

VOL. II, No. 45.      SATURDAY, JAN. 14, 1888.      PRICE \$2.50 PER ANNUM.

---

—THE—

# Weekly Discourse;

CONTAINING

## SPIRITUAL SERMONS

BY THE GUIDES OF

### Mrs. Cora L. V. Richmond.



CHICAGO, ILL.:  
THE SPIRITUAL PUBLISHING CO.,  
64 UNION PARK PLACE.

WILL BE READY BY THE FIRST OF FEBRUARY,

IN BOOK FORM.

THE SERIES OF LESSONS GIVEN BY THE GUIDES OF

MRS. CORA L. V. RICHMOND,

ENTITLED

# THE SOUL;

ITS EMBODIMENT IN HUMAN FORM.

IN SIX LESSONS, VIZ.:

- 1st Lesson. The Soul; its Relation to God.
- 2d Lesson. The Dual Nature of the Soul.
- 3d Lesson. The Embodiment of the Soul in Human Form.
- 4th Lesson. The Embodiment of the Soul in Human Form.—(Cont'd.)
- 5th Lesson. The Re-united Soul, including Parental and Kindred Souls.
- 6th Lesson. Angels, Archangels, and Messiahs.

---

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference: but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume.

---

*Handsomely bound in Cloth. Price, \$1.00.*

---

All orders addressed to **WM. RICHMOND,**  
64 Union Park Place,  
CHICAGO, ILL.

# THE BOOK OF GENESIS;

IS IT A FICTION, OR IS IT A TRUE RECORD?

---

DELIVERED AT CHICAGO. SUNDAY, JANUARY 8, 1888.

---

## INVOCATION.

Infinite God; we praise Thee; Creator: Thine is the power by which worlds and suns are in their places, and all forms of existence abide, in Thee, Who art Spirit, there is no form; but all the work of Thy law and creation that is visible this hath form because of Thee. We praise Thee for creation; we praise Thee for that which preserveth life from change to change, from generation to generation, from cycle to cycle of time; and for that which is eternal, boundless, uncreated, we praise Thee more and more. In the midst of darkness Thy children know of light, surrounded by all things transient they perceive that which is eternal. May every heart remember, and every life perceive that the knowledge, truth and love abiding in the endless state partake not of the changefulness of time; may every one learn that the bloom of flower, fruition and the harvest are but names for changes in time but have no meaning in the eternal; and may all praise Thee for that which abideth forever: truth, love, wisdom, knowledge; these pass not away, but are forever enfolded in the eternal life. Amen.

## DISCOURSE.

“In the beginning God created the heavens and the earth.”

With reference to treating of the Bible we desire distinctly to say: that as a book with printing, paper, and cover, it is to us the same as any other book. We mean by this, that we are as free to read it, as free to criticise it, as free to find discrepancies, as free to discuss its origin, since as a book, in modern type and binding, it cannot be the Book of God. What the Bible contains, that which is in it as spirit, that which essentially pervades it, may belong to a different realm, and that spirit when found is full of sanctity.

The bibles of all ages are compilations of the sacred writings of those nations, and as such declare the various inspirations, the workings of the spirit, and the dealings of God with man, among those nations. We have just as great reverence for the Shaster of the Hindoos, for the Zend Avesta of the Medes and Persians, for the Vedas of the Indias, for the Koran of the Mohammedans, as for the Hebrew Bible and the Christian Testament: because we consider that all these represent the sacred writings of those nations; at the same time that which most nearly interests mankind today, unless they are engaged in making a living bible, is to know under what circumstances the living testimony came to be so recorded in the books of the Old and New Testaments.

In the first place we ask you to separate your thoughts from the New Testament in any manner whatever, i. e., go back previously to the beginning of the Christian era: for in order to understand the Old Testament you must do this.

The Jews do not accept the New Testament as a part of the Bible; their Bible is not the same in its full interpretation as that which is incorporated from their Bible and which now belongs to the Christian Bible. In other words, supposing yourselves in the Hebraic instead of the Christian Dispensation;—which will not require a very great stretch of the imagination as the world is—supposing the Christian Dispensation had not begun. Then if you qualify yourselves by a knowledge of the Hebrew language, by a knowledge of Sanskrit, and by a deeper knowledge which belonged to the Kabala, you are qualified to read the Old Testament, not otherwise. So any attempt or pretense to read the Bible without this knowledge is simply superficial and without results. The same is true of any attempt at its translation without this knowledge; for even with a knowledge of Sanskrit there have been so many different versions as to throw strong doubt upon the whole. Without a knowledge of that which preceded Sanskrit, of Egyptian origines, the original in the Brahminical countries, and the Assyrian and Indian, there can be no knowledge of what is imperfectly recorded in the Old Testament.

The Testament itself is divided into that which is a summary of the beginnings, that which is a history of the Jewish nation, and that which is a record of the spiritual dealings of God with man through prophets, seers, and other instruments. There is still another division: the Pentateuch was the original Mosaic scripture, then the first ten books of the Old Testament were incorporated; there came afterward those fragmentary records which partly were and partly not accepted by the Hebraic priests. All together there are several subdivisions; these subdivisions can only be ascertained by those familiar with the scholarship of the periods in which they were compiled.

For instance: in the beginning the name of God appears, afterward the name of Lord is introduced, and not until after the Children of Israel had become familiar with the knowledge of Jehovah, as Moses was, is the name of Jehovah introduced; but He declares Himself the same Lord, the same God, as the Jehovah of the Egyptians, showing that in the divine sense the Supreme Being was recognized under each of these names.

The God or Aum of the ancient Hebrews was in Himself the unknown God

whom they worshiped before they entered into bondage; afterward they departed from this original worship and fell a prey to the idolatrous customs of some of the Egyptians. But Moses who was reared in the king's palace, who was educated as a priest at the innermost shrine, was well aware of the mystic symbol, the meaning of which has been translated in the word Jehovah.

In the original sentence from which this translation that we have first quoted is taken: "In the beginning God created the heavens and the earth." there is no meaning that is Hebraic; but if it is Egyptian, God would be Jehovah Elohim, that would be the masculine feminine divinity, including the creative power. If interpreted simply, God, it has no meaning. If you refer to the original sentence you will find that the translation is barren of conveying any meaning of what was intended, but that the Egyptian meaning would fill it with life and with purpose. The first word "beginning" has been misinterpreted; people generally suppose that the beginning meant that there was nothing before the beginning; but in speaking of building a house you say: in the beginning I collected my material, wood, stone and brick, and then I intended to build my house. You do not mean that it was the beginning of all things in earth and heaven. but the beginning of that particular house. When you intend to sow the seed for the harvest, you say: in the beginning I plowed the field, but the field and all that antedated it you say nothing about. Now the creative process means that a beginning is wherever and whenever creation is intended to take place; some where there are beginnings now; heavens and earths are being created.

But wherever creation takes place it is superseded by the generic process. The process of creation, therefore, including that which is stated in the first chapters of the Book of Genesis; by careful analysis you will trace four different lines of history, one comes from the Egyptian, and if you follow the opening sentence carefully and know what the Egyptian meanings are, you will find that the Jehovah Elohim means the creative power, that announces it. Then all the days and nights or evenings and mornings, and the four streams near the Garden of Eden, are from other sources.

The evenings and mornings are of Sabæan origin, and mean the night which precedes the day; i. e.: when anything is unformed it is night, it is the evening of its expression, it is not yet day. You must remember that as the sun, moon, and stars were symbols of all creative processes, so the evening, the twilight, was the precursor of the succeeding day; only one looks more to the day than to the night, under the symbols of these various degrees of creation. The evenings and mornings of these different days, therefore, were neither periods of time having reference to your day and night, nor cycles having reference to your larger day and night, but were simply that which preceded and that which followed the execution of the creative intention.

I am on the eve of building a new house you say; that does not mean it is night when you intend to do it, although it may be chaotic in your mind. Chaos is that which is yet unformed, night was from nox; which means unformed, so far as any *thing* is concerned; the intentions of Deity before they are made to bring forth creative enactments. The evening is that which precedes,

broods over, the intention. "And the evening and the morning were the first day." Meaning the first step, first creative enactment.

The order of creation corresponds in the first chapter of *Genesis*, making allowances for mistranslations, to the geological arrangement of the earth and its unfolding in generic order; of course there are flaws introduced, because 'not understanding what they are interpreting, interpreters will go astray. If one take characters and simply know the literal meaning of them without knowing the meaning of the sense in which these characters are used, then one must misinterpret; as there are several different meanings for every character in Sanscrit, and several more for all the ancient hieroglyphs and inscriptions of the papyrus from which the record was compiled. Of course it means that the different periods of creation refer rather to that which was done than to any day or night. Six was the symbolical number of creation, so there were six evenings and mornings.

The different orders of generation, making allowance for a few misinterpretations, were such as are geologically true; and the difference between the evening and the morning was the difference between that which precedes an act and the fulfillment of it, so that a different period of time was required, and whether a thousand, two thousand, or millions of years, that which precedes a given order of existence is the evening and that which follows it is the morning of that existence.

Seven was the harmonic number combining the sixfold life into one; and so literal, narrow, and feeble is the comprehension of man that he says this is the day God rested from his labor, making it a literal rest; any largeness of comprehension would understand that when a thing is finished one ceases to do that thing, that is all there is of resting from labor; there may be a thousand million other things to do; but that creation, the six successive steps which have completed the object for which the beginning was made have been finished. Nor does it mean that this creation filled the entire universe, there are creations and creations as said before; there are systems going out of existence and others being created.

Creation differs from generation as a machine when it is being made differs from the machine when it is completed and performing its functions. When an engineer builds a steam-engine he is creating his engine, when it is finished it performs its functions and is no longer in the process of creation. This is the meaning of the first chapter of the book of *Genesis*, and all details are simply such as would naturally ensue in endeavoring to give in a small and literal sense that which really has reference to a large creative sense; so that the awakening of worlds from their state of being unformed into a state which is of form, (albeit the matter, or substance as you term it, of which they are composed may have been in thousands of creations before,) merely means that the process of creation is to occur, that Jehovah Elohim, the God-Goddess of the earth and heavens, begins creation, and the heavens and the earth are separated, that is, that which is to be called space and that which is to be called matter are divided.

You will notice that there has been great doubt and difficulty expressed with reference to the order of creation as differing from the order of generic life afterward, that different types and forms of life were created before there was

light; but the germs of all life are created in the darkness, and even in generic life darkness is essential for all germination; so that it is not incompatible with the order of creation that there was creative power, but not organic light which is necessary for perfection after creation; for it must be known that everything is created perfect of its kind, generically speaking, but in its organic state it requires the different conditions of organic life for its perpetuation, so after anything is created and the full generic order sets in, then the light and the various conditions of earth, air and water are essential to its being carried forward; but under the impetus of the creative enactment, which is the same as under the spirit which can supersede even now the laws of organic life, the processes usually carried forward in organic life were not required, for organisms had not yet begun to be perpetuated under organic methods.

The inverse of organic law is seen in what are called the miracles (wonders) of Christ, or if you want a still better illustration, one which is in the reach of all to know, take the control that spirits have over matter, superseding the laws of organic life, making or bringing flowers, creating forms that are not generated, and every way expressing the power of the spirit, in a limited degree, as was expressed at the time of creation, showing that there is always a state in matter which the spirit can control if that spirit is in a state of creation, and showing that the creative state being under control, the spirit is not limited by what is called organic or generic methods; so that when any one tells you that such and such a process was contrary to the laws of nature, you can say certainly, but not contrary to the laws of creation, and not contrary to the spirit; when any one tells you that the production of certain forms of manifestations are contrary to the laws of nature, you may reply I know it, but the laws of nature are not equal to the laws of God, and spirit is greater than matter; so the Infinite always controls creation until creation is finished, when creation is finished and generically goes forward its organic methods then control, but always in subjection to the higher power of the Infinite.

It is not a mistake to suppose either that Jesus stilled the tempest or walked upon the waters, or did any other thing, that spirit might do, in contravention of the usual laws of nature. Man interprets divine processes with literal methods; he is incapable of entering the realm of the spirit, therefore he would subject that which records the enactment of a divine intention in the formation of worlds to the usual processes of his treadmill life, the treadmill mentality of every day, you must abandon this method or you never will understand any bible, any more than you can understand the fine efflorescence of poetry by making every figure of speech a literal instead of a spiritual thing, any more than you can understand music by simply saying it is only a tune blown through reeds or horns; music is that which is behind these, there is no music in pipes or reeds, but when Pan begins to play or Apollo tunes his lyre there is music: so in the secret interpretation of that which is not secret when you so interpret it; the record of creation stands Sphinx-like for him to solve who has the secret of the Sphinx; the riddle is not that it is closed to any man, but that only those having either the interpretation of the oracles or the oracles within themselves can understand it. In this sense the order of creation is perfect; in this sense there is no room for the sun's light until such time as the creation of certain orders of existence would warrant it; in this sense the division of land, water, and all things in the record constitute the absolute process of the order of the creation up to man, as nearly as any literal words can give the meaning of that which is essentially spiritual.

The creation of man and woman is recorded as nearly as may be perfect. In all other nations and ages there are different interpretations meaning the same thing; whether man is said to have come from an egg, or whether, as many of the Indian tribes of your western plains and mountains suppose, he came down from the whiteness of the moon borne by an angel of light, or in whatever manner genesis is expressed it means the same thing: that when the creative enactment had reached a certain stage, which was the preparation for man, then the last creative enactment was man. By the most subtle laws that pertain to the fore-knowledge of the soul and its divine origin the order of creation is exactly perfect: the conquering power is man who appears first, the conserving power is woman who appears last: together they sin, there is no sinning alone in life, and together they bear the penalty, departing from their state in spirit to the state of physical life; all this is in the order of creation. As soon as man and woman are here the creation is finished, i. e., the order is complete. Now it may have taken ten million, twenty million, or a thousand million years before the earth was ready for the last creative enactment, or it may have been in a space of time less than one day; for you know that the power of the spirit is not limited to time, and the order of existence may be such as could have been created in six seconds for that matter. We have seen, and you may have seen, out of the empty air a beautiful lily unfold to bloom, all in the space of a few minutes, and forms that appeared, more or less perfect, in the space of ten minutes, twenty minutes, or an half an hour; and surely this is a feeble illustration of that which in the Divine and Infinite Life is absolutely perfect.

There can be no such thing as measuring the creative enactment by time, except for human convenience: certainly there is no convenience to be served in endeavoring to ascertain the time that it took for creation; you may ascertain by absolute record the time of all the generations of earth, for there are tracings on rock, and leaf, and tree, of the orders of generic life, but the process of creation leaves no such record; that is absolute, it comes from the Absolute.

The Garden of Eden may or may not be local; of course there are always places in time for the expression of the first life of man, i. e.: the life of every type or race. It does not necessarily follow that one Adam expresses the entire adamic race; had not the earth passed the adamic stage new Adams and Eves would appear now in different parts of the world, as there undoubtedly was in their Eden time, but this Eden refers to that Edenic time which was the beginning of your history.

The four rivers—how sadly things are misinterpreted by the literal minds of earth—refer to the four streams of history from which this compilation was made: the Persian, the Brahminical in its most ancient order, the African which precedes the Egyptian, and the Egyptian; and these rivers surrounded that Garden of Eden which is there portrayed; meaning that Adam and Eve, and the surroundings are all approximates formed from these four histories, and intended to be an outline of the genesis of life upon the earth. By tracing them back through the Assyrian, Egyptian, and African histories you will find such wonderful traces as will show that every original term employed in this record were terms known to the Egyptians as belonging to the incubation of things, the *Sutt Typhon*, the mother worshiped of all mothers in Egyptian countries; but the hieroglyphs and their real meanings were lost among the literal minds of the Hebraic priesthood, except in the Kaballa where all the mystic meanings were perpetuated, and the priests in the temples who afterward introduced this bible into Jerusalem could not understand the meanings of the hieroglyphs at all, it was



only that Moses understood, and that the tablets of stone concerning which so much has been said, which in truth formed the basis as it was supposed of the law, were simply the record of the law as commanded by the Divine Mind, and were incorporated from the ten Egyptian tables, for the ten tables in Egypt were sacred, as ten was a sacred number and it is perpetuated under the name of the Sephiroth, who gave these laws unto the Egyptians; they were reproduced by Moses to whom they were known, and as the inscription of the ten Egyptian tables could not be taken outside of the temples of Egypt of course Moses, for the benefit of the Children of Israel reproduced them for their government.

Now up to the time that you have an account of the law from Moses, there is simply a compilation, that compilation includes the Book of Genesis, and it in its turn is a compilation of all the scriptures with which Moses became familiar, and which he as a priest in Egypt had access to by inspiration in the innermost temple. Thus if you read the first chapters of the Book of Genesis with this knowledge you will find that it is a true compilation of the various sacred records that preceded it, and is intended to explain four Dispensations,—that of Jesus being the fifth—and is intended to carry forward, in a religious sense known to the initiated, the sacred meaning of these four records; without that the narrative becomes simply historical and is inblent then with the inspiration and prophesyings of the various records of the Children of Israel, with which the Book of Genesis has nothing in common, and, indeed, from which it is separated by the history of the Jews itself, which is a history of material bondage and darkness, and spiritual degradation, which the prophets and inspired kings had just as much difficulty in controlling as your gardian angels have difficulty in controlling your daily actions to truth and righteousness.

*"THE YEAR OF FULFILLMENT."*

[ IMPROMPTU POEM; THE SUBJECT BEING GIVEN BY THE AUDIENCE. ]

Long ages ago, upon a desert waste,  
 A princess, traveling by the weary way,  
 Dropped a blossom, it withered there in haste,  
 And seemed a worthless thing for many a day;  
 The seed, imbedded in a rocky place,  
 By wind and storm, and desolation's night,  
 Seemed not destined to fill its native grace,  
 But was shut out from bloom and human sight;—

When one day a worn weary traveler, lone,  
 Was journeying amid that rocky place,  
 A blossom greeted, him the only one  
 That he in all his weary round could trace.—  
 By such fulfillment nature hath her laws  
 From God, that blossoms idly thrown away  
 Yield seed, and spring up without earth's applause,  
 And blossom on the weary traveler's way.

Long ages agone, swallowed in earthquake's shock  
 The fruitful tree, just ripening to the hand,  
 Imbedded was amidst lava and rock,  
 There seemed but desert waste and death's command;—

The causes none can tell, why Providence  
 Doth out of heaven send good and ill—  
 And now, all unexpectedly, the portense  
 Is found, the seeds buried long years fulfill  
 Their growth, the orchard with its fruitfulness  
 Replenishes the earth's dread wilderness.

Such seeds as nations sow they'll surely reap,  
 Planted through sounds of pain and battle strife,  
 The record of their sowing earth shall keep,  
 And in Nemesis' name give life for life;

But if a prophet or a saint hath stood,  
 Or patriot, beside the battlement  
 And given forth therefrom the seed of good,  
 Thrown just where in some awful hour 'twas sent,  
 Tho' lost unto the sight its fruitfulness  
 It cometh now answering the earth's distress.

Long years ago a hope within the heart  
 Might have passed out of sight within earth's tomb;  
 Nothing but dread ambition with its dart,  
 Nothing but strife and turmoil 'mid the gloom,—

When, suddenly, by angel hands renewed  
 The hope blossoms once more from out the soul,  
 And all the darkness that the heart hath viewed  
 Yields now its shadow to that blest control.

Yes, and the seed that angel hands have given  
 Unto the rocky and unfruitful soil  
 Of human hearts, behold graciously heaven  
 Smiles, earth with her gloom cannot despoil

Those treasures; but each human brow  
 Grows fairer, brighter, lovelier for the sake  
 Of truth, whose fruitfulness appeareth now  
 Unto the harvest which angels can make.

Yes 'tis the year for you whose trust and faith  
 Have bid you climb unto the mountain height;  
 Stand firm; for sin, and doubt, and scorn, and death,  
 And that low, groveling thing of error's night,  
 That earth worm, policy, depart with fear,  
 And the fruition of your life is here.

The shadows, lowering, no longer come,  
 Above their darkness you have made your home,  
 Where the rare glory of this year and day  
 Finds its fulfillment there alway.

#### BENEDICTION.

May that perfect truth which is the foundation of all beginnings, and that perfect love which is the crown of life, guide you forever. Amen.

# BANNER x OF x LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE  
**SPIRITUAL PHILOSOPHY.**

Issued Weekly at 9 Bosworth Street (formerly Montgomery Place) Boston, Mass.  
**COLBY & RICH, Publishers and Proprietors.**

THE BANNER is a first-class Family Newspaper of EIGHT PAGES, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing a Literary Department, Reports of Spiritual Lectures, Original Essays—upon Spiritual, Philosophical and Scientific Subjects—Editorial Department, Spirit-Message Department, and Contributions by the most talented writers in the world, etc., etc.

## TERMS OF SUBSCRIPTION, IN ADVANCE :

Per Year,	-\$3.00
Six Months,	1.50
Three Months,	.75

Postage Free.

ADVERTISEMENT published at twenty cents per line for the first, and fifteen cents per per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

~~25~~ SPECIMEN COPIES SENT FREE.

## COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete Department of  
Spiritual, Progressive, Reformatory and Miscellaneous Books.

Any Book published in England or America, not out of print, will be sent by mail or express.  
Catalogues of Books Published and for sale by Colby & Rich sent free.