit of Love tell you what pure human love should be.

In the far-off dawn of the Soul-life, when it was only a little germ in the ethereal distance of the outer firmament, before it became individualized, yet was an entity in the mist of the star dust, the Soul-Spirits were quickened with the Spirit of God, and met and found each other. Before earth was for us, we were one, even as we shall be one when there is no time for us any more. Love is from the first and will be to the end of all time and beyond all time. This worldly life of ours is comparatively nothing. Love is so eternal, so complete, this mortal life is but as a tiny instant, a moment of pause in our journey through the firmaments or through the endless pathways of heavenly glory from one star world to another.

When the Father-Mother God took our two Souls from among the stars, and planted their tiny entities on earth, clothed for a time in mortal bodies, they should always remain in that Divine harmony, each in concord of responsive melody analogous to the tones of some musical instruments whose notes breathe atmospheres of consonance and harmony.

Indulge the communion and interchange of thought only with harmonious company. Otherwise, seek isolation alone with nature. She is always genial and kind to her lovers, and only to her, and in your dreams, must you give voice to the yearnings of the human heart. Nature's ministrations are refreshing like the sheen of the moon and the brightness of the stars, while her orchestra is the chorus of Angels rise and swell in rapturous song. With such companionship, you can scale the heavens and forget your earthly sorrow, while you dine at the table of the immortals and find nothing but pure love and gentle beauty, that charms the heart and intoxicates the senses.

A great man, in a worldly sense, who sometimes visited the compiler of these pages, remarked to him one day, "When I dare stop and contemplate my life, there arises before me, like a ghost, a question if it be not a bitter mockery for a man to be born, if he was destined to suffer agony and the defeat of his life's fondest hopes, and watch them perish one by one." A little disappointment of his earthly ambition had engulfed him. Yesterday so strong in power among his fellow-men, his name on every babbling tongue of flattering sycophants, he stood before me then, a broken reed, an object of misery, asking for death, because in temporal things he had found defeat, and felt he could not stem the tide, and meet the glances of the common multitude. That which appeared to him an overwhelming wave of death, proved in one short year the greatest blessing that had ever visited him. Looking back over the hurried years, the

writer remembers the pale, wan face, furrowed with care, thrice pitiful looking in its agony. Sitting in silence far into the night, while the babbling city slept, a calm, small voice came whispering on the night wind about us, to his poor, tired Soul, and bade him give up all earth's ambition, vanity, and pride, and he should find peace. Then and there in his strong, manly mind he made a covenant with God, that all earth's ambitions should be buried forever, and thus all earthly cares passed away into the shadows of the night, and as the golden dawn kissed the eastern sky, announcing to the world a new day, the man passed into a sweet, refreshing sleep, in the repose all Souls receive as they first catch the sunlight of the golden dawn, a new-born man, a new-born heart, a new-born Soul at Peace with Eternity and God.

"Hope, child, to-morrow and to-morrow still,
And every morrow, hope; trust while you live.
Hope! and each time the dawn doth heaven fill,
Be there to ask as God is there to give."

Let him who enters into meetings for communion with the immortal loves, enter with a true, prayerful heart.

O holy Spirit of Truth and Light, when Thou holdest Thy beams of Truth, we, as frail children, needs must languish.

Then indeed will our visitings be blessings not only to ourselves but to Spirits and mortals. This should be the true object of meeting at a Spiritual séance, not only to hold communion with those of our friends who have gone on before us to the higher life, but to develop our own Spiritual attributes, to the end that while yet in mortal form we may perceive our Spiritual surroundings, and strengthen and invigorate our interior life; so that when we graduate from this primary school of existence we may be qualified, with fully matured Spiritual bodies, to take our places as sentient men and women in the grand seminaries of the higher life.

The more intently we cultivate our clairvoyant and clairaudient powers, the more intuitive we become here, the better we shall be enabled, when we enter the land of the great hereafter, to behold the beauties of celestial scenes, and realize the fact that we still live.

Strive always to meet the departed with love. You will be repaid more than a thousand fold, for there is always such a warm greeting of love, as happy Souls in paradise bestow upon a new inhabitant or visitor who comes to taste their blessedness.

Every step above mere physical existence is a step forward in

civilization, yet every movement toward advancement and freedom is opposed by the few who desire to rule. Therefore, when people begin to advance everything makes life more difficult.

A Persian poet, Omar Khayyam, many centuries ago, wrote: —

"I sent my Soul through the invisible,
Some letter of the after-time to spell:
And by and by my Soul returned to me,
And answered, 'I myself am heaven and hell.'"

"If the Spirits of the dead revisit earth for weal or woe,
We might fancy they would join us, those dear friends of long ago.
Hush, who knows what ghostly comrades may have come with noiseless feet
In the old familiar friendliness, to make our band complete?"

Where are the Dead? The author and compiler very much wishes that the position he occupies may be thoroughly understood in regard to the subject and meaning of the word Death.

To us it has no positive meaning, that can be derived from Nature's operations. A human Soul in this world is but gold in the ore; at death the pure gold is melted out and separated, and the dross cast away and consumed. For we hold that the individuality and characteristics which establish our existence are eternal, having no end; that we shall always be the same beings, and the change known as death is but a step from good to better — an advance, our True being let loose into realms of Spirit. Our eternity is *now*. From this standpoint we can take a broad survey of our relationship to the future. We are not creatures of a moment; our existence is not like that of a cloud sweeping across the sky to be dissolved away. For ours is the companionship of worlds and stars. Friends, relatives, neighbors have preceded you, whom you will meet in the great hereafter.

Sages and philosophers, the great and good of ages past, await you there, where you shall mature in the Light of Angelic wisdom. You who stand with breaking hearts around the grave of some loved one need have no fear, for this large and noble faith is yours; that DEATH IS AN ARCHWAY CROWNED WITH HIDDEN FLOWERS. We know that through the common wants of life, the needs and duties of each passing hour, your grief will lessen day by day, until at last this little grave will seem a place of rest and peace, almost of joy.

No man can know or be permitted to know the worth of a single life's experiences of sunshine and storm, which must be sacredly held and unknown to all but the Actor.

"This world is God's great whispering gallery." "It is so constructed as constantly to bring God's messages to us." The words opened a sublime vista of thought. Life assumed a new and deeper significance, a more permanent and enduring value, from this impressive hint of its nearness to the Divine thought and purpose. As the world is God's great whispering gallery, so is it too a gallery of records. Every act and deed is recording itself, and the world is full of the handwriting on the wall. The geologist long since discovered how creation has written its own history on rock and universe. With the alphabet of its language he held the key to the mighty revolutions and potent transition periods of inorganic life. Even as the archæologist deciphers strange inscriptions and records, so does the scientist read the history which nature has traced in its long ages of upheaval and change. Science is now bringing us face to face with a still more subtle and marvellous secret of nature: the fact that every sound that is uttered records itself. Words are inscribed in the water, in the air, and in the gas that burns in the room. They remain hidden from ordinary view, silent to the ordinary ear, but, like inscriptions traced in sympathetic ink, ready to appear under the right conditions. The new invention of the phonograph and the graphophone, variations of the same principle, and the probable perfection to which they will be brought, mark a new era in human history. It suggests to the thinker how marvellous was Emerson's insight; how unerring his grasp of a Spiritual Truth, which he discovered long before science had discovered and formulated it, when he wrote: —

> "And all that nature made thy own,
> Floating in air, or pent in stone,
> Shall rive the hills and swim the sea,
> And like thy shadow follow thee."

Words and deeds that float in air have then recorded themselves. At the magician's touch they come forth. It is hardly an extravagance to say that in the graphophone we approach Spiritual Omniscience. It is a marvellous and mighty discovery, and one that must have a potent influence on life. For all these marvels are discoveries rather than inventions. They exist in nature, and their conditions are discovered and applied. We learn to read the handwriting on the wall.

Love is that quality of grace and tender sympathy which shines out with beneficence on all. Love is a compassion and unselfish attachment, a devotion, universal, continuous. It is the enraptured

fountain of kindness. It is the Soul's physician. He is indeed an exile and orphan who has no one in this world or the other for whom he can suffer and love; for the test of love is the capacity of suffering for the loved one. This is the veil of God's glory. The Children of Light are devoted, silent, self-sacrificing men, who have attained the mastery of the mightiest of Spiritual forces, who have proved, tried, tested, and practised them, and know that every element of being can be made subject to the human Soul, and that *every achievement of Spiritual power is attainable to man.*

Educate your Soul into the realms of Spirit, while your earthly cares will be for the amelioration of the sufferings of the world. You are indeed your brother's keeper.

Love and Faith are the great arms of strength of all truly great minds. The motive power is the belief that they are carrying out a Divine purpose. Unselfish love is the great motive power of unselfish action.

Every true man has a higher ideal which he has fallen short of, but he ever strives to reach it, and presses on to do his duty before the Living God. Faith being his strength, he acknowledges his reliance in the unseen, directing hand.

Renounce all earthly and vain ambitions of the pathless wastes and storms of the sea of commercial life, and begin a new and bright career of research into the realms of life and Spiritual existence.

The refined, intellectual man who has not yet found God is indeed a wanderer in the midst of fogs which skirt a shoreless sea. Hugging some pet scientific theory to-day, to cast it aside to-morrow for other hopes, his Soul trembles on the verge of the unknown. His sharpest and most bitter pangs are his feeling for his child, or one upon whom all his love is anchored. With yearning aspirations his fertile mind strives to reach higher, and ascend beyond himself, only to be dashed once more upon some human theory and human practicability. His Soul reaches out into the unfathomable ocean, where he finds no compass, no beacon, no pilot to direct and guide him. With manly ambition he seeks to fathom the mysteries of life and death, and is dragged down to merely rudimentary states, and a revelation of *protoplasmic molecule* and *evolution.* Thus groping amid the chaotic spheres of twilight intelligences his years go by. Old age finds him weary and sick of life, baffled in his better and higher aspirations, his Soul not illuminated by Spirit or the Love of God. He passes out into the shadow when his hour is come to join the

great majority as a tale that was told, and goes into the wild and awful solitude of unlightened gloom with no place to anchor his liberated Soul. Unfortunate indeed is he who is of the sect of the Sadducees, who say there is no Spirit, no Angel, and no God. O Thou dear, good God of wondrous Love, Thou gracious Father of Angels and Spirits, with what deep ingratitude and pitiful self-conceit do poor mortals reject Thy best and noblest blessing when they refuse to accept or receive, but through weakness and ignorance scoff and sneer at, the precious Truths of Spiritual communion and the guidance of an unseen Hand.

There are two classes of minds to be found among advanced thinkers and liberals all over the world. The one seeks to *attain to* knowledge, the other to *acquire* it. Broadly, it is the difference between analytic and synthetic thoughts; between subjective and objective views; between the finite conception of a limited world and the Infinite Spirit and ideal Soul of perfect wisdom.

This accounts for the doubt, uncertainty, and fear respecting the future, which is intensified by the present system of religious teachings. The Spiritual world is as much a reality as this; in fact, more so, for it undergoes no change, as this one does.

Dear Pilgrim of Light, when you would do anything great and good for the benefit of the world, you must always do more than your immediate vocation demands. The true Pilgrim of the Illuminati, who with entire self-abnegation has devoted his life to the good of others, may at any hour free himself from his individuality and advance his Soul toward heaven, and hold communion with the immortals. By becoming absorbed through concentration of thought, he is enabled to vibrate through the Astral doorway of his being, the echoing voices of the Angels.

MESMERIC INFLUENCE is a force emanating from certain physical characteristics of the mesmerist. It imparts to the Soul of the subject at a distance, and produces an effect perceptible to him and demonstrable to others. In the universe human and Spiritual magnetism are combined.

By human magnetism is meant those physical emanations which flow from a healthy physical body, and become absorbed by a more negative, diseased constitution. Animal magnetism is much more easily produced, and covers a much larger area than its kindred states. Curative effects can be produced without some patients even feeling any present sensation whatever; while others feel strongly

every pass made by the operator; even his presence or the simple application of the hand, either in direct contact or at a distance; and even without any exertion on the part of the operator will sometimes produce marvellous results; but, when the will is exerted, and this force put into activity by passes or other means, its power will be felt at the time or afterward by the most positive and unsusceptible person. The Indian races are much more susceptible than Euro peans, and the American negro is peculiarly sensitive, and easily brought under the complete control of the operator.

Many sensitive persons, when passes are made, can distinctly see a luminous aura passing from the fingers of the operator. The magnetic healer should ever let his efforts tend to the establishment of an equilibrium of nature's forces; and when the nerve-centres are free from congestion, the heart will beat lightly, quickly, and fully, sending the warm, rich blood to every part of the body; then there is no longer weariness, pain, or ache. The wonderful mechanism works with smoothness and ease. A perfect equilibrium of vital forces will render the fortunate possessor proof against outward causes of disease, and enable him to pass through ordinary epidemics with impunity.

By Spiritual magnetism is meant that peculiar, refined aura emanating from Spiritual intelligences, who combine their influence with that of a healer in mortal form, uniting the two forces, thus ministering to the Spiritual needs and physical ailments of the patient at once.

God's Infinitude fills all space and is more apparent to human intelligence than atmosphere or sunlight.

Colors, crystalline, and all metallic bodies, give off magnetic forces. The different varieties of color absorb different degrees of light and heat, and in their vibration before the eye emanate streams of magnetic forces which are as refreshing dew to the Astral and animal body.

All precious stones, when highly polished, if gazed upon intently, will induce clairvoyant visions. We give the following quaint ideas of many ancient and modern Adepts, not as guides or scientific indications of latent magnetic powers, but for the perusal of the student.

The Sapphire, above all other gems has been known by all Adepts to produce tranquillity and concentration of mind

A sapphire ring is supposed to possess very great moral power

No man would dare to wear one in any haunt of dissipation if he had any knowledge of the subject, since if he were indiscreet enough to do so his action will at once be known to the one he holds dearest. The sapphire is also supposed to signify piety and goodness. It is the sacred stone of the inner temple of the Eastern S. S. S., and when worn by a wholly pure and mediumistic person, who has companionship with the higher intelligences, insures protection against many diseases, and will warn him of hidden dangers; especially so if the Astral of the person and his planetary aspects are *en rapport* with the sapphire gem. Solomon used in his communion sapphire, which impels one to wisdom, silence, justice, and love.

By many of the Greeks the LODESTONE was used for the consecration of mentality.

They claimed they heard the voice of Angels and learned of heavenly things.

Any traveller who visits Japan to this day will find in every well regulated household a sacred room, where the family retire at a certain hour to commune with the Silent, Loving God, by gazing earnestly and intently on a large globe of pure ROCK-CRYSTAL, which is placed in the centre of the room on a pedestal, the family sitting around on their mats with a fixed, somnolent gaze upon the stone. That the answer to their petitions and desires is breathed out through the stone, they all declare and claim that their senses discover and understand it clearly, and that the inner Soul hears the silent voice of the oracle. The crystal is an anchorage for peaceful repose, in union with Spirit, and when used in love brings calm, sweet sleep and good dreams.

The OPAL was supposed by the Greeks to possess great power of giving the light of prophecy and foresight to the owner, provided he used it not for selfish gain. If he did, it became an unfortunate stone, the owner becoming unlucky in his loves and desires, and disappointment became his companion.

Opals were the most sacred stones in ancient Mexico, said to contain the Soul of Truth. It is the stone of the hermits, the gem of the Gods, who live alone. It is fatal to love and separates friends. The Mexicans claimed it was the Soul of Fire which created worlds and men.

RUBIES are believed to hold to the owner the passionate love of all those whose love may be desired. It is the sacred stone of the Burmese, who believe the ruby is a human Soul about to enter the

sacred precincts of Buddha, and consequently in the last stage of transmigration before entering the eternal embrace of Divine Love.

A ruby, in the old days of chivalry, was supposed to lead a knight to conquest, to cause obstacles to melt away, and to inspire him with bravery and zeal. It also kept his honor unstained and his character without a blemish.

It was said also to quicken the blood and increase the will of the animal body and bring vivacity.

PEARLS are emblems of purity, representing virtue.

The EMERALD has been typical of the purest and highest love, and was always thought to give the power of discovering any treachery or ingratitude in alleged friends. It represents growth and progression, and promotes constancy of mind and warm, true friendship. Among the Romans it was believed that serpents would become blind if they merely looked upon an emerald, and that every other object of contempt and detestation would fall overwhelmed in its presence. It is supposed to bring harmony into the household, and to further domestic joys in every way.

The DIAMOND was claimed by the Hebrews to overshadow the lodestone, and, being most powerful of all gems and stones, would deprive them of their virtues. Therefore, the diamond was the strongest for high concentration and best to promote Spiritual ecstasy of all the gems in the school of the Prophets.

Diamonds were claimed to be the tears of the Gnomes who had lost their best beloved. The diamond was the emblem of the Sun, and was the charm of the invisible Fire. It was either the ever Giver of Light to its owner, or brought the most profound darkness to its possessor. It was known to the Greeks as the Holy Necessity, the Sun, the ethereal Fire, the male of Being.

The AGATE is cooling and allays fevers, quenches thirst and quiets the pulse and heart-throbs: insures good health and long and prosperous life.

Agates were also supposed to render their wearer invisible.

The AMETHYST promotes chastity, and assists one to overcome habits and passions, and to strengthen the will power. In the day of chivalry it was believed to have great power for good in battles. The wearer was rendered brave, far-seeing, and honorable.

RED CORAL is used in difficulties of the heart and lungs and in indigestion, but excites nerve-power, brilliancy, and gladness, and has always been supposed to act as a health-giver.

AMBER is excellent for the fires of the Soul, for the eyes, and for glandular swelling of the throat and lungs.

GARNETS bring cheerfulness and ability to hold one's own in the world.

The ONYX contains an imprisoned demon who in his anger turns back on himself, and he who is of that nature is his own worst enemy. It comes out only at the hour of midnight, causing terror to all, while for man to wear onyx is disturbance of slumbers and of mind.

TOPAZ is favorable for rest and good cheer, hearty digestion, nerve-strength, and health to the animal body.

There is color invisible and visible in everything. Even ideas and thoughts are not without color. It is in the vibrations that produce a color that their strength lies. It it quite tangible to those of a refined nature, though invisible to others.

When man has a white, calm look (for looks are above all reflections of the mind), one feels his elevation and gentleness. When man has a black look, one knows the depth of hatred and cunning.

An increasing revelation of color is always possible to persons whose eyesight is improving or who are being constantly supplied with aids to vision, but if there be colors, and doubtless there are many, which are caused by vibrations which produce no impressions upon our eyes, either with or without instruments, these colors must be a portion of the unknowable to man. The spectroscope used so extensively by astronomers in determining the condition of other worlds than this can only point out the proportions in which elements appear on other planets which have counterparts on earth. Apply this rule to man's Spiritual discoveries and you will see at once how perfect is the analogy between man's moral and intellectual acquisitions. Physical perceptions, powers of mind, and moral sensibilities alike increase. As colors exist in rays of light so does the ideal in the Soul, and life is the mighty prism which refracts it. It was the belief in the ideal Souls, supposed to be hidden in gems and stones, that caused so much superstition to be attached to rings in the fifteenth and sixteenth centuries, of which we have been writing.

Man beholds God through the Soul's telescope, and seldom remembers that he may appear to God as an object seen through the other end of the glass

The darkness of earth is being illumined; the change in political and religious views is so great that could one who had listened to the average sermon a hundred years ago listen to one of to-day, he would not recognize the same faith.

You think you have no prophet left, that the time of Spiritual gifts is passed, yet you still know there are great chemists, — if *you* are not a chemist, — and astronomers and poets, — if you are not an astronomer or poet; so still there are Spiritual discerners, though you have not the power yourself.

There are indications among men of a great enlightenment, preceded by a multiplication of signs and wonders. Indeed, it is no more a matter of prediction. This Spiritual enlightenment portends as great a change in man's Spiritual realm as the motive power of steam and the light from electricity have effected in the physical realm.

Nothing happens by accident in the Spiritual world, but whatever occurs is guided by intelligence, and the impact of thought from higher spheres goes on whether you know it or not, whether you will or no. There is being continually given off (as we are told by returning Spirits through many mediums) from our earth a fine etherealized or spiritualized substance, so fine that our senses cannot perceive it. Every animal and vegetable is helping on the work of spiritualization of matter. Nothing lives in vain. Not a day passes but vast supplies are eliminated from earth and sent on their upward mission · a continuous stream is being given off, which ascends until it reaches an altitude of its own Spiritual density, when by the law of gravity it is arrested, and forms a zone which extends about sixty degrees on each side of the equator, this zone being as subject to law as the earth itself

It is matter but vastly refined, and none but Spiritual senses, whose organs are of the same spiritualized material, can perceive them. Bearing this fact in mind, we can in part understand the difficulty communicating Spirits have to encounter and grapple with in trying to describe their Spirit homes, since, as they say, All on earth is so crude, gross, and imperfect in comparison with them.

The refining and spiritualizing process goes on. The laws of Nature are incessantly at work, improving on their last efforts, elaborating zone after zone, thus making the three heavens spoken of in

the Many Mansions, Chapter XIV. As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

The Spiritual bodies of the denizens of the Spirit world bear the same relation to the zone they inhabit as our physical bodies do to the earth. Those who inhabit the first, being grosser and denser than the second, can no more see it than the physical senses can discern theirs. Thus Spirits from the higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at Spirit circles there may be a large company of Spiritual visitants, and the controlling Spirit, if he be of the lower plane, may be ignorant of their presence and communicate to that effect, and still be speaking truth to the best of his ability. But the higher can always see the lower.

Thus is given to the world a knowledge, through Spiritual communion, of the hereafter, its conditions and surroundings, without miracle or mystery — a blessing and consolation the world has not hitherto enjoyed. The old command, "Thus far shalt thou go and no farther," is supplanted by the Angel command, "Come up higher and learn of the works of thy Creator!"

A selfish man covets that which he does not need, while a liberal man often bestows on others that which he really needs.

Many men unwittingly enter into copartnership with error and evil to work out their own destruction.

Many men talk as easily as they breathe, and with quite as little thought.

Meditation in the quiet calm of nature is the poising of the Soul's wings for flight. The perfect Soul and Spirit can make and dwell in any kind of a body it chooses and dissolve it at will.

Men fail, sicken and die, through feebleness of will. All the potencies of man reside in the will. Will is God, and God is Spirit.

Practicability, from a human standpoint, congeals the fairest blossoms of Spiritual flowers.

It is the small-minded, weak man who quenches the fire of his own Soul by his doubts and skepticisms.

To avoid obsession, keep the body positive and the mind negative.

Obsequiousness begets friends; truth, hatred.

Hippocrates said to his pupils: The affliction suffered by the body, the Soul sees when we shut our eyes.

If a man possess great talents, he need not publish them; they will generally publish themselves.

The love of children inspires an interest in all humanity.

Speak after the manner of a whole-souled man, if you would that all true women hear and give you credence.

Our best opinions and thoughts are the Angel part of us. Our selfishness and acts are of the earthly part.

Flowers are the symbols of the exquisite beauty and loveliness of the Divine character.

Fill thy mind with useful knowledge, and thou shalt avoid empty words. He who talks more than his share of the time always shows weakness and egotism.

The disappointed efforts of mankind in every department of life, generally originate and terminate in secret selfishness.

It has been said, with all honesty of heart, that if any man believed that the wicked dying without belief in Chirst go to hell, and that hell is a place of everlasting conscious torment, the man who believes such a doctrine and yet brings a child into being is a monster.

Instead of enjoying life he should tremble, and live a compound funeral all his days.

Sometimes the faces of the wicked are for the first time turned toward heaven when they are laid in the grave.

Often when God speaks loudest His voice is least heard.

Justice, mercy, and love are the three sparkling gems in the crown of Jehovah.

Good ideas often take wings and fly beyond our reach, while bad ones cling to us like barnacles to a vessel.

True reason ripens not in the torrid zone of passion nor amid the frosts of bigotry which always congeal truth.

The higher, nobler love was never dishonest; therefore, the divorced were never truly married.

Evil becomes supreme monarch of the mind when seated on the throne of human ambition.

The exercise of good common-sense is the best remedy known to prolong human life.

Let thy imagination wander among the heavenly bodies; then thou shalt discern the halo of God's splendor, equalled only by the adoration it inspires.

Calm reason never seeks to prevail by unreasonable arguments.

The *mind* of the truly good changes often; the *heart* never.

Human faculties are nature's moulds in which ideas are given form. Imagination is the Soul's retreat, when left in silence.

> A few stones piled together long ago,
> Half fallen again to ruins, have a charm
> To hallow all the world. The sweetest sounds
> Are those most near akin to silence;
> . . . and the sweetest thoughts
> Are those far whispers of humanity,
> And love, and death, which none can ever hear
> Amid the mighty voices of the world.

Spiritual growth is step by step, like the filling of a cistern, drop by drop.

The human mind is nature's keyboard on which her harmonies and discords are sounded by the touch of invisible fingers.

A well cultivated mind makes always a kindly critic.

Inordinate self-esteem makes a balloon of a man's head; all the rest of him is simply the basket.

An unstable mind is like the meteor in the midnight sky; it shoots through space, without orbit or direction, leaving but a momentary reminder of its existence.

A considerate man's first impression is more reliable than a hasty man's deliberate judgment.

Man wisely thinks ten times as often as he wisely acts.

Some minds are like those auction rooms which have nothing but second-hand furniture to offer.

Disappointments are wings that bear the Soul skyward.

Great blessings often disgust unappreciative and discontented minds.

As we place rare jewels in a deep setting to enhance their beauty, so God sets great Souls in dark surroundings, that earth may better see their heavenly beauty.

The more egotism and treachery become dangerous to, and frequently undermine the cause of, freedom of all nations, the more does personal, material interest guide the acts and endeavors of men.

The man who in our era is penetrated by a higher idea and nobler sentiment appears to the world as a designing rogue, a visionary madman, or an enthusiast.

Instead of *love to man*, which as a religious duty should lie at the foundation of all intercourse with his fellow-man, *mistrust* has become the first condition of judgment in the world.

Therefore, the man of noble nature, capable, from conviction,

of any sacrifice, when he desires to act, incurs the danger of being misconceived in his higher endeavors, and of being considered and treated by egotists as one of themselves.

His high endeavors are considered by the world either as absurd consequences of a "fixed idea" or of "boundless vanity," or as the sly calculation of a common speculator, seeking to carry out a concealed plan of selfishness at the expense of others.

The more faith in the human heart becomes endangered by treachery, the more suspicion becomes the duty of the unfortunate who is exposed to treachery.

Egotism judges all the appearances around it after itself; it mistakes and despises exalted ideas and noble sentiments, being unable to comprehend the one or entertain the other.

If, from the seed-cup of the hearts of some there did not pass over to a future generation the seed-pollen of the conception of a higher idea, as it were, mankind would sink into materialism.

Persons who are penetrated by an exalted idea, who devote their lives to some inward conviction, know no fear of death, no anxiety from surrounding danger. Their faith merges on fatalism, inasmuch as they feel that the mission upon which they are sent is not yet fulfilled on earth, and that they are conducted through storms and dangers to the completion of their mission.

Nature gives to people, as members of the great, sacred league of humanity, a letter of recommendation and legitimation, whose seal, impressed upon the face, is never forged. It is the intelligent and noble expression of the human features, the inward dignity beaming forth in the open countenance, operating on congenial natures, through the chief organ of the Soul, the magnetic fluid of the eye. An attraction manifests itself in accordance with this, which undeniably draws a man in confidence. The Soul perceives the beneficial influence of a congenial being by means of this element (the invisible magnetic fluid) without at the moment being able to account for it.

The higher the degree of development of the inward life, the more powerful is the sympathy of congenial or similar natures, and the greater the antipathy against individuals in whom this life is either not at all unfolded or exists in an inferior degree.

No man, however good, can be our example, nor can we walk in any one's footsteps. It is the Divine Light within that must guide. This is plain gospel teaching, though not Christianity nor the Spiritualism of some lecturers.

Good actions are the invisible hinges of the doors of Heaven.

He is happiest who renders the greatest number happy.

The fruit of wisdom and the higher loves ripens best amid the foliage of gray hair.

We pay our highest compliment to a good man by unconsciously following in his footsteps.

To him who gives but a drop of water to the poor unselfishly, it will be a living fountain in paradise. Therefore, seek to mingle with the poor, the weak, the broken-hearted, that thou be not too great a stranger to some of the Angels who will greet thee in heaven.

We often best enjoy that which we least understand.

A man's character can always be read by the comparisons he makes.

There are thoughts that often intrude not as beggars, but as true gift-bearers.

"I stood upon the ocean's shore,
And viewed the silent deep;
While 'neath the brightly beaming stars
All nature lay asleep.

"As lone I paced that pebbly strand,
And thought of those above,
An Angel seemed to whisper me,
There's nothing true but Love."

The strongest friendship cannot live without the little graces; for love subsists on graces and emotions.

The poor have strewn in their pathway flowers of whose fragrance the rich know nothing. A little satisfies the poor, while the rich never cease longing and complaining.

True philanthropy is the vital principle of all Christ's teachings, and there can be no true Christianity without deep feeling for humanity.

None can understand the true location of heaven better than they who appreciate its blessings.

In youth we often woo and wed habits and errors from which in after life we strive in vain to be divorced. When men cease to bend the knee to mammon and become free from great possessions, they are in a more natural state of being. Thus it was that Christ uttered so many great promises to His followers. They were free from earthly ambitions, in a far more material condition to receive the Spirit, thereby becoming true heirs to the kingdom of God.

There are no sounds that can stir the sublime emotions of men's Souls like the sighs, songs, and whisperings of nature.

Search for good in everything, and, when found, speak of it at once to your friends and neighbors, that they may rejoice with you that it has been found.

Sordid desires are the creatures of indulgence that enslave men to habits of error and wrong.

The prevailing sin throughout the world consists in placing too great value upon wealth.

Genuine friendship will always subordinate self-will to the welfare of a friend.

If it were possible for all the evil, sin, and error in God's universe to gain the mastery over the good, the whole fabric of God's economy and creation would fall to pieces without form or feature.

If you treat a man like a brute, he is justified in behaving like one toward you.

Thoughts, like many persons, are often more valued for their dress and surroundings than for their true character.

Public opinion is but the mist arising from the great ocean of thought and anon descending, it may be, in gentle showers or furious storms.

The planets are the way stations on the road to heaven, and astrology is the geology of heaven, in whose many strata are found the beautiful gems of the firmaments.

Conventional politeness is often but the chalice in which time-servers are accustomed to offer us the poison of hypocrisy.

A man who is always ready with an answer seldom gives the best one.

He who is a disturber in his own affairs will not prove a peace-maker in those of his friends or neighbors.

A profoundly calm, thoughtful person may be often sad, but never lonely.

A true man may ignore the rules of modern society and the dictates of fashion, and yet not always forfeit his claim to good common-sense.

Truth lies in a straight line, following which a man may always stand erect in the full dignity of his manhood. But falsehood and error ever take a zigzag, underground course, pursuing which he must bend his better judgment, twist his higher conscience, and warp his manhood till he ceases to be a man.

Self-praise, like a circle, ends where it begins. Many persons

revolve around great centres, while others turn only on very small pivots.

From every corner there is always more than one way out.

The largest trees have always been found in uncultivated soil.

Endeavor that your forethought be as unbiassed and far-reaching as your after-thought must be.

A thought that does not command one's own respect and admiration very seldom commands that of others.

> "Our Lord and Master,
> When he departed, left us in his will,
> As our best legacy on earth, the poor!
> These we have always with us; had we not,
> Our hearts would grow as hard as are the stones."

As a candle lightens up a cave, so does a gentle, kind, and loving Soul light up and turn everything to paradise, wherever that loving Soul is found. In it is that fountain of light which is a thing of beauty and a joy forever.

Everything on earth and in the air above is permeated with the earth's magnetic force. Gaus, the illustrious German astronomer, has computed this force (taking a magnet of the strongest magnetic force possible as a unit of measure) that the attractive force or lifting power of the earth is forty-two quintillions and three hundred and ten quadrillions of tons, which if equally distributed throughout the mass of the earth would make the magnetic intensity of every cubic yard equal to sixty pounds attractive force.

Professor Mayer has shown that this magnetic influence is filling space to an unknown distance, and radiating in the lines of magnetic force like rays of sunlight, the lines being from south to north.

The human will, with a silent concentration of thought, has the same effect on the Star-magno or Astral body as the magnet's action upon iron. As iron is brought near the magnet it is at once imbued with a subtile principle, capable of imparting it to other iron if brought within its immediate atmosphere, while it neither gains weight nor changes in appearance, yet we all know one of the most subtile potencies has entered into its substance. All human bodies are charged with different degrees of magnetic forces, whose strength varies with the condition and health of the person. Very much if not all nervous prostration is either overproduction or lack of this fluid to sustain polarity, the loss of which produces imperfect health. Human bodies are charged also with the opposite form of electricity, the Negative.

The correct blending of the two forces, positive and negative being permeated with the Divine essence produces what we call Life.

Through the law of magnetic attraction and repulsion comes the stronger union or else the unhappiness of man and wife. Being drawn together by animality and the fires of youth, they awaken to a greater harmony and peace or to discord and misery, which is only repulsion through the magno-electric world of nature.

Many suffer in this way, and, not suspecting the cause, remain in the midst of Spiritual inharmony until the physical health is undermined. Many such martyrs there are that the world dreams not of, and they themselves have not the comforting consciousness of good achieved for others which martyrdom usually brings. God pity and help them all! And even through this martyrdom shall the sure good be worked out, through the growth and purifying of the Soul, if only they be true to their highest light, and endure patiently to the end.

And he said unto them, Ye are they which justify yourselves before men; but . . . that which is highly esteemed among men is abomination in the sight of God. — *Luke* xvi.: 15.

"I see more slaves on the streets than in the prisons," writes a thoughtful and far-seeing gentleman who has been a careful observer of this civilization and age. "I counted a hundred artificially manufactured female cripples from one street-corner this morning, and there are five hundred on the streets to one in the hospitals. I meet a hundred hurrying, worn-out men to one to whom peace within and without is his surrounding atmosphere. Does it pay? Not in the least. Then, why this hurrying to a premature, crumbling waste of the human system! What madness to accumulate money, which in America is the doorway to an autocracy and caste. Ah, poor, foolish children!" exclaimed our friend. One of these days nature will assert herself to the uttermost pound of flesh. Imperious fashion, which tramples upon all the laws of health, true æsthetics, and social chastity, will be dethroned, and the motherhood of the coming race redeemed. How great a penalty we shall be called upon to pay, however, before the fickle goddess succumbs to dignified propriety and common-sense, is indeed a very serious question.

As freaks of fanciful caprice, these abominations, first introduced through the *demi-monde* of the European capitals and then adopted by our women in all ranks, make an ordinary citizen smile. But when we consider their bearing on motherhood, mentality, and moral and Spiritual growth, we may well reflect seriously upon the subject.

A civilization planted in deformed, crippled, and diseased bodies,

crucified under abominable fashions, is doomed at its source. The duty of protest lies with us all, but more largely perhaps with the physician and the clergyman. A good mother is the greatest illustration of the wisdom and goodness of God.

True pleasure is the refreshment that cheers us in the pursuit of true happiness. It is in anticipation that most people find their heaven or hell. Happiness knows no medium of exchange.

Patience doth, by out-suffering all, make men look like Gods. Gentle patience brings peace of which the world knows little. Patience and hope are the strongest companions man can have on his pilgrimage, for no man ever reached the promised land without going through the desert.

Only a little while, tired and struggling Soul, and the anxieties and troubles that beset thee here will cease. Poverty, with its galling chains, — the constant struggle with the hard conditions and necessities of physical life, — these cruel environments will vex thy Soul no more. In the Spirit world will be none to crowd or oppress — none to rob thee of thine own.

Only a little while, my brother — thou whose locks are whitening with the frosts of time, and whose footsteps are fast trending toward the silent river, — and thou wilt reach the goal, beyond which lies the realm and eternal abode of the Spirit. There wilt thou find all thy jewels, — the loved ones whose earthly forms thou hast laid away in the grave, — and there wilt thou reap the fruition of all thy good deeds. To that realm of eternal verities wilt thou carry all thy treasures of character, which constitute the real wealth of the Soul.

Only a little while, sorrowing one of earth, and the light of that better day will dawn upon thy Soul. Then will the heartaches and anguish, the tears and prayers, of thy mortal life be turned into gladness, and the true life of the Spirit begin.

When the work of earth life is ended, as sooner or later it will be for all, how sweet to all who have lived worthily is the solace of death — the jailer that opens the prison doors and sets the Spirit free.

> "The tidal wave of deeper Souls
> Into our inmost being rolls,
> And lifts us unawares
> Out of all meaner cares."

Below a certain depth in the ocean, not a ruffle nor a ripple plays across its placid waters. So down in the great deep of the human Soul "there is a calm and sure retreat" into which the righteous may

run and be safe. Here man comes face to face with Jehovah. There the Divine Shekinah, the overshadowing presence of God, abides. This is the Holy of Holies.

Pilgrim of Light, strive to bring your Soul into a harmonious condition with the inner as well as the outer temple, and life's cares will cease to annoy you; for to be in harmony with the Soul is to be in harmony with God. Remember, every Soul shall bear its own burden. Let yours be the burden of good deeds and charity, not of evil and wrong.

The beauty of the Soul is faith; as ideal loveliness to the sculptor, faith is to the heart; faith, rightly understood, extends over all the works of the Creator; it embraces a calm confidence in ourselves and a serene repose as to our future.

BEYOND.

'Tis hid from view; but we may guess
How beautiful that realm must be;
For gleamings of its loveliness,
In visions granted, oft we see.
The very clouds that o'er it throw
Their veil, unraised for mortal sight,
With gold and purple tintings glow,
Reflected from the glorious light
Beyond the river.

And gentle airs, so sweet, so calm,
Steal sometimes from that viewless sphere;
The mourner feels their breath of balm,
And soothèd sorrow dries the tear.
And sometimes list'ning ear may gain
Entrancing sound that hither floats,
The echo of a distant strain,
Of harps' and voices' blended notes
Beyond the river.

Dear Pilgrim of Light, no matter what the world may say, the Infinite Power that can make a flower, build a world, mould a dew-drop, create a leaf, produce mankind, and evolve essences and forces from a medium, producing objective Spirit forms, can produce Fire, make gold and precious stones, fruit, bread, cloth, or anything desired, can even pierce the firmaments. All that is required are Conditions and Knowledge, Love and Faith, Patience and Silence. Thereby man can Will whatsoever he may. It shall be done.

As has been handed down from great antiquity, the most fatal

diseases to man enter through the eye, and thence to the mind, which enters into and deranges the harmonious action of the Spiritual and Astral body, which holds supreme control over the physical body.

Any disease which enters through the eye, no matter of what kind or form, will rarely respond to a physician who uses any chemical medicine or drug. To cure these phases of disease the remedies applied must be of a character that will directly influence the subtle Astral, and recall the Spiritual forces about the individual, and through them produce vital and chemical changes in the physical structure, causing a return to their True Polarity.

There come to many nicely poised Souls times when they become Soul-sick and weary. Misunderstood, their circumstances seem to load them down as with chains forged of doubt and unrest. Hard as it may seem, in many such circumstances a change is necessary; in fact, for the usefulness of that life, a change among new faces and forms is imperative. Alas! how many men of mature years are held in doubt and condemnation of themselves because they are not and have never been understood by the little world about them! The very best part of themselves has been hidden simply by objective circumstances.

Yet a little while, one by one we shall all find and each go to his or her own place.

Great men of advanced and lofty thought are like meteors. They glitter in brilliancy for a little moment, but are consumed to enlighten the world. Great hearts live much in a little while. A year is an age to a great, pitying heart. Judge not too quickly of one who dips deeper into the fountain of Spiritual Waters than thou canst do, neither judge too harshly of one who has too gross a Soul. Only as ripened or as unripened behold thou them, and hold thy peace.

So you will hold the hour of illumination in everlasting remembrance. On the wings of melody, attuned with the love of the Absolute God, may your Soul in hope and peace go up into eternity, never to grieve again forever, and may the portals of paradise never close to you.

Remember always that God and the Angels only look to loving hearts and purity of purpose, not to full heads nor to abundance from an earthly stand-point. The great Supreme Judge and Father of all looks to unselfish innocence and not for wealth.

"These things," said Jesus, "I have spoken unto you, that in me

ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world. Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

"Ye have heard how I said, I go away and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

In silence of the night, when the hush is like a great amen on land and sea, pray to the Spirits of the blest for Angel guardianship; and in the silence of the golden hour, just as night passes into the eternal sunlight of the morning, ask God for light and wisdom, and perpetual guidance, for the purple reflex of the undying Light of Spirit for mankind can never set. This is hope's anchorage.

So live thy better, let thy worst thoughts die. Beware of ambition, from which many a grand Soul falls. Heaven is not reached with foolish pride, but with submission to God's natural laws. Ambition is the mind's immodesty. He who lives to nature rarely can be poor; he who lives to fancy never can be rich.

Dear Pilgrim of the heavenly way, we invoke the presence of the Divine Spirit, whose glorious Love and Light fill out all space, all worlds, all life in man, to be continually with you, and may you be ever strengthened by the Divine Beneficence of the Dear Father's Love. May you become a living fountain of Spirit, to make whole the afflicted, lift and renew the broken-hearted, and give of the waters of eternal life to those who are spiritually hungered and athirst. May you all be worthy keepers of the trust which surpasseth all trusts and all understanding. Now you have crossed the threshold of the glorious home of Spirit Truth, your vision being opened to perceive the radiance of celestial spheres. Now you tread in the pathways of the Angels in sweet companionship with all their ways, whose purer love and sacred memories shall beckon you upward forever.

"Now had the Almighty Father from above
From out the pure empyrean where he sits,
High throned above all heights, bent down His eye
His works and their own works to view.
About Him, all the sanctities of heaven
Stood thick as stars, and from His sight received
Beatitude past utterance."

Live, O man, no longer to remain a slave to things supposed to be necessities, but by the assistance of Spirit move up to Heaven's

original intention, the great love and wisdom principle of thy being. For as thou now art, the true and heavenly side is quite opposite to thy human, material side.

"So to the calmly gathered thought
The innermost of truth is taught."

"Evil is wrought from want of thought,
As well as want of heart."

If you can but conquer your inmost enemies, you can stand against thousands of outward ones.

Dear Pilgrim, are you hungering and thirsting for something real? Have you grown weary of the masks of the world and its illusory joys, that slip through your fingers in their grasping, as a phantom eludes mortal touch? Oh, strive to unclasp and let go all earthly loves, becoming indifferent to this masquerade and love of life, and gradually the pain, defeats, and little joys and pleasures will pass away as tales told only to be soon forgotten. Oh, follow the dawning light of true love, pure emotions, and the culture of thy attuned Will. Thus all may learn the way across the threshold to eternal life.

The error and evil of things are always too apparent to the vision of the young, while the good and True are mainly hidden. To open out and find the truly good in the soul of men and display it to the consciousness is to make it love and be loved, and followed as a beacon of life. The human Will needs a higher incentive and nobler love in order to gain its growth and ripening, no matter how lofty one's own ideal of himself and his powers may be. To find one's self understood and recognized by another, and that other a stranger, when once the *union* of Soul forces is made, is to double the powers and Spiritual forces of both in all their attainments.

Therefore it is frequently the best move made for a true Pilgrim to go out into the world at large, for a time, that he may gain renewed strength thereby, when his living presence will permeate every fibre of the world about him, and his Spiritual influence be felt in the moral atmosphere of reform, which in all its various phases is ever active to exalt, purify, and ennoble humanity.

Oh, let all humanity know and feel the Truth of the Spiritual philosophy of death and the immortal Soul. It will make men better and give them more peaceful lives. It is the magic light that shines behind our tears, and shows that death is but the gateway to the everlasting day.

The only true principle of existence and understanding is Freedom Liberty. Neither strength, power, God, nor Spirit is possible without freedom. The love and freedom of true principle, which is subjective, is to be released from and indifferent to little objects viewed objectively.

Be Thou in the World, but not of It.

Modern religion and modern society are jostling Antiquity at every step. The most thoughtful men, in an unbiassed, religious sense, accept God as the Great Central Sun-Spirit, out from which the Spirit of God is a Flame which the Word of God divideth into many; yet the original Fire is not decreased, nor the power thereof, nor the brightness thereof lessened. God is now being acknowledged as the Common Father of Mankind, not by empty words but by the reception of all human beings into the bonds of one common and universal brotherhood. To seek Him means to enter into the dual Spirit of His Laws, for the Spirit of God is expressed in the Word of God which is the dual Soul, Adonai, the Sun, the Christ. Soon the truth, the love, the justice, and the wisdom of His Divine Spirit will be acknowledged by the whole world.

His greatness will not be measured by His utility. He will not be expected to slave for us, to listen to our supplications and execute our petty wishes. It will be understood that His Laws can never be annulled, neither in our favor nor to our destruction; that His infinite might is balanced by His infinite wisdom. He will be freed from the office of avenger of crime and compensator of virtue. The good will carry its own reward with itself, and crime be followed by its due, as a natural consequence. He will be adored by silent admiration and worshipped by deeds, by joyful submission to His eternal laws rather than by a gush of flattering phrases, by which He is usually approached.

Our Treasures in Heaven; Charity and Love.

Love is not a mere memory, but a continuous act, and when united in the duality of forces is the one note struck on the lyre of life, which is the full key-note of man's Soul and his whole being in Subjective state, and works out into numberless harmonic tones and semitones, a power of strength and healing harmony to all beings and things that come within its radius.

There is only one great Central Life, which is Spirit, Love a harmonious quality, and all things live by virtue of it. Even the evil-

minded and wicked live from the same life-principle, and that life which flows in acts according to reception, touching the Souls of some with joy unutterable, at times swinging back the gates to life immortal and letting through the rapturous melody of Angels, not born of earth, or glimpses of their shining ways, just across the borders of the Spirit land, "and old things are passed away, and, behold! all things are become new." Tarry not, but press on under the guidance of *an unseen Hand;* let your aspiring Soul pass upward a little way.

On awakening again after such an experience to physical consciousness, you find you lie reclining all vibrating with estatic rapturous emotions, altogether out of the ordinary nature of things, which you will feel for days. Your silent presence will be the remark of your companions, from the harmonious emanations of sympathy and love you throw about you.

Now comes *your great opportunity.* Strive to remember and to follow out the words engraved in letters of fire of which you were quite conscious during your visit to these Spiritual spheres. The value of things is in their use. Therefore, do not abuse the first dawn of a new power by mercenary or selfish prostitution. The impossibilities of our infirmities indicate the possibilities of those who are firm and steadfast. Do not waver, no matter how the storms rage, but keep silent and steadfastly calm. Pass on, up the mountains of objective difficulties. Each one you surmount only reveals more clearly to you the possibilities of your nature. Press on for more light.

Within you lies a hidden analogy to the useless, selfish strivings of humanity. But yon fair sea, not like the land, retains no traces of man's passage. In all the immense range of sunshine and of shadow, of goodness and of evil, of love and selfishness, when man turns his living self into the open sunlight, it is little wonder that we find him ghastly pale at sight of his own true being as he passes on and out into the shadows of dark night which folds him in her silent embrace. But there are always to be found a few true men after God's own heart, meek, gentle, silent, loving men of great harmonious natures, not ashamed of inspirational worship, who never feel their manhood lowered by the act of prayer, or love for poor humanity and mingling with it, surrounded with a halo of preternatural light, redolent with the love of Angels, stimulated by the stupendous interests of Spirit Truth and heartfelt sympathies for a thoughtless and a heartless world.

Such sympathy between Souls, disembodied and embodied, makes

all advanced Spiritual circles necessarily exclusive and seclusive from the craven wonder-seekers of the hour.

The human being on earth is Dual in the sense of being a male and female. In the spiritualized Soul, or as an actuality for a ripened disembodied entity, his dual sex force is one. Love, the creative force, has placed the living image of form before the human Soul, which craves for its presence, and that objective image never flies away, but is transferred to a higher image subjectively, which in fulness of time becomes united in one perfected Soul.

Two sympathetic Souls, whether of the same sex or opposite, but both disembodied, will each work out its own union of dual force in their progress and growth through the firmaments, but, as it were, remaining in companionship, making the other a sharer in its progress, ripening, and subjective bliss. Here, all unrealized hopes, aspirations, dreams of power, and higher life are fully realized, and the noble dreams of the objective become the realities in the subjective existence.

The greatest difficulty is felt in bringing to the western mind, on account of a certain impracticability of practical argument, that there is something of great power which is not perceptible through the five senses; that this power is Soul and Spirit and its greatest potentiality is dual. That which the Eastern mind grasps so quickly is made difficult for the Western, by the vastly different method of conveying instruction in the Orient.

There the student searching for truth is directed to nature, and to search therein and in himself. The teacher in the East never takes time nor trouble to argue, but simply says, "This or that is fact; these are principles of truth. Here are the keys of understanding and knowledge. Go now and see for yourself and do so comprehensively. We have not time to cavil over words. Look for yourself."

Those of the West claim a practicability of words, arguments, and scientific statements, which the student is forbidden to take upon authority.

As the student acquires knowledge, he must learn how it has been acquired, and he is made to feel that no fact is worth knowing unless with it he knows the way to prove it.

Dear reader, dare to be wise. In silence pursue the path of wisdom, regardless of the world or what it may say, or any obstacle which it may throw in your way. We have endeavored in this book to give to you *the key*, the Duality of your being and Salient force. Be wise and you will not only govern your own destiny but show

others the way. And you will possess a mind foreshadowing the future. By your prudence and foresight you will be able to counteract that which more gross or vulgar minds have suffered to pass as fate or destiny, whereby their faculties are confined to a narrow line of operation.

An Adept or Seer becomes such only by growth, progress, and ripening. Step by step, all the different stages of his journey must be developed by himself, his faculties and attributes. He can expect but very little help beyond guidance and direction from his patient instructor or Master. Therefore, dear Pilgrim, begin now. Strive to learn and understand yourself, then learn of nature. If you but once open the door of your Soul to the *Living Voice of Truth*, you will have a greater understanding by oral testimony to the Soul. This may be opposed to human theory or written evidence, but pass on. The Light of Spirit Truth has crossed your threshold, and your future footsteps will be guided by an Unseen Hand.

Those who reach the chord of their dual vibration, having passed the ordeal of the objective world and all its maddening differences of little things, have reached their native strength of Spirit, and attained the power not only to save themselves but to help other weaker Souls to their salvation; while those who have not yet gained their attunement of being are apt to remain stranded on their pet idea of fighting evil where, if they continually remain, they are crushed like bubbles by the elementary winds, and disappear never to be known on earth again. *Do not go to war with Evil*, but use it, learn of it, control and direct it. Then you will find a friend in disguise, in what the world calls evil. Set yourself to learn this lesson: that evil is at the foundation of everything in this world, and he that would transcend it must learn of it and build thereon. Do not fight it nor ignore it, neither treat it as an enemy and foe to human happiness, greatness, and power.

Evil is simply undeveloped good, and while it may crush those whose lives are centred only in this objective world, on selfish habits, cruel appetites, and vain ambitions; to those whose earthly hopes and vain desires are all destroyed; whose lives have been made desolate; who have ripened and grown in spite of all, and are stronger in Spirit for it all, it becomes an Angel of Light, a holy messenger of joy, sent from the inner sanctuary of the Divine Love.

Have faith in the Absolute Love and trust in the Creative Power. Strive to understand the Truth of love. Unite your Dual forces of being, and become one of the Illuminated. Then you can possess

power and all gifts; the gift of song, the gift of eloquence, the gift of beauty. Also that fascination and nameless charm, the *Secret of true Love*, that shall lead all men captive. The way to power is open to all. "Many are called, but few are chosen," — not that Nature shows any partiality in individuals, but because the toys of this world are so attractive to the children of men that few choose or desire to struggle up the stream, against the tide of human opinion, when it is so easy to drift with it, and float like driftwood down it. The key to the natural world is the Spiritual world. As thou art fitted to receive it, so shall the light be given thee. "For, being mortal, and having power over all things, he yet suffered many things," in harmony with nature, for he, a part of the great Essence of Spirit, from the Father, must in harmony so live, to be a ripening fruit, which means the accord and union of his Dual being. This is the great mystery, hidden to this day, until man, purified by Fire of suffering and disappointment, gives up the outer life of his being and is brought into the truth of life. This is the ripeness and the fruitage, taught by the Christ, a union of the highest two mental attributes into one Spirit, which brings forth true *love*, united with *will*, which brings *wisdom* and *truth*, which with *understanding* is FREEDOM.

The double man is the Angel body. The error of life is the love of only one of man's entities, the outer sense body. So they abide in darkness, and there goeth round about them a sad and dismal body of an elemental, dank, moist nature, which many hide away from, fearing the exhalations therefrom.

The Soul of man is an enduring Essence, and the true man is *in his inner temple.*

Therefore, when men live only in the outer, they are really divorced from themselves and their true, nature powers, being but one pillar of strength where should be two. For if they love their natural body more than they do their essence, their eyes are holden so they cannot see and know the Truth, neither the Love of the Father Almighty.

It is this faith in mortality which gives the completest and noblest explanation of life. It gives a splendid incentive to action, found in the assurance that nothing is in vain, and that all life's lessons, so hardly learned, will go on with us into the new life. In a word, a belief in Immortality honors God and comforts man: it explains the past, blesses the present, and brightens the future.

Traces of the belief in an existence beyond the grave may be found among the lowest grades of human beings, and it is a remarkable fact that the more civilized, refined, and wise men may be-

come, the more firmly do they hold by this belief, associating it with everything that makes life holy, beautiful, and noble.

The first steps toward the higher occult and magical powers is to unclutch and let go. God does not love slaves nor cowards nor the child whose will is congealed or broken to an indifference of things. All the potentialities of man reside in his *Loves* and *Will*. Man fails, sickens, and dies through feebleness of love and will. If you have disappointments or defeats for your constant companions, unclasp and let go. If earthly friends have proved ungrateful and false, silently let go. Even if you have many times unselfishly made effort to assist others, receiving in return cruelty, unjust ingratitude, and wrong, pass by and let it all go. If your heart has been broken and torn by unrequited love, unclasp and let go. If you have possessions and great wealth, unclutch and let go. If you are very poor, and this world forsakes you, liberate and let go. If you are weary and footsore, growing tired of the burdens of this life, release yourself of the burdens and let go.

If you are continually looking back along life's journey with regret and sorrow, cast off and let go. Liberate, disengage, release your being from this world and escape. Is it not written, "He who would save his life shall lose it, but he who would lose his life shall save it?"

Man knows nothing which he has not absolutely experienced. Therefore the knowledge of Spirit and True life cannot be gained by human argument. Their conception and comprehension can only be attained by experience, by which man begins to learn, to recognize, and to acknowledge the existence of other worlds above, beneath, and around his own small sphere, and that there are legions of Essences of Soul and myriads of tangible beings, who rise and fall with him. Thus he crosses the bridge of Spirit science that spans the gulf between the visible and invisible worlds; between the mundane and the true life; the victory of immortality over death. All this must be learned by personal experience in absolute knowledge, before man can venture to say *he knows as he is known*. HUMANITY must move on, and it does grow, with greater strides toward the *light*, each passing year of time.

"We look o'er the moaning and raging sea,
Look for the coming that may not be.
And we seem to hear loved voices call,
When the sunlight fades and the day is done,
Sitting alone where the shadows fall,
Beck'ning us back to days long gone,

And time rolls swiftly back again,
Through the years of our childhood's faded track
And the tender loves of the long ago
Are brought by memory gently back."

Pilgrim of Light, thou art like the beam of the morning sun when the world was new and young, as it pierced through the clouds and mists of the East, rising upon a strange land. Thy *light* has come, thine *hour of work* is here. Let nothing retard, frustrate, or confuse thee. Life to the Angel world appears so short and fleeting that its tribulations or its hindrances in their eyes are merely the disagreeable incidents of a short journey. How many are the voices which proclaim the Soul's great future! Only a little while and we pass on our way. Only a little while and we awake some glorious morning on the golden sands of the eternal shore.

After the struggles of life are over, and its long dream is past, may Angelic Spirits bear you to the haven of bliss, into the golden Springtime of the life beyond.

"When life's long dream is o'er,
Unnoted as the setting of a star you pass away,
And sect and party scarcely knew
When from their midst a sage and seer withdrew,
To fitter audience, where the great dead are.
In God's republic of the heart and mind,
Leaving no purer, nobler Soul behind."

There are no lost workers in the cause of Spirit Truth, but, like shining stars, those who are great, unselfish Souls and good on earth rise in Spirit radiance to their appointed place, and are still orbs of light and truth that beam upon the world.

O Pilgrim of Truth in Spirit, make your closing hours be full of music, like a poem, and every pulse beat of the days on earth a dream of sympathy with all mankind, so that in life's autumnal sunset there may be gathered sheaves, — a harvest yielding its fully ripened grain and fruitage to the earth and Spirit; thereby an interblending of mortal and immortal Soul and Spirit; and from across the threshold comes the Angelical welcome of immortal Loves.

Only in the garden of the Gods can perfect flower and ripened fruit appear; for here the Adonai dwells and speaks. If thou art conscious, His Voice is Conscience. If thou art loving, His Heart is Love. If thou art wise, His Light is Wisdom. Thou who hast the privilege to involve into thy life on earth thy Adonai, the being of

Truth, Love, and Wisdom, a lamp of gleaming brightness to guide thee, O man, why this procrastination and delay? This is thy holy mission and the meaning of thy human form, thy noble manly powers, thy brilliant, subtile intellect, thy higher intuitions and thy holier loves. These are but the *seed eggs* of a more glorious and larger life, the White Dove, bird of promise, which shall soar away into a heavenly paradise, as is symbolized by Egyptia's winged globe.

The wise Father-Mother, God of humanity, when placing mortals on this fair earth, wisely dropped a veil between the past and future, between the helpless, infantile thought and the mighty power of human being when combined with Nature's energy and the mysterious realm of Spirit force. Men, in their thoughts and arguments, sometimes grievously mistake the laws for principles, for the blind force in the great economy of nature is inexorable and immovable, whether *directed in the interests of* VICE or VIRTUE, and so the veil was dropped between the higher and lower realms of being, for there was dangerous knowledge, too high and vast for unripened mortals in their selfishness to use; or too much *light* for their frail natures to apprehend.

For, lifting the veil without the *light* of Spirit, or the guardian Angel's hand, was daring as boyish swimmers venturing into the billows of an unknown sea of which they have no soundings nor knowledge of its tides.

Man must become dual in the vibrations of his nature. Then there is actual marriage of the *vestal fires* of his Soul with his Ideal, his truest love. This is the marriage referred to by Christ, and *true* marriage in all its Divine significance, crowned by the Holy Spirit, and is *eternal.* True Love is so far hidden from humanity in general, even from the imagination or conception of men, that an effort to make it generally understood or even slightly known by words is almost hopeless and superfluous. Man must grow into it, by creating higher octaves of Will and Emotions, where he finds the True Love, immortal because it is pure. The higher, supernatural *True Love* is an exalted emotion, forced out by the constant and persistent concentration of thought of the *Ideal.* This higher Archetype or Ideal is the subjective or *true feminine counterpart* of man, dwelling with him. It is a part of him and is absolutely inseparable from him, but lies hidden. He cannot find his Archetype, and his Ideal cannot reach his consciousness, until the grosser animal is overcome, when the purity of a True Love illumines his Soul, he rises to the conception

of his Dual being, Will and Mentality, to enter into the realms of Light and Glory, redolent with transcendental Love.

You are now a welcome visitor to a world which but few mortals have found or ascended unto. A world of bright, resurrected human Souls, upon whom death had no power, save to dissolve the earthly chains that held them in their tenements of clay. The man who is a perfected dual organism *can never die;* only the mould in which he is imprisoned must perish in order that the Soul may gain its perfect liberty, where it is forever free, happy, and immortal. Then and then only is death swallowed up in glorious victory.

Physical, intellectual science has heretofore conducted the human race up to the threshold of Truth, where Spirit Light and Knowledge alone can open the door. Here the true science of life begins by ascending above the letter of the law of science and intellect *which killeth*, is to arise and mount up to the Spirit *which giveth life.*

The letter of the law always ruins Spiritual Truth by placing it on some human authoritative pedestal, the very existence of which they cannot substantiate. *No Spiritual Teacher in any age of the world ever presented Spiritual Truths based on scientific authority*, and it has been written Spiritual Understanding and Light have been taken from the *worldly*-wise *and superficially* learned and given to the babes and sucklings.

Out from Thy home in the vast world of stars, O Holy Spirit of Light, when Thou holdest in Thy beams of Truth, we, as frail children, needs must languish.

Oh, lighten our eyes, lest we sleep the sleep of death; for the time is near at hand, even now is, when every one that is born again of Spirit and Truth will hear Thy Voice.

The *True Principle* of all Spiritual Understanding, Knowledge, and Spiritual Truths, is in the universal illumination of every human Soul, by *personal efforts of Love and unselfish works.*

A human Soul pulsating in the form of a bad selfish man is an awful ghostly and unique possession which at times cannot be silenced from some higher whisperings. The lament and sobbing of the starved Soul may crush the man by the dreadful and repeated blows of a higher conscience.

Motion being the basic principle of our existence, the true happiness and rewards of this life are ever accompanied with right action. An Indian Chief once said, when asked what constituted greatness in men: "He is the Great Chief who speaks little and does big."

Some Occult Phrases.

The Law of Nirvâna, the realm of Absolute Good.

Narvâna, the port beyond the ocean of pain; the other shore beyond the power of death; the city of blessedness and peace reached by the path of universal knowledge.

Karma, the law of consequence by which every act committed in one life entails results in the next, that Justice is as sure to come as Time, although perchance it may appear to be built upon a foundation of wrong. Karma, the law of consequence by which every act receives its exact recompense in the next life, when the Soul is born again. All that we are is the result of what we have thought. As a man thinketh so he is.

Athênê, signifying Mental Action of higher Loves, which alone can conceive the Holy Spirit, and thereby bring forth a perfect man, or the Divine Soul regenerate in man.

Skâgratâ, Soul-Science, the intensity attained through *Dual attunement* of Thought. The concentration, focalization and projecting of thought, thereby discerning Absolute Truth.

Soul-Science. By which Souls are *Ripened from within.* For Men are saved not by the historical *but by the Metaphysical.*

Yoginism, the concentration of Will-force and mind, in its higher sense; the Soul-Energy and Will becoming the medium between Spirit and Matter, between God and Nature, between the Creator and His creations; thereby becoming one with the Universal Mind. Yogo doctrine: All things or affairs of earthly life must be guided by the *Inner light, and all selfish motives must be disregarded, unmindful of the consequence.*

* A Yogin is one whose mind is freed from all earthly bonds;
Who feels in lands no interest, not even in gold, or yet in stone,
But stands on such a pinnacle, — with all the senses under foot.
He finds repose alone in inner thought, seeing his soul, and is content.

Principles. The First Principle Desire the principle of all attraction in force Motion towards confluence and sympathy.

Second Principle, Mobility, unrest in oscillation, evolution, susceptibility vibrations of impressibility as in Plants, Water, etc.

Third Principle, Spirit of Fire and Active Energy. The true essence of energy a consuming fire. The Fire Principle of *Star Magno* or *Astral Form*, on which the atoms of matter build up this outer animal or visible form.

* From the Brahman.

Fourth Principle, Spiritualization of Matter into Objective form, where the freedom of will is given to being, and the Divine volition of mind, capable of determining choice and forming a purpose and manifesting activity. The Fourth is called the seat of Will and Desire in matter, but is not Will of itself, but the Vehicle of Will, in the body of Desire.

Fifth Principle. *Manas*, or the human Soul. The Motherhood, the receptive to build up, the Maternal or Woman Principle.

Sixth Principle. Two in One, the Indivisable Duality. The attunement of bisexual forces. The marriage of the *vestal fires* when there becomes an actuality of force with the *Eternal Force.*

The Seventh Principle *Atma.* The Eternal Fountain of all Life, Motion, and Power. The Divine Spirit of God the All Power Absolute.

The first Principle of Spirit in Nature is repose. Matter being simply solidified Spirit, apparently sleeps in the mineral world, breathes in the vegetable world, has impulses and dreams in the animal world, and wakens in emotions and higher loves in Man, with the power of will and thoughts to clothe Ideas as they are reflected on the mirror of his Soul.

"Druid Understanding and knowledge of existence. First, three things of a necessity must exist. The Supreme Love of God as an Energy of Motion; the Supreme Power and Action; and the Supreme Intelligence or Fountain of all Ideas. The three Characteristics of God were complete Love and Sympathy; complete Wisdom and Knowledge; and complete Action and Power. According to Druid Understanding of existence in this world were also three states; first, state of *Abred*, where all things must be, reborn, and according to, and by nature; second, the state of *Annwn*, the liberty given a human Soul by its higher attunement of Love; third, that of *Gwynvyd*, the exalted attunement with God through higher sympathies and unselfish Love, being regenerate and reformed by the Spirit of all Love."

The Cable Tow. *

Right Thought, Right Speech, Right Action, known as the Braminical Cord or the first Triangle of Pythagoras, the three threads of man's life rolled into one, I shall govern my Acts in the Body, my Words and Speech, and my Thought and Mind; and I know these three when attuned are one. Each man must weave and make this

* See Cable Tow opposite page 378.

thread of life for himself, which, when harmoniously united, brings Peace, Justice, and Unbounded Love for all, then man awakes to a True Knowledge of Life.

Then hearken to the Spirit of the Soul's True Love. For not a human Soul standing under the shadow of great sorrow or affliction, but is ministered unto when friendship and the world turns cold, and all hope is quenched.

Oh, lift up your head, hear, broken humanity, and let the nobler impulses of your heart be guided by the Hand of that Beneficent Father of All Love. For no man who looks up in Truth but sees and feels His Loving Presence, and hears His tender tones of compassion. For the Great Truths of Spirit harmonies, and God's Great Love have been written from all eternity on the starry scriptures of the sky, and man needs to only lift his eyes above the ground to behold them, when the Love of Spirit enters into his Soul and illuminates his being.

"Strange times are these in which we live, forsooth!
When old and young are taught in FALSEHOOD'S School!
And the one man that dares to tell the TRUTH
Is called at once a 'LUNATIC' and 'FOOL'!"
(*Plato.*)

How can a world progress in Spiritual understanding while money is the sole moving power, and self-interest in the abstract the guiding star, and all this vainglory, artfulness, and duplicity are called civilization. But when the heart is stricken, or when error and ignorance bring us misfortune, and our head is humbled in the dust, civilization fails us utterly; much like meteors over a storm-swept sea, or like the northern light, which only comes to fade and leave our pathway and the sky more dark. Oh, when will man learn to lift his fevered head to Spiritual Light, and turn his streaming eyes to heavenly joys, to open the portal of his Soul and see through the casement high above the tumult of the storms of life, for there ever gleam some shining stars called Love, and Hope, and Truth; but they are found in no objective earthly sky, fashioned by modern science or civilization.

To gain Occult Knowledge and the lights of Power *obtaining full mastery of many of nature's hidden things*, man must devote his better life and all the nobler impulses of the heart to it, giving it full obligation of obedience and faithful allegiance free from all conventional life, nor strained to suit any material desire. All *Pilgrims of the Light* who have reached that glorious threshold of *Eternal Loves* clothed in

the calm of perfect peace, white and radiant with the glorious sunlight of Truth, like a mountain in its snows standing out alone in silence and repose against the sunset sky, attained these heights through guidance by the *Inner Light.*

"Ah, well! the World is discreet!
There are many who pause and wait!
But here is a man who plants his feet
Sometimes in advance of FATE."
(*Socrates.*)

In man's true *Allegiance to nature's higher part,* his Spirit Soul becomes attuned with things of Truth in worlds of Light, and can float to the extremest heights of knowledge and all nature's mental atmosphere. Here man grasps a more enduring end than that of earthly ecstasy, rising out of all mental and objective chains, a reborn Soul in human form made perfect by its ripening in Spirit. Here man doth see what moral sense hath prompted through all that is past, the good or evil of his heart, here he can behold and count those airy threads that weave the web of circumstance. Here are solved all the enigmas of the past, here is the fulfilment and consummation for which this earthly existence was brought, and to each loving Soul grown wise and pure death throws wide the shining portals of an endless day; here the reborn Soul of man, with all his memories of holier loves, now enters upon the shoreless sea of Time an endless and eternal career, in which all hope is changed into fruition, and all aspirations into attainments, and on these heights man finds the *Truth that Death is indeed swallowed up in Victory.* Here through death's portals is found the grandest step in life.

Thus the years come and go as they have come so many thousands of times since this globe gave its first revolution in space, and as they will come for many thousands of years more, till Mother Earth is gathered home to the tomb of worlds when Matter returns again into recurrent force; in which after *Eons of Years Nature's Revolution is a return, Disappearance being simply a renewal;* calling Transformation Death is where most men are mistaken, becoming lost in the mist of error. Death is a Transformation which is merely the revolution of the passions and phases of Nature.

The Time of Making Known has come. All that has been kept secret from the beginning must now be made plain. For this is the

Fulness of Time when all men may dwell in Love and in the Wisdom of God, and still live in the *physical body;* a uniting of Earth and Heaven, Son of Man becoming the Son of God.

Nature's Laws obey only those who are at *One* with the Law-Giver; the great lost *Secret* that was handed down the ages and reflected through all the Ancient Mysteries was the knowledge of God and His relations to the *Dual Nature in Man; and the knowledge of Man and his Dual relations to Nature and God.*

The Eternal Verity of man's dual-being refined by the process of *Union and Attunement* in the human Soul, is the sublime Immaculate Conception of the Living Truth of Spirit, and the Silent Loves, Impulses, and Words within are the keys and door-way to all the Sacred Mysteries of Life.

When Christianity grew into Theology, and Theology became Ecclesiasticism, it separated from True Esoteric Spirituality; while it increased in quantity and forms, it greatly decreased in value as to Spirituality and Truth. It passed from the Spirit of Love and a Living Saviour, to a historical and biographical Christ. Its teachers could no longer communicate what they *actually knew;* finally reaching a blind faith in only that which its followers merely believed to be true. In place of the *Gospel of Life by Love and Spirit,* there was invented the *Gospel of Death through Fear and Rewards.*

"The Ancient Order of Essenes, Chasidim, Nazirim, Chaberim. It is claimed by most Occultists that Christ received the name Nazareth from this order of which He was one of the Brethren; known as the strange pious men, the keepers of the *Divine Mysteries,* and it is well known that the Order of Essenes sent Pilgrims out to teach the *Glad Tidings of Love and Wisdom* and the *Science of Divine Illumination,* to all mankind." As is written, the Great Work is yet to be accomplished to regenerate Man, when *Love and Wisdom shall be the Light. When the Leaven* shall have leavened the whole lump, when the Seed shall have become a Tree; then the Net shall have gathered all things unto it. *Then this Cycle of Creation is Completed,* whether of the Macrocosm or of the Microcosm, then the Great Work is accomplished.

Mohammedanism teaches the worship of One God as Supreme Will, whose law is fate and whose service is submission, and has moral laws inculcating four chief duties — Prayer, Almsgiving, Fasting, and Pilgrimage.

Brahmanism teaches Spirituality but with a seclusive aristocracy

of Caste. That one must be at One with God by seclusive meditation and self-contemplation.

Buddhism is based on Emancipation by excessive ascetic practices, that the Soul becomes choked with evil unless it entirely controls the physical body. That by excessive practice of fasting, humility, and the total annihilation of selfhood, and all the loves, hopes, and desires of the physical body, thereby gaining a purer and higher wisdom, and is purely the *Male Vibration* in its Occult sense, being known as the *Pathway of Wisdom.* By it and through it no half-way attempt can accomplish anything; it requires years of physical ascetic restraint and psychical purity and seclusiveness, causing most of its followers to become inconsistent, erratic, and petulant. And is it not an abnormal and forced ripening of Soul, in loosening, or emancipating it from the Physical House *which God through Nature so beautifully fashioned and even sanctified?*

The ancient Egyptian religion was based on the Female Vibration, the Motherhood in all things, — Isis, the Motherhood of all Mankind, while they did not ignore the male, they recognized the Male Principle in their God Osiris.

It does appear that the *Sublime Absolute Truth of the Great Mysteries of Life and Death* can only be found in the understanding of both Male and Female Principles, for which the Christ appeared on this little globe to teach, that is the Pathway of Love where all thought and action become controlled by the higher impulses of the heart, thereby illuminating the Soul into the Science of Divine Wisdom. While in this physical form man can never hope to know this in all its fulness. Yet he may fully quench his thirst and find peace and rest at the ever-flowing fountain of Eternal Love, "which if any man drink, it shall be to him a well of water springing up into Eternal Life."

Psychometry is instinct, humanized, from the within to the without. It is the beginning of a new order of genius. Psychometry develops intuition, which is the true seed of the Tree of Life. A psychometric reader will describe the character and often the personal appearance of persons who have come in contact with the substance placed in his hands. Under the same law as the magnet and the iron, you place in the hand of a clairvoyant a lock of hair or an article which has been in contact with a person. The clairvoyant will come so into sympathy and in its atmospheres as to be able to trace through the whole life of the person to whom the article originally belonged.

So a talisman or amulet, in itself perhaps a worthless bit of metal or scrap of paper, quite dead in appearance to the natural eye, having been carefully magnetized, will nevertheless be found imbued by the influences of the greatest of all magnets, — the power of thought united with the human will — and will act and produce effects like the bit of iron that acquired its forces from the physical magnet. Everything contains a charm for some creature. The atmosphere of the Spirit is ethereal.

All men should be good judges of human life, since all are actors.

Merited rebuke from an inferior has a double sting.

Calm hope gives real moral courage.

Far back in the past, when the heart was young and the world was bright; when life was so delicious in the objective sense; when we had heart and hope and courage, and there were no defeats, it was our blessed fortune to be under the guidance of one whose loving gentleness was peace; one to whom the Good God had given a silent presence of kindness and love, and an entrancing voice, refined by silent agony and anguish which tried his Soul's endurance to the utmost. In that long ago I lived in childish dreams, drinking in with eager ear the exquisite melodies and gentle instructions from his lips, thinking it would be always thus, scarcely appreciating the charming personality of the guardian God had so blessed me with; — till finally he was called home to rest in the mansions of the blest. Many weary years have hurried me along the rugged path I had to tread before I could reach the golden heights of Spirit to recognize his pure and lofty life, or gain the perfect peace he so often strove to leave me for a heritage.

For after child-life in such an atmosphere it was hard indeed to awake abruptly among the multitude, dumfounded at the millions of men who walk and run and push and jostle; not one like to his fellow-man, save in one common impulse, one all-pervading spring of action, one desire, hope, end, and aim — to earn money; chasing and climbing stairs of sand; cursing the prison walls of circumstances, to whose height they continually add; blundering blindly on, forgetting that what God requires of man while in this body can never be done after; continually living in doubt and fear, far off from the land of contentment, their doubts becoming leaks to sink the ship of faith; affecting to be and flattering themselves to be what they are not; deceiving themselves the most; ever in fear of death, the bridge across the little space whose distance is unknown. Long time it took me to be made fully aware that Soul growth was slow in its pure

ripening; that Spirituality is not attained instantaneously any more than physical strength and excellencies are. Learn, he would say, to be meek and lowly; free from pride. Learn to be poor and child-like in Spirit, my son, if you would penetrate the sacred night which environs Truth. Learn charity, — love to God and love to man, — which is the true source of all Spiritual perfection.

This is the song of the Angels, and only they who dwell in love can make happy homes on earth, or enjoy the life beyond, where all is love. Go learn, my son, of our friend, the Adept La C——, and remember his wisdom and words; for the evil has no power in nature where Spirit Truth abounds. Learn always to look for natural causes in all extraordinary events, and when such causes are wanting, turn and look to God, who holds the key.

"Peace on earth, good-will toward men." I hear its carols about the Master's celestial halls in paradise, and while my fancies seem attuned to these charming melodies, I hear re-echoed through the firmaments, "It is Love that causeth Peace among men."

So live that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

CHAPTER XVIII.

ACROSS THE THRESHOLD.

"Oh, breathe on me, inspiring Spirit-breath!
Oh, flow to me, ye heart-reviving words!
Freshen this faded form that droops and dies,
And lift our Souls up to that heavenly rest."

"God kissed the face of His sleeping earth,
In its cradle of heavenly blue,
And on each spot where His kisses touched
A beautiful flower grew."

"Heaven and earth shall pass away, but my words shall not pass away."

FROM the veiled glory, through the shining bars of firmaments, lies the golden pathway of the Angels. Their welcoming song with sweet refrain announces that heaven is open, and bids new Angel Spirits to enter in.

Come, weary Pilgrim, to thy rest; thine earthly griefs are o'er. The loving God, the Wise, the Good, hath called thee home forever, out from the evil, selfish world of men. Child of the blest, heaven's holiest place now welcomes thee to perfect peace.

The time has come when revelations must be made of this life and its possibilities; of the ETERNAL NOW, and not of the eternal future. All life, growth, and happiness are of to-day, not of to-morrow, nor of any future time or world, for the future never comes. Must your salvation only be found by disease, despair, and death? If you die of disease of Soul, you must wake on the other side diseased, for

this is the economy of nature. You have to be cured and ripened there before you can have the fulness of Life and pass on to your Angelhood.

"*I will pour out My Spirit upon you.*"

The self-same power that feeds the Angels in heaven will feed you here. The same understanding and knowledge which cure your diseases there will save and heal you here. It is yours. Then why not have knowledge and wisdom? Why not open your Soul to the reception of Spiritual understanding? In it is eternal Life. Heaven is no particular place. The home of the Soul is Love and perfect Peace, not an objective locality. It is within your Temple if you desire it. There, with all its Angelic powers, it is continually about you. If you want a faithful guardian, it is immortal life. And when there can be a true union with others in the form, it becomes a tower of strength, as is promised by the Prince of Peace. "Again I say unto you that if two or three shall agree on earth as touching anything they shall ask, *it shall be done for them of My Father which is in Heaven.*"

FAITH IN THE ABSOLUTE PARENT.

The snow-flake that glances at dawn on Kilatza,*
Dissolved by the sunbeam, descends to the plain.
There, mingling with Gunga, it flows to the ocean,
And, lost in its waters, returns not again.
It comes not, it goes not,
It comes not again.

On the rose-leaf, at dawning, a dew-drop is shining,
Which, later exhaled, falls in nourishing rain,
Then in rills back to Gunga, through green fields, meanders,
Till onward it flows to the ocean again.
It comes not, it goes not,
It comes not again.

A snow-flake still whitens the peak of Kilatza,
But the snow-flake of yesterday flows to the main;
At dawn on the rose-leaf still glistens a dew-drop,
But the dew-drop of yesterday comes not again.
It comes not, it goes not,
It comes not again.

So the soul that is freed from the bondage of Nature
Escapes from illusions of joy and of pain,
And, pure as the flame that is lost in the sunbeam,
Ascends unto God and returns not again.
It comes not, it goes not,
It comes not again.

* Kilatza, a sacred mountain in India; Gunga, the sacred river Ganges.

He that keepeth thee will not slumber.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Let the beauty of the Lord be upon thee. To love is to know, for love is the secret key to the hidden pathway that leads to Absolute power and to Knowledge of God, as a Spirit from the Inner Temple of Universal Love. For the Absolute is only found through love, feeling, and knowing which thy nobler life of Spirit shines on unquenched. O deathless love! O sweet harmonious song of peace! Soul of my Soul, heart of my heart, now am I filled with tender, rapturous calm.

Kind Reader, the *Violet Cup* of Spirit from the heights of Eternal Peace is offered thee; thou hast but to extend thy hand and drink.

To drink at the Spiritual fountain brings an anchored Soul. And thou, to whom was allotted a more Divine Spark of Spiritual understanding and Soul Light, or to whom perchance a higher inner love was given at birth, must arise and show the way by nobler works and by unselfish charity, guiding and directing men to higher truth and love, and to the Light of the Eternal Spirit of Life.

Ask and pray that thou mayest be filled with Spiritual understanding.

Everything comes to the man who in silence can wait.

By the grand tide that comes to all, we know there is a sea of time to rise some day, before which all who wrong us and oppress us will be swept away like leaves.

Follow the seas that are silent, dear brethren, and the paths of wisdom which lie under the outstretched wings of Spirit, and Spirit will balance all your accounts.

Therefore, as we see and await the flow of the silent, rising sea of justice, we must keep out of our hearts all revenge and anger, ever keeping before our eyes the Love of God and His great universal *justice*, as well as His universal *love;* abiding patiently, trusting and hoping. Nor must we doubt ourselves, nor the good in one another; nor that truth and goodness may be found in all things. We must ever ask that True Spirits, merciful and good, may be our guides and directors, that we may be merciful and good to all humanity. For there is love to be found in everything. Take this knowledge home into your heart, lest you be found fighting against a thing within some of your fellow-men, that is a reflex from the God of Light and Love.

"Along the borders of the pleasant land,
A river flows with an unchanging tide;
This all must cross, regardless of their state;
Chiefs of renown, or mortals faint of heart;

The coward comes, — not with the warrior's stride,
But creeping slow, with sad, reluctant feet,
And eyes which see a thousand shapes of dread.
Some haply meet friends earlier passed from earth,
Waiting for them on the immortal shore.

. . . . .

But these are they whose earthly records stand
Like balanced books with all their fellow-men;
A hallowed beauty rounds the tranquil close
Of such pure lives; harmonious to the end,
Their footsteps move with music to these sands,
And melt like echoes of sweet sounds away."

The rolling rivers and the beautiful valleys; the towering mountains and the everlasting hills; the mighty rocks and sea-mew's note from restless billows breaking on the shore, — all, all lift up their voices in united praise to the Great God who made them all.

O beautiful, beautiful sea! your eternal restlessness and never ceasing moan are like the murmuring, unquiet multitude of men.

Oh, glorious sunset of declining day! Away out to the westward are mountain and plain, hill and valley, river and moorland, just beginning to be bathed in a flood of crimson and gold. The delicate shadings of sapphire and pink and emerald and ruby dance in fantastic shadows far along both river and valley, touching each flower and leaflet with the whisper of God's glory, and the silent mountain, crowned in purple radiance, reflects from the glowing sky the pictures of nature painted by the loving hand of the Divine Artist. At these holy moments, the aspirations from a thousand Angel lips become, as it were, a cloud of kindnesses wafting one upward.

Outside, in the quiet air, it is as though they were singing and sounding on everlasting harps a rapturous song of charming melodies, and within the room as though Angel faces hovering round were smiling everywhere, while heaven rung with jubilee and loud hosannas filled all the glorious eternal regions.

Out from the shoreless sea of the great unknown, you will soon catch the melodious song of joyous love, the memories of which will remain illuminate and glowing within your Soul, a heavenly music whose vibration and presence will be held as a sacred love in every heart. Overwhelmed by this stupendous chorus, drinking it in with eager ear, you at times just catch a note of the exquisite melodies carolled forth amid it all from the lips of one you knew so well, the charming personality of some loved one departed long ago. They

are just "over there" upon the other shore, watching and waiting a response to their most loving call. They would rejoin the severed links of the social chain, and demonstrate the fact that they still live and love us as in days of yore. They would come to our homes and family circles, they would be our counsellors and guardian Angels; and through their experiences in the higher schools of life, they would teach us how to improve the passing moments as they fly, and so become not solemn, sanctimonious saints, nor winged Angels, but noble, thinking men and women — just what nature meant us for. We had before seen those we loved pass away, and from our earliest years been awed by the consciousness of death's fearful presence, but not till our Souls had learned a little of the Light of Spirit did we learn life's lesson, and that our friends had gone up higher.

"The fear of the Lord is the beginning of wisdom."

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, He will give it you. . . . Ask and receive, that your joy may be full."

The peaceful, gentle Light of God's Love reigns supreme. No darkness nor shadow shall come again forever. Thou art now abiding in the realms of eternal Truth, an eternity of gentle sunbeams.

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. — *John*, iii.: 3.

Trust thou ever in Spirit, and anchor thy faith in Love. This is that high harbor, Utopia, where may rest thy tempest-tossed bark of mortal life, and when thy race here is almost over, and thou art almost entering the eternal port where truth is known and justice cannot fail, then the retrospection of thy life will bring thee perfect peace, with full assurance of security under the guidance of the Angels, when thine hour is come and the evening shadows are closing fast around thee. Then, amidst the deepening of this world, shines out the star of promise, the "Absolute Love." Then is it that thy humbler and gentler life of love proves a perfect tribute for the speedy dawn of a better and brighter day. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here am I.

Out upon the Spiritual Sea there is room for every sail, and on the gentle air of Love there is space for every wing. In Patience with Love adorn each day, and thou shalt have peace on thy journey towards sunset. Love maketh all labors light and Patience is willing to wait.

In this hurrying age, the still, small voice of wisdom is drowned in

the deafening roar of countless blood-stained weary feet, ever hastening to tread out the truer wine of human life. In our teeming cities and great marts of commerce, human hearts have no more pulsation and warmth than the resounding jingle of gold. Here firmness, which is the grosser, external of will, congeals and hardens everything till even human hearts rattle and clink like rocks when thrown together. Let him who reads ponder well. Suppose love were to be the only immortal thing which could transcend this life. How much would be left of mankind after the Vestal Fires of Truth had removed the grosser elements and impurities of it? Hardly a vestige of man would be found.

O God, O Thou creating Father, in what Form clothest Thou Thyself in action? The works of Thy magnificence and grandeur and of Thy powerful Will overwhelm and astonish our perceptions. The ocean rises in its tempestuous and furious billows, and subsides. The thunders resound, the lightnings flash, and are still. The wind moans in solemn monitions, and it passes. Man is born, dies, and passes away like a tale that was told. Everywhere do we feel Thy presence and Thy mighty hand, which protects and guards us and commands, but we can neither comprehend nor see it.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He that hath an ear, let him hear what the Spirit saith unto him: "Let us not love in word, neither in tongue; but in deed and in truth. Then, if we ask anything according of His Will, He heareth us."

Neither death, nor life, . . . nor things present, nor things to come, . . . shall be able to separate us from the love of God.

"Let thy soul walk softly in thee,
Like a saint in heaven unshod;
For to be alone with Silence
Is to be alone with God."

Oh, the solemn and beautiful hour of silent peace! On the heights of Spirit is the land of perpetual calm, and in her wondrous silence are developed the capacities of human Souls, in her is found that mighty Seed of Truth which lies hid in every human breast. In these holy moments, the aspirations, loves, and holier memories from a thousand Angels' lips become, as it were, a cloud of kindnesses wafting us upwards; this is that radiant-winged hour of more than mortal joy which so few men know, yet possible to all. Here heaven rings out with jubilee of song, and loud hosannas fill all these glorious

Eternal Regions; here thou canst shake loose thy Spirit-wings and stand upon the utter verge of holy contemplation.

May you, fair reader, shake loose at times the prisoned pinions of your Soul, and soar to that superior height of peace and find repose, and may it be also yours to find higher level of the heart's True Love through the hurrying years of this short life. May you be doubly blessed by attaining at times visions of Spirit Homes and Departed Loves, which will give you nobler thoughts to gaze deep into the Sacred Mysteries of Infinity, where the new dawn begins as it illuminates the gloom and comes down the way of the past long night. Oh, when will men hear the lessons of Spirit Truth pregnant with the echoes of the warning voices of many generations? Our immortal Loves are continually beckoning us to the gateway of that dim land we call the Past, sometimes even in sorrow looking down upon the follies of those who so soon must cross the portals of life's shoreless sea, or whispering in council words of tenderest sympathy; and mankind heeds not. Only a very, very few find peace on these Spiritual heights and hear the voices of their beloved. Spirit Truth and communion with the immortals are fixed as the stars, more enduring than the mountains, and as unutterable as the ways of the Eternal.

Be strong and of good courage: . . . for the Lord thy God is with thee whithersoever thou goest.

Under the sunshine of Spirit and holier Loves the Souls of men are watered by *Wisdom*, whose influence and presence bloom like a flower of peace, whose action flashes out like a star filling the world with fragrance and light. Through Spirit, the living and the dead again unite and meet across the gulf of Time, they still are one, for Love is immortal, and where True Love has reigned supreme, Time hath not power against Identity. Through the open portals of Spirit, the silent voices of the past now whisper music of welcomes and loves, lost hours of purer joys shall be heard once more sweetly echoing up the cliffs of immeasurable time. There are times when the Soul feels the living melodious words of Celestial Love, surcharged with Divine Influence to uplift a suffering blind world. Pilgrim on the Threshold, when you feel the Spirit of Sympathy about you, go out amongst men.

Be in the world for a season, but not of it. It is then through you as an anchorage that Spirit leaps onward to the onset; in Silence your very presence may be a tower of Love and Truth of Spirit against the selfish world of error and injustice. Here you with strong hands may grasp the very jaws of destruction, plucking the children of men

from the verge of their own devouring, rescued from the sepulchres of selfish greed and death.

When a man continues to reach out his hands towards the highest impulses of his Soul, he cannot know at first what attractions or companions these *higher Loves* will bring, nor can he count that airy thread which weaves the web of future circumstance. *Love in its higher sense is the only thing worth living for*, and in pure, unselfish Love, Truth, and Wisdom shines forth clad in the brightness of Eternal Good, and on these heights are all the Possibilities; out in the immensity of the Great Deep there is a Space laid open to the footsteps of the *Real*. For in your true allegiance to Nature's higher part, your Soul-Spirit is attuned with things of Truth in worlds of Light, and there can float to the extremest heights of all Nature's mental atmospheres. All this is thine, Dear Pilgrim, and much more than poor words can impart. When higher Loves thrill the Soul, it beats against its mortal bars and rends the chains of error that may hold it; still striving upward and onward like a meteor flaming to its central star, or a ripened Soul new-loosed seeking the presence of its Parent God, or to pass with its Archetype and kindred Soul to the upper heavens from whence it came; there to be united with its higher, holier life, clothed with Divine Identity, and within these glorious realms now all its higher aspirations fully satisfied. The Soul that has so vainly throbbed within these fleshly walls in human form is now set free forever, and finds home at last united with memories loves in the veiled splendors of perfect peace. To thee, patient reader, thou shalt find in that radiant-winged hour of more than mortal joy, those hearts that loved only a little while on earth, then journeyed onward to the unseen shore, will be aware of thy hour and know thy coming. If now thou wilt illuminate and ripen thy Soul, fair Pilgrim, it is only a little while, when thy hour shall come, and thou shalt shake loose thy Spirit wings and find a grand reunion of Immortal Loves, and stand upon the utter verge of holy contemplation; here the full measure of the Eternal Joys are known and lost Loves await thy coming. Home — yes, home forever — in that never ending stream of Peace that comes flowing through the firmaments from a far-off Glorious Sun; here, also, Faith and Truth have their full measure of realization.

It has been written in many tongues that all that we are is the result of what we have thought; that as we sow, so shall we reap, and as we subjectively imagine and love, so shall we spiritually inherit and be. Mind, being the atmosphere of the Soul, must of a necessity cause in time a production of like effects. Man, therefore, stands in

the greatest need of creating higher atmospheres of thought. If we are wrapped continually in the brightness of the greatest good and our better selves, we lay down all our littleness and selfish ways, and, in that wide glory of our waking dreams, float in that invisible Spirit of surrounding good, from which all Truth, Love, Wisdom, and Beauty come; while now shines out of our daily lives a fire of new light clothed in Eternal Truth. Dear reader, if thou wilt open the portals of thy Soul, thou wouldst see that all Truth and Hope are From Within, and not in the external things.

The *True Man is always the Within*, which is the breath of life, bringing him a knowledge of good and evil; that knowledge that he himself alone must work out his own salvation. Here Truth is found standing on Nature's pedestal, calling out to all mankind to come and unveil Her face; here man finds that there is but one thing worth living for, *and that is Love in its highest sense;* here the objective world of flesh and mammon falls from us, and the reborn Soul shines forth clad in the brightness of Eternal Good. To him who has gained these heights there is a quiet air of perfect peace, as if there were a singing and sounding of everlasting harps in sweet repose of charming melodies; while in his dwelling it seems as if Angel faces were ever hovering round, smiling in radiant companionship. Here the visions of men's *True Minds* have worn thin the veil between that which we see and the great *Invisible Truths*, the whisper of whose wings at times we hear as they sweep through the grosser air of this world. With Light, Wisdom, and Truth so very near, O Pilgrim, build thy Soul's Image and stand erect through every storm, and not cast thyself before the image of some unknown, objective God; but turn thee towards the visions of the highest good, and thou shalt have for thy common air to breathe so rare an ether of most noble thoughts that have ever swept thy brow on silvery wings across the silence of thy dreams, and the highest aspirations of thy manhood shall be a realization, a triumphal consummation.

> "When life's long dream is o'er,
> Unnoted as the setting of a star you pass away,
> And sect and party scarcely knew
> When from their midst a sage and seer withdrew,
> To fitter audience, where the great dead are.
> In God's republic of the heart and mind,
> Leaving no purer, nobler Soul behind."

There are no lost workers in the cause of Spirit Truth, but, like shining stars, those who are great, unselfish Souls and good on earth

rise in Spirit radiance to their appointed place, and are still orbs of light and truth that beam upon the world.

O Pilgrim of Truth in Spirit, may your closing hours be full of music, like a poem, and every pulse beat of the days on earth a dream of sympathy with all mankind, so that in life's autumnal sunset there may be gathered sheaves, — a harvest yielding its fully ripened grain and fruitage to the earth and Spirit; thereby an interblending of mortal and immortal Soul and Spirit; and from across the threshold comes the Angelic welcome of immortal Loves: —

Welcome, our brother, unto the heritage thou hast won; welcome unto the goal and victory that thou hast gained through long serving and through faithfulness unto thy trust; welcome unto the life immortal, unto the companionship of guardian Spirits and friends. Welcome unto those ministrations that shall make for those thou lovest the blessedness, the comfort, the peace that come to those who do not sorrow as though without hope. Thy loved ones on earth shall rejoice that even through their tears they can behold the rainbow arch of thy immortal inheritance. Welcome! let your voice be still a living voice in the midst of mortals; become thou the guide of some work of ministration unto those who are not yet open to the Truth on earth, until your life shall also sow its fruitage from the Spiritual state as it has yielded from the earthly. Thrice welcome! may thy friends and the loving, true Souls of all nations follow thee triumphantly unto the crown of life immortal.

> "Heaven's golden gates were open wide one day,
> And through them shot one glittering, dazzling ray,
> From the veiled glory through the shining bars.
> While the glad armies of the ransomed dead
> Welcomed a Spirit by Child-angels led,
> Beneath the dome of stars."

Come with us, kind reader, and follow the flight of an Adept in his entrancement, that we may gain knowledge of Spirit and Light of Truth, and our lives will become refreshed like flowers of nature washed by morning dew. Open wide the portals of thy being, that the Soul may take its flight. Under the protection and guidance of the Angels, with an unparalleled sense of our real selves let loose from out the mortal body, we pass upward through the world of wandering, unripened Souls; up past the horde with their impenetrable covering of selfishness and error, now for the first time beginning to see the Light of Spirit, and to awaken to the knowledge of their immortality, and that their purer loves alone are lasting and eternal.

Here too they first become alive to sweet sounds, and at times catch glimpses of the Angels through their confused eyes.

Passing up and onward into the Love and Wisdom spheres, we poise and rest, leaving behind us a trail of golden light like the soft shadows on a gentle stream. Oh, what a glorious realization of immortal life. Oh, joy of a thousand years, pressed into one sweet hour of perfect peace. The first impulse of the heart is to ask always to remain, as in delicious ecstasy you linger in the halo of pure and perfect love, while all the air is redolent of calm and rest. This is the true Home of the Soul. No more of parting, no more death, and no more sadness now, home in the silent loving land of Spirit. Home where all the higher aspirations, all that thou hast unselfishly hoped for or in thy nobler love admired and wished for in thy better moods, has taken shape and in thy Soul's surroundings now becomes embodied. Here, your guardian Angels say, "now rest your tempest-tossed Soul. Here, at home, where all your dear loved ones await you." What a happy greeting is now bestowed upon you, as a new inhabitant, who has reached this land of purer day! What rapture to look up through happy tears and melting mists of tenderest love; to feel kind hands about you and tender loving arms enfolding you, and voices of affection welcoming you to the home where parting is no more.

What wonder and delight to see the spangled heavens, a galaxy of suns and worlds, so dim to earth, yet here so gorgeously bright to you, as seen by Spirit eyes; while our own glorious sun appears to stand so silent and so calm, yet ever watchful in an awful beauty which no human words can venture to describe; while the grandeur of each planet on its majestic course, sweeping along its pathway through the firmaments, fills your whole being with bewildered admiration of the wondrous Architect who made them and then framed the laws that ever hold them in each fine gradation of heavenly order and in harmony Divine. And see! our own dull, round, red globe, far, far below, within its canopy of clouds and misty air, scaling the heavens faster than the eagle's flight, while through its darkened vapors we may rend the veil betwixt the things seen and unseen. Beneath us lie outstretched hills, valleys, plains, and crowded cities, from all of which seem to come up a pulsating heart-sob of anguish. "And is this our fair earth?" I asked of my Angel guide, as I continued watching the creeping populace swarming upon its surface, hurrying in tempestuous turmoil in their greed of mammon or from fleshly appetites; revelling amid the icy pageantries of death; while about each individual are seen shadows of darkened

atmospheres, lust, selfishness, jealousy, and wrong; revenge, hypocrisy, and deceit, showing the impulses and strivings of each human heart, the deep environment of human ambition, the drapery of each Soul. But at times and intervals a holy light from some saint still on earth flashed out a pure, bright ray of charity and love, like a bright sunbeam from some grand, unselfish Soul, which caused the Angel guide to smile again with hope as he affirmed with gentle voice, "These are they who have found the *seed* of God's Love and have planted it."

Now, for the first time, you comprehend and are aware of the great outpouring of Spirit upon all flesh, so thanklessly received and unacceptable to these, the living, who, in their own conceited folly, reject and pitilessly turn it aside. Here one fully realizes that the true being, the inner self of man, is a peculiar chemical compound, made up of the emotions, desires, and aspirations of the mind, the thought, and action; what had been, or what had been done or said; the loves, appetites, and ambitions; even the very air he breathed.

Your immediate surrounding atmosphere is tinctured by yourself. All things are tangible and real around you, but your capacity to comprehend, to know, and to use them springs from the knowledge of Truth within your inner self.

While thus transfixed upon your own past life, you catch the voice of some well remembered friend lovingly welcoming you to the land of Souls, and some old friends, long lost, almost forgotten, come also, making a happy throng who warmly greet you home; for as you have loved in earth life, so shall you love and have companionship on first awaking in Spirit life.

To be among and see around this brilliant throng of happy friends, and know and feel that there is no more parting forever, no bitter separation, no tears or sadness; no more illness nor anxious watching; no more defeat nor hopeless disappointment, but full repose and perfect peace, is to awake in a pure day whose dawn is free from pain, from toil and strife and the mad rush of life, the bitter war for bread.

All this is ended now. You are at home, to feel no grief, nor fear, nor cold, nor heat, nor hunger; never to weep again, nor know what sorrow is in your eternal dwelling-place.

No more heartache, no sob nor sigh, shall come again forever. You look upon life's past as on an empty dream, whose gloomy visions can never more return, while the memory of the purer loves and joys of life remain with you. The burdens and the struggles pass

away, expunged and all consumed in the bright sunlight of this golden dawn. Every emotion and thought is like music; the breathing of the heavenly air is perfect peace and sweet repose, and the great wondrous Love of the Absolute fills all the systems of resplendent worlds, writing on every leaflet, every heart and face, and in each living thing, the Spirit message of God's Light and Love. So perfect is the unison of chords that a dreamy peace of holier love than mortals can conceive o'ershadows all as the sweet voices swell and soften and then rise again in one continuous ecstasy of clear vibration on these heavenly waves of sound.

You feel no sense of weight nor bonds to earth, but float with wings on high, propelled by will or thought, and speed like light through space, or, like a bird, sail on the buoyant waves of ether; then, pinioned by concentrated Will, you pass like lightning through the shoreless space, finding no boundaries, but myriads of countless worlds, stars that are numberless, trackless regions limitless, while through and over all God's presence and tender love penetrate and overshadow like a great benediction.

Hearken! from far adown the grand corridors of space comes floating upward a joyous song: "Death is swallowed up in victory. Peace upon earth, good-will toward men"; then, bursting out the Antiphone, "Death is swallowed in the Absolute Love." Now, you awaken to the knowledge that music has speech, ideas, and explanations, which, combined with Spirit, forms a language in which the highest heavenly glories of the universe can be revealed.

Some faithful Angel guide, of whom you had at times caught glimpses only while on earth, comes in majestic presence, beautiful in noble form and loving countenance, and stands beside you, listening to the heavenly anthems. As the mother watches her first-born, so he watches the surprises of your enraptured Soul.

Lovingly embracing you, he welcomes you home with gentle words: This is thy Soul's rest from its earthly pilgrimage, the peace that passeth understanding. Now, faithful, weary Pilgrim, loose thy well worn sandals and rest in peace; thou art at home. Home, home! how young and bright are all the old loves and the dear friends to you now! The very air makes the pulse quicken and the heart leap for gladness, too full for utterance. With tears of thankful love to the dear God, who has given you the victory, and with an overflowing heart, you nestle in grateful rapture in the bosom of your Angel guide, making weak effort to express your murmured thanks, for his guiding hand and faithful Spirit that has been the ladder on which

your Soul has risen. You strive in weakness to return a little love for love as he tenderly leads you to rest amid the echoing anthems of an Angel's song; home and peace at last for evermore. The vision of this one fair hour remains in memory through eternity.

O immortal man, may thoughts of heaven keep thy earthly record fair, nor pain nor woe betide thee in the immutable procedure to the land of Souls, and may Angelic Spirits, when thine hour is come, bear thee to that haven of bliss within the many mansions of the blest.

Dear Pilgrim of the heavenly way, go forth each day filled with the Spirit of love and gladness, radiant with the sunlight of eternal hope, and let the light of harmony and truth shine out through all thy ways. The same glorious sun which shines o'er all and warms us now will, when we cross the threshold, be our faithful star, kissing us nightly with its pure, sweet beams. Soon this shadowy existence will be ended, and through the evening mists of life's sunset we shall be borne by Angels' hands on the ethereal waves of Spirit, out of the twilight, forth from the shadow, into the glory of eternal day. Here, in the bright realms of starry being, is the home of arisen Souls, the world that is imperishable, where dwell our loved ones and await our coming. All hail father, mother, wife, husband, children, brother, sister, friend, mine once more forever! Only a little while and we shall meet. We too are coming with the weary tread of aching feet; with temples throbbing with weariness and pain; battle-scarred and with our faces stained with tears. O friends and brothers doubly blest by death's sweet kiss, open and swing wide the gates, and let our weeping eyes behold the garden of the Soul's bloom and ripening in the paradise where we shall live and love for evermore.

Dear Pilgrim of Truth, seek to illuminate thy Soul thereby, for it is the hidden treasure, long lost in the caverns of objective sense, and trust thou to the anchor of Spirit Truth that has ever stayed thy tempest-tossed barque in mortal life, until it now is nearing the eternal port where justice cannot fail. The twilight shadows of the evening are closing fast around thee. Amid the deepening gloom, may this imperfect, humble effort prove a beacon-light of Spirit, and a Star of promise for the speedy dawn of brighter and more glorious day.

And to you, Brethren of the

ILLUMINATI,

who have borne the burden and heat of the day, press on, and be not weary of well doing. Your hour of rest and home is well nigh come. God knoweth all.

Brethren, through the short span of life yet to be run before you reach the landmark which separates us from that farther country, look back every evening on the events, feelings, and actions of the day just past. See if you are not able to improve them on each to-morrow. The work in passive silence will go on. Open wide the portal and permit the Angels of Light to come out and go in. How full of care, sorrow, and turmoil is this fair earth! How men strive for high places in the synagogue! In political life, how they do slander and defame each other, that they may rise on such unseemly props! All these are the results of a life germinating two currents, one from the tongue, another from the heart, making this creed-bound world a medley of contradictions.

The hour has come. In silence and humbleness abide your time. Humanity will soon cry out to you, "O give us of your oil, for our lamps have gone out." Be ready.

Dear silent seeker of the Light, will you be one of the Souls chosen by heaven to turn the sunny side of things to human eyes? With childlike faith, and the true love of patience, search for Spiritual Light, which makes the face of mankind bright with charity, a reflection of God, peaceful as spotless innocence and modest as an Angel's Love. With tenderness and an embrace for every great heart, we leave you in love, resting in the bosom of the Father of all Love.

And God shall wipe away all tears from your eyes. And death shall be no more. Neither shall there be mourning, nor crying, nor pain any more, for the former things are passed away.

Our sands of golden thought have all run out, and the dictating Intelligence is still. A loving farewell to all who have so patiently followed *Him* and the compiler. May your Souls become illuminated by the Spirit of Life forever more.

And all find Peace and Home at last in the Arms of the Absolute Love.

AND HE SAID UNTO ME,
IT IS FINISHED.