

THE COMING OF
THE KINGDOM OF GOD;
OR,
THE FUTURE TRIUMPH OF
THE SPIRIT UPON EARTH.

SPIRITUAL TEACHINGS GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE,

AT THE RESIDENCE OF

LADY CAITHNESS, DUCHESSE DE POMAR,

51, RUE DE L'UNIVERSITÉ, PARIS.

Also an Impromptu Poem

“The Star Circle.”

Price 4d., or 12 Copies for 3s.,
of W. J. Colville, 4, Waterloo Road, Manchester, or of the Publisher.

LONDON:
J. BURNS, 15, SOUTHAMPTON ROW, W.C.

THE
COMING OF THE KINGDOM OF GOD;
OR, THE
FUTURE TRIUMPH OF THE SPIRIT
UPON EARTH.

*Being SPIRITUAL TEACHINGS given through the
Mediumship of*

W. J. COLVILLE,

AT THE RESIDENCE OF

LADY CAITHNESS, DUCHESSE DE POMAR,
51, Rue de L'Université, Paris, Thursday evening, June 26,
and Saturday afternoon, June 28, 1884, before a large
and distinguished company of Students of the
SPIRITUAL PHILOSOPHY.

ALSO AN IMPROMPTU POEM

“The Star Circle.”



LONDON:
J. BURNS, 15, SOUTHAMPTON ROW, W.C.

[1884.]

PRINTED BY
JAMES BURNS, 15, SOUTHAMPTON ROW, W.C.,
LONDON.



THE COMING OF THE KINGDOM OF GOD.



LECTURE I.

The Second Coming of Christ. The Second Article in the Dominical Prayer. The Progress of Spirits through the Ages. Spiritualism and its Teachings contrasted and compared with those of Theosophy.

THE four subjects upon which we have been requested by the present company to discourse this evening, are each and all of them so vast, comprehensive, and far reaching, that it is impossible to do more in the very limited time at our disposal than simply give you the barest outline of such information as we possess, and opinions which we hold upon these fascinating and most important themes, ranging over a territory so vast, that it may almost be said to comprise the entire area covered by the Spiritual Philosophy,—a philosophy, let us assure you, which undertakes to offer the only really satisfactory answers which can ever be given to man on earth, in reply to his ceaseless queries regarding the whence and whither of the human spirit.

We hope at some time (in this city, when conditions are ripe), to give an extended course of lectures upon these and kindred topics, which through the kindness and talent of some of our kind and sympathetic friends, may be translated into the French language, and circulated broadcast over France, shortly after their appearance in English dress; as, though it may appear to the superficial onlooker that the French nation takes little or no deep interest in such matters, pertaining as they do to the immortal destiny of mankind, no one acquainted with the rapid and widely-extended sale of the writings of ALLAN KARDEC, both before and since his passage from

earthly to spirit life, can continue to believe that France is not hungering and thirsting for a Spiritual Revelation.

The works of Kardec were initial and preparatory, but he would be the last of all men, were he here in earthly form, to even permit the idea to go forth that he thought his works perfect or final. Sitting as he did at the feet of wise and enlightened spiritual teachers, he learned never to ignore the province of human reason, and most of all, never to close the door against the conscience or moral sense, which is indeed the true and essential Christ, Word or *Logos* which enlightens every man coming into the world; be he barbarian or civilized, Jew or Gentile, bound or free, Oriental or Occidental, one Spirit is at the base of all creation, one universal Soul, one Infinite Will, one sovereign Mind, at the centre of the universe; and that supreme, matchless, unique intelligence men call God.

The great beauty of Kardec's philosophy consists in the fact of his always having conscientiously endeavoured to harmonize all life-experiences with the one absolute and essential principle of Justice, which he conceived as Love and Wisdom united in their most perfect forms. Looking upon all ecclesiastical dogmas and creeds as transitory, he, in common with all truly spiritually-minded men, was constantly expecting and inviting a New Revelation, not to contradict or supplant, but only to explain, continue, and more perfectly unfold the inner meaning of the teachings of the seers and sages of the days gone by. Therefore, "The Spirits' Book," "The Book on Mediums," "Heaven and Hell," "Genesis," and other works by the same author, are all endeavours after the perfect way, the perfect light, the perfect truth. These works have prepared the studious and intuitive among French philosophers, to look for a fuller and more lucid interpretation of the laws of being, than even the spirits inspiring the mediums, whom Kardec assisted to unfold and exercise their gifts, could give at the time when he and they sat regularly together for spiritual communion.

If it be asked: Why cannot the highest and most perfect truth be given to earth all at once, or at any time and in any place where truthseekers are gathered together? we answer: That whenever the Spirit of Truth is made manifest, every man must hear in his own language of the wonderful works of God; therefore, there must ever be a diversity of tongues,

gifts and interpretations, till all have arrived at an equal standard of spiritual perfection. Then will the Babel cease, and one voice only will be heard, and that will speak the universal language of the Spirit, making truth known on earth even as it is known in heaven.

As we have been requested to express a few thoughts concerning the Second Coming of Christ, we must beg of you to consider how it can be possible for the true Messiah to come to any mind, until that mind is prepared to recognise his mission and understand his teachings. Can the sun-light come to you, if you dwell in darkness, immured in gloomy caverns, prisons, or cellars, into which no light can penetrate, because there are no windows to admit it? Can the air make known to you its advent, until the casement or the portals shall be open to receive it? Can the earth bask consciously in solar warmth and light, while she at night-time is turning her face away from the solar orb? Can the stars make known their presence to you, though they shine ever so brightly in the ether space around you, if mists and shadows arise from the earth, engirdling the planet and rendering its atmosphere so dense, that only the blackness is discernable? In the material world analogies abound which clearly and logically portray the means whereby spiritual truths are made manifest or concealed. God, you are told, has always had a chosen people, but the records which inform you that this is so, tell you also that God is no respecter of persons, that there is naught but impartial justice in the divine decrees. Such apparent contradictions as these lead the casual and the flippant reader of the Bible to pronounce it a mass of contradictions, or else to accept it blindly without investigation, as the infallible and entire Word of God. But God's Word can be confined between the covers of no book, however sacred: no institution and no age can enjoy a monopoly of truth, or bask alone in the favour of the Eternal Spirit; but in every age and to all peoples, the divine fiat has gone forth: "Let there be light!" and there was light.

You are told in the first chapter of Genesis, that on the fourth day God made two great lights, and set them in the heavens: the sun to rule the day, and the moon to rule by night; and that he made the stars also. The scientific student of revelation, who is a naturalist, a geologist and an astronomer as well as a theologian, can perhaps believe that not till

after what is geologically termed the tertiary period, sun, moon and stars appeared upon the earth, and that in the fourth great epoch of creative energy, God made them appear to earth as the vapours dispersed, and the atmosphere of earth became so clear that they grew visible. But where is the man of letters at the present day, who accepts the Mosaic cosmogony literally, except as a crude and primitive fable or allegory, by means of which the author of the Pentateuch instructed his infantile scholars, who sought from him an explanation of how the world and all the orbs of light sprang into being at their origin.

The first chapter of the fourth Gospel tells us of the *logos* or divine word which was in the beginning, was with God, and which was God, without which not anything was made which was made. This Word or *logos*, a little later on in the same chapter, is described as the light and life of men; as the light which shined in darkness, which the darkness could not comprehend; and as the light which lighteth every man who comes into the world. Then the writer goes on to declare how that light was manifest in personal form, embodied on this planet in the form of the ideal or perfect man; and how that light and life declaring itself as the essential *ego* or divine individuality; spoke of having existed before Abraham, being older than all the prophets.

This mystical language undoubtedly refers us to a divine indwelling spirit in man, which the Orientals have called the *atma* or Divine Soul. The philosophers of Greece always made a distinction, and that not without a very decided difference, between the animal or rational and the divine soul. The seven principles of being, acknowledged as comprising man in his perfect state by Oriental Mystics and Theosophists, were all acknowledged by the ancients, from whom Scriptures in their modern form have come down to the present day. These seven principles of being include all that the Occultists call elementary spirit, or sub-human life, and all that the Spiritualists declare they hold communion with, when they enjoy blessed and delightful intercourse with "loved ones gone before," and exalted spirits described as guardian angels.

Theosophy and Spiritualism are not and cannot in their essence be irreconcilable, or in any sense antagonistic. They only become so when broad and comprehensive terms are employed to designate limited, contracted, and dogmatic

schools of thought. The larger truth may also contain and make plain the lesser, but the lesser can never make false the greater; the fraction may be contained within the sum, but the sum can never be expressed in fractions, as all fractional parts are necessarily separately less than the sum, which is the whole, or all parts united. There is a great and most unfortunate tendency in many quarters, to underrate some truths, so as to bring others into more conspicuous relief. It may be that some particular truths are not at present adapted to certain minds, and that they may as yet be unable to comprehend the perfect unity, which is a salient and necessarily characteristic attribute of all true revelation; but nothing worth gaining is ever gained, and much well worth preserving is hopelessly lost, by any attempt to limit or monopolize the divine outpourings.

God is infinite, and man is finite. Man is ever circumscribed to a limited area, and can only do so much work, spend so much money, and visit so many places; therefore, an idea of the Divine Being borrowed from human experience in outward life, is always a dwarfed and circumscribed idea. To hear many persons talk of the divinity of Jesus Christ, of the Word of God, of the operations of the Holy Spirit, of the scheme of redemption, the plan of salvation, and other profound spiritual subjects, you would certainly infer that God was a being of the most arbitrary limitations; that he could love just so many but no more; could send his Son in one human form to one world once, to offer to his children salvation, and then at length to judge them, but no more. You would think that God could only write one book, could only work through one institution, and that, if we accept the mission of Jesus, we must regard all other spiritual teachers as deluded or impostors; while to accept the Bible and embrace Christianity, must mean to renounce all other sacred treatises, and separate oneself entirely from all other systems of religion.

The Christian missionary goes out to Asia to convert the heathen; and by heathen he often means not only the idolatrous, the degraded, and the illiterate, but under the term "pagan" he includes all the most enlightened, spiritual, progressive, and saintly mystics of the Brahman and Buddhist types. Among heathen philosophers he includes Confucius and Plato, while no two men have left an impression

upon the world for good, intellectually, greater than that left by these two noted sages. Still Confucianism and Platonism are insufficient to satisfy the deep yearnings of the human soul. So is Theosophy, as interpreted by Madame Blavatsky, Col. Olcott, and others of its distinguished leaders; as in the midst of the most brilliant intellectual activity there is a dearth of that spiritual food which is the true bread of life, the manna which comes down from Heaven, feeding the soul with the fare of which angels partake, and wherewith even they are satisfied.

The term "Christ" has many meanings to the exoteric student. Sometimes it conveys the idea of a priest or king solely, one who has been anointed with consecrated oil, and ordained by the imposition of apostolic hands to the work of ministry; but the Jesus of the Gospels was not so anointed. According to the Evangelists he came not as a king or priest appointed or ordained of men: his kingdom was not of the terrestrial world. He had no gorgeous jewels, no robes of state, no brilliant retinue, no flattering courtiers at his feet; his followers were fishermen and many common people, who heard gladly though the chief priests and rulers defied him, persecuted him, and at length put him to death. His court was composed of sinners he had converted from the error of their ways, and who from gratitude for so great a blessing were willing to share his toilsome lot, and ease, if might be, the load on his burdened shoulders. His birth was that of a pauper, his death that of a criminal, and yet his name is, according to the New Testament, the one name given unto men whereby they may be saved; the name at the mere mention of which, every knee in heaven and earth must bow.

The Church on earth has been so literal in the construction it has put upon this passage, that whenever the name of Jesus occurs in the service, caps are lifted or heads bent down; but what means the *name*, but the outward expression of the spirit? The name of God signifies not the titles applied on earth to Deity, but the manifestation of divine life in earthly form, and when it is predicted that at the name of Jesus every knee shall bow, the writer of the esoteric document, from which the words are taken, means that divine or celestial expressions of life on earth shall yet so completely dominate all forces and forms of matter, so thoroughly subdue all forms of pride, tyranny, selfishness and

imposture, that when the true Golden Age shall have dawned, right will be sovereign instead of might, and those alone accounted highest and most worshipful through whom the spirit of truth is most perfectly made manifest in love.

You will pardon us if, for a moment, we refer you again to the earliest chapters of Genesis, and this time ask you to carefully note the difference between the man (mankind), male and female, created in the first chapter, and the Adam, formed in the second. This Adam was the first spiritual messenger, of whom the Jews had preserved any written record. He was to them the first man, the source whence they derived all their characteristics as a peculiar people. This the esoteric Jews fully understood, while the ignorant and bigoted believed all Gentiles were sons of Eve, by the serpent, while they (the Jews) were sons, by Adam; and this in a certain sense the Talmud teaches, only the Talmud being itself an esoteric book, can never be correctly interpreted by literalists, as the letter never does more than constitute a veil or covering for the inner meanings conveyed to the initiated, by means of those very veils which conceal them from the vulgar.

Christ is called the second Adam, in the Epistles; and it is declared that, as in Adam all die, even so in Christ shall all be made alive. But "Christ" is here a title applied to the Spirit, and especially given to Jesus by the writers of the New Testament, as the most perfect manifestation or expression of the Spirit witnessed upon earth. If all must die in Adam the first, all be alive for evermore in Adam the second, then a distinction is made between the simply rational and the inmost or divine soul; the former in and of itself is not immortal, the latter lives for ever, and is like Melchisedek, who was the symbol of the soul to Abraham, without beginning of days or end of life. Thus our considerations of this subject cause us to arrive at this conclusion, *viz.*, the soul is alone immortal. Outer personalities, astral bodies, all may be but shells, envelopes, or derivations, but in them is no life *per se*. The essential unit of life is eternal and immortal, has an unbroken consciousness through all the ages, and is indeed the breath of God in man, the candle of the Lord, the spark from heaven's eternal fire, individualized for ever.

In Kardec's Philosophy, and in that of Roustaing, great stress has been invariably laid upon the doctrine of Re-

Incarnation—not a particularly happy word, as it does not convey the idea of spiritual embodiment anything like so clearly as the term Re-Embodiment, now more generally made use of by advanced spiritual teachers. Both incarnation and re-incarnation are faulty expressions, if the lexicons be correct, as reference to any dictionary will tell you that *incarnate* means “made flesh”: so we have it in the creed of the Church—“he was made flesh” (*incarnatus est*).

Now, spirit can never be made flesh, though it requires spirit to make flesh, as no flesh is eternal, and no material can exist except when and where spirit operates to produce it. The spirit never becomes material, though it derives perception of material things through a material organism. The soul and the body are always perfectly distinct, and in order that a spirit should produce, animate, and control a body, it is only necessary that there should be a vital union between the spirit and its organism. This is proved by psychological facts, and notably by theosophical experiments, which, instead of simply demonstrating the existence and power of elementary intelligences, prove absolutely the sovereign and supreme sway of human intelligence over all forms of matter and lower grades of spiritual being. Supposing Madame Blavatsky, or any other Theosophist, really does accomplish all that is done in the name of Theosophy, according to its organ in India and the testimony of its friends in Europe,—What can be shown more clearly than that the human mind, or will, or spirit, is capable of disintegrating and reuniting matter, and controlling weaker wills and lower spirits till they perfectly obey its domination? Spiritualists may plead for the agency of disembodied spirits, and pronounce Madame Blavatsky a physical medium, but what are disembodied human spirits but those who were once embodied, and what powers can there be exerted by the disembodied, which are not present, even though usually latent, in the embodied man?

The doctrine of Re-embodiment naturally leads the thinker to something like the following conclusions, if he only carefully follows out a logical train of deductive reasoning, which must inevitably lead him to that point where he acknowledges at length, with the understanding as with the sentiment of the spirit, the Divine Justice in all the affairs of life; the Universal Paternity of the Divine Mind, the universal fraternity of mankind, and the necessity of every con-

ceivable human temptation and trial, to round the spirit out at length in the full glories of resplendent angelhood.

The angels,—What are they, and how do they differ from ordinary spirits? is a question repeatedly asked, but never answered till the soul understands the meaning of the command: Be ye perfect! and knows that the perfect way is the path of everlasting blessedness, because of perfect love to God, and love to all souls in the universe. Celestial life is quite distinct, in its rounded beauty, from that cherubic or seraphic life, which is associated with the idea of perfect innocence and purity, compatible with childish simplicity but not with mature spiritual development. Paradise has been forfeited, the fruit of the tree of the knowledge of good and evil has been partaken of at the instigation of the serpent, or man and woman would not be here struggling with sin, battling with temptation, shut out from a realization of heavenly things, as the dwellers on earth usually are.

The Christ-man is he who has been subjected to every human trial and sorrow, and yet has overcome them all. He has been in the wilderness with the wild beasts, and has known what it is to have the tempter appear to him as an angel of light, telling him, if he yields to sense and not to conscience, he shall be accounted worthy to take rank among the gods. "It is finished!" is the parting ejaculation of one who has braved every storm, completed every work, and at length has grown prepared for that supreme triumph over death, which makes the resurrection and ascension possible.

The narrative of Christ and his earth-experiences is utterly unintelligible to all save those who can read between the lines the history of the progress of the spirit, but when the real nature of the spirit is understood, then both a personal and a corporate, an ideal and an actual, Christ can be not only imagined, but actually perceived and inwardly realized. After the flesh we then know Christ no longer, but in the spirit he is with us always. We do not say that a knowledge of an historic Christ is needful to all, for were it needful it would be vouchsafed to all mankind, and there could not be, as there are, hundreds of millions of human beings destitute of all knowledge of his very existence. It is not needful to know anything of history to know Christ, neither need we use the terms Christ, or Christian, to signify our allegiance to the spirit of truth.

The Kingdom of Heaven is within, and when we pray, "Thy kingdom come, Thy will be done on earth, as it is in heaven"—What can we mean, if we pray devoutly and sincerely, but that we long to see the day, when in ourselves and all around us, the Will of God, which is essential Justice, Love, and Wisdom unclouded, shall be obeyed, and obeyed because it is beloved? Coercive measures may be necessary among ruffians and barbaric peoples, but they never tend to a love of law, only to a fear of it, and frequently to its hatred. The law of love and the love of law are inseparable, and who can intelligently love or obey a law he does not appreciate, because he does not understand it. The rigour of the letter of Mosaism can never win the world to the simple Israelitish trust in Jehovah, as an Infinite Parent, which made the Psalmist exclaim, in a moment of filial trust and grateful recognition of God's bounty: "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is good to all; and his tender mercies are over all his works." These, and many other beautiful passages from the rich treasury of ancient Hebrew literature, express not slavish fear nor servile submission, but are full of that fervour of love which is the essence of all true religion.

Can we have any ennobling idea of God, if we merely rest on sovereignty, and declare that all are not equal in God's sight, and that it is not for us to complain of inequalities, because God is a sovereign, and has a sovereign right to do as he pleases with his own; while all we receive is a free gift from him to us? We do not deny the sovereignty of Deity, nor man's entire dependence upon the Infinite Spirit for life, and breath, and all things; but upon the simple plea of sovereignty, you can justify the awful travesties of Calvin, when he taught the reprobation of some and the election of others. Calvinism, Fatalism, Mohammedanism, Secularism, and, alas! Judaism and Christianity only too often have this fearful blot upon their escutcheons. Neither the God of the Calvinist, nor the Mohammedan, nor the orthodox Jew, nor the narrow-minded Christian is impartial; while the "nature," at whose shrine the Secularist bows, is but a blind, remorseless tyrant. Struggle as you may to reconcile all human inequalities by the theory of Divine Sovereignty, or that of Secularism, which denies intelligence, affection, and consciousness to the Power that moulds our lives, brings us into

being, and hurries us out of it, you will utterly fail to evolve a philosophy acceptable to the highest minds on earth. Man has thought out a wiser and a better God, and possesses a truer and more loving nature.

Where the philosophy of Re-embodiment chimes in so beautifully with the deepest and truest thought of man, is where it takes its stand upon the cardinal, primal, central, and ultimate affirmation of Divine Justice. This justice being the base of all the operations of nature, no one is preferred before another. God has no favourites, all are equal in his sight. His universe is the expression of his infinite benevolence, while those who have suffered most, have learnt most and enjoy most; while those who have suffered least, have learnt least and enjoy least. We do not care what your theories or hypotheses may be, if you grant the truth of this divine and central axiom, but we shall for ever refuse to bow before a God or Nature which substitutes caprice for justice, and partiality for equal love.

No one can fail to see in the best and brightest lives, lived out on earth by saint and seer, by prophet, martyr and reformer, an evidence of this most perfect justice at the centre of all being. The child is instinctively just, and it needs the sophisticating influence of earthly commerce and self-interest, to make foul play acceptable to any of your children. All men and women, wherever found, instinctively admire a truly just and absolutely impartial person; such an one can always influence a family, control an army, or a State; mutiny can never continue where he is in command, and if, from age to age, we see with increasing brightness this love and sense of perfect justice and impartial goodness developing in human life, surely no one in his senses can question the existence of Infinite Rectitude and Impartiality as the base and centre of all existence. If you can acknowledge and adore this Justice, and yet be opposed to the philosophy of Re-embodiment, we do not think on any moral grounds you can need to accept it, as you have learned the lesson it is ordained to teach; but to those who cannot otherwise perceive this loving justice in all the affairs of life, Re-embodiment offers such explanations of life, and such consolation in the midst of adversity, as nothing else can give.

The mystery of creation is insoluble to the modern

Scientist, who can perceive nothing beyond mere law, or fate, governing all things. Among physical Scientists, no one, perhaps, stands higher than Darwin, the far-famed apostle of Evolution; but Evolution without Involution is inconceivable. Nothing can be unrolled which has not first been rolled up. The outer universe is like a scroll, gradually opened, revealing the mystic characters which Spirit has written upon it through all the ages. To the purely materialistic mind, the lesser is constantly evolving the greater, the lower producing the higher: blind force begets intelligence, and man, composed of primal atoms or of molecules, is supposed to possess powers and attributes which these atoms or molecules do not individually possess. But surely the merest tyro in science must be aware, that combinations and multiplications cannot create attributes foreign to the nature of substances multiplied or combined. Before anything can be evolved by multiplication or combination, the essential elements must exist in the primal atoms, and if it be possible to trace all life—organic and inorganic, mineral, vegetable, animal and human—to original atoms, then these must be self-intelligent, if they are really the basis of existence.

To illustrate: a single atom may be so infinitesimal, that it is quite invisible, both to the naked eye and with the aid of the strongest microscopic power available, while a million atoms combined may be clearly visible. Would it be possible for the million (all alike, primarily or individually) to manifest size and form, unless each separate atom had size and form? The size and form in the one case may be so minute that it is beyond microscopic detection, in the other, so great that it is easily perceived by unassisted human vision. If it be true, that size, form, colour, or any material attribute, must exist in the unit or it cannot be manifest in the bulk,—will not the same course of necessary reasoning lead us, by processes of logical deduction, to the inevitable conclusion that *will, mind, spirit, intelligence*, use what word you choose to express the governing force in nature, must lie at the root of all existence? Thus the spiritual man is the real man, the spiritual world the real world; while original cells, or primordial cellular tissues, or animalculæ, in the form of protoplasm, can be only the earliest and most rudimentary manifestation of Spirit in its primal contact with the earth.

The monad is the first; the duad, the second; the triad,

the third registration of spiritual impulsions through matter ; while every type of life registers further and further efforts of Spirit, till at length the human form is produced, and Spirit rests from the work of producing any further types of life on earth. This is what is meant by God "resting from his work on the seventh day" or first Sabbath of the world. God (or to speak correctly the *Elohim*, or divine emanation, *i.e.*, the Divine Soul) was engaged through countless æons, vaguely called days, in the creation of species. The evening and morning alluded to signify alternating states of impregnation and harvest : the night between the evening and the morning, the period of gestation or germination, which is always carried on in secrecy and darkness within the earth or womb.

No type produces its successor, but every type has been necessary to induce that condition of soil and atmosphere, which rendered the advent of the next higher type possible. We avow our faith in direct and specific acts of Spiritual Creation, and declare this truth not inconsistent with any demonstrable theory of evolution. The Darwinian order of the succession of types may be correct ; the only error may be in supposing that there is no direct spiritual impulse, to produce each separate and successive type. The monkey did not develop into man, but the monkey was an earlier manifestation of Spirit than man. The spirit, who was yet to form a human body, first produced the organism of an ape ; but no animal form contains or embodies the Divine Soul, but only gives expression to certain emanations from the Soul-unit, which is never embodied in any form below man. Therefore, the animals are not immortal ; they have no persistent individuality, while the life that animates them is a derived and reflected life.

If this be true of animals, may it not, say some, be true also of savages and of all human beings who have not attained to the dignity of spiritual self-hood. The doctrine of Conditional Immortality is finding favour in many quarters to-day, because it appears from many passages in the New Testament that immortal life is a reward ; and to those who are not New Testament Christians, the doctrine commends itself as consistent with earthly life as a state probation, and heaven as a state of felicity, never enjoyed until earned. There is no good ground, however, for supposing that the individuality of any being is ever lost. The only question is : Had that

being ever a conscious and distinct individuality to lose? We never knew of a human being who had not some soul-life within him; and we cannot conceive of the human form except as the expression of the human soul directly, while the perfect man is the Christ-man or Messiah, who manifests not simply some of the life of the soul, dimly through the veil of flesh, but manifests the fulness of the Godhead bodily; and that fulness of the Godhead is naught else than the full display of the soul-life, which is one with the Divine, and is the direct link between man and the Infinite Spirit.

At first, when the soul approaches the earth, though it has all divine possibilities within it, these are but in embryo, and the embryonic emanation from the yet unembodied soul, produces upon earth the simple monad. Through all the succession of types on earth, the soul is labouring unseen, till at length it presents not a form derived from some of its attributes separately, but a form produced by all its attributes conjointly. As there is great difficulty in the way of realizing how the types first appeared in form upon the earth, we must call to your notice the fact of materialization, admitted alike by Spiritualists and Theosophists; though the Theosophist explains the phenomena differently from the Spiritualist. It is recorded by Spiritualists that in many *séances* flowers have been materialized, and then have as suddenly and mysteriously disappeared. It is also stated by many competent witnesses, that human forms have been gradually built up from the floor, apparently; at first appearing like thin columns of moving vapour, and at length assuming the full proportions of the human body. It is stated by those who have had experience with Hindoo Fakirs, that a perfect tree from the seed of a gourd has been developed, and has flowered and then dematerialized in less than half an hour. The friends of Madame Blavatsky declare, that in her presence they have seen a cobra formed and then as mysteriously vanish, simply by her placing her handkerchief on the table, and employing her occult powers. Whatever explanation may be given of these phenomena, they must command the attention of the scientific world, in the near future, to an extent they have not yet done; and whether the general conclusion be Theosophic or Spiritualistic, in either case, immense light will be thrown upon the problem of creation; *will* or intelligence, whether embodied or

disembodied, being indispensable to the production of such marvellous phenomena.

Apply the fact of materialization to creation, or to evolution, and you can understand how the original types first sprang into existence. At certain epochs of the earth's history, a type pre-existent in spirit assumed a human form ; and as the spiritual medium declares that he or she is under the control of higher spirits than his own ; and as the Theosophist, the initiate, or the adept, declares he has elementary spirits under his control, so both statements may be correct. The higher ever controls the lower throughout all space. Rise high as you will, there will always be some power above you, and to that power you may stand as a medium or subject. While subject to the higher, the lower may be subject unto you ; and so throughout the boundless realms of space, life may appear as a ladder, upon the rounds of which intelligences ever stand, each round controlling the one beneath it.

The first human beings who appeared on earth, may have entered life through the portal of Spirit-materialization ; and in the coming days, when celestial life shall be ultimated below,—not the mere typal germ, not the lowest and crudest expression of life will be made manifest, but glorious souls will take upon themselves a form as they may please, and the Second Coming of Christ, in like manner as he ascended, may be interpreted spiritually, to signify his re-appearance on the earth, in all the glory of celestial presence.

Not as a puling infant,
 Not as a weakly child,
 Not as a man of sorrows,
 Will the Saviour at length appear ;
 But he who comes to gather
 His sheep into his fold,
 To number up his jewels,
 And place them in the gold !
 The radiant golden setting
 Of heaven's immortal state ;
 Will take them to his Kingdom,
 Through Purity's white gate,
 Through pearls from sorrow formèd,
 Through gems from pain grown bright,
 Into his endless Kingdom,
 With unspeakable delight.

LECTURE II.

Spiritualism and Theosophy, continued. Spiritualism and its True Relations to Esoteric Christianity, and to every Social and Political Reform. Who was Melchisedek? The Hermetic Philosophy. The Coming of the Kingdom of Harmony. Anno Domini. The Golden Age, and final Destiny of Earth.

IN our last Lecture, we were only able to vaguely touch upon a few of the most conspicuous ideas, which the four subjects suggested to us on that occasion, brought into prominence. Could we give, say twelve consecutive Lectures upon the esoteric side of Spiritualism and Theosophy, and then sum up our remarks by showing what practical influence for good spiritual teaching must necessarily exert upon the world in the transformation or transfiguration of earthly life, we might be able to present you with something like a systematic dissertation upon the various themes with which you have requested us to deal. As it is, we must leave it to yourselves at your own leisure, through private meditation and such inspiration as you can individually obtain, to supply the manifest deficiencies in the scheme of philosophy we are endeavouring to present to you; as we can at best do no more than just touch lightly here and there upon some of the sublimest truths and deepest principles of spiritual being, into which you are evidently such anxious and studious inquirers.

In our previous Discourse, we called your attention to the seeming conflict between Theosophy and Spiritualism, as no real conflict at all. Certainly, nominal Spiritualists and Theosophists are often bitterly opposed to each other, and say unkind—and, we think, unjust—things, sometimes the one of the other. Such conduct ill becomes seekers after t. We must credit all our fellow students with sincerity equal to our own, and in all docility and humbleness of mind, must

allow that none of us have all the light, or are able to discover all there is of truth.

Students of spiritual things are like persons on a mountain-side: some are nearer the summit than others; some very near the base. Those who stand highest have the widest view of the gorgeous natural panorama spread out before them; those who have gained the summit, can look all round and view the scenery from all sides. Perhaps on one side there are hills; on another, water; on another, table land; on another, a deep declivity. Those who look only to the north, cannot see what is to the south; those whose eyes are turned westward, cannot see what is to the east; and is it surprising, while all are climbing on the various sides respectively, diametrically opposite views should be taken of the surroundings? Yet all these views are right, as relative or partial truths; all are wrong, as absolute or final conclusions.

Students of religion, of the spiritual nature of man, or indeed of any natural science, are like these mountain climbers: one sees one side of a truth, another sees from another standpoint; and like the men in the fable, who disputed over the colour of a chameleon, they all were right in declaring what they saw; till at length a wiser man than any one of them interposed, stepped in and told them how the white chameleon was also red, blue, yellow, green, purple, grey, or any other colour they had seen it—it looked different in different lights. Science points you to the perfect ray of white light, and tells you white is the sum of colour. There are three primary, and a much larger number of prismatic, hues, but altogether they form white. Some who only saw the blue ray, might declare light is blue; some who saw only the red or the yellow, might declare light to possess only the one colour they perceived.

So with the jarring sects, so with divided schools of thought, wherein many men have many minds. The Christian, the Theosophist, the Jew, the Buddhist, the Spiritualist, and the controlling spirits,—all are right and all are safe when they confine themselves to declarations of what they know; but just so soon as arrogant and negative assumptions are put forward as incontestable facts, and that is pronounced impossible or untrue that some particular individuals have not discovered, then the strife commences, the clash of weapons is heard, battle begins in darkness, and

persons are often accused of bigotry and uncharitableness, or folly or guilt, merely because they refuse to put out their eyes because some of their neighbours are blind, or to shut their ears to all the voices of the Spirit because some of their companions are deaf.

Should you visit Brighton, or any other South Coast town in England, and look across the Channel with the naked eye, you could not possibly discover France, while from Dieppe you could not view Newhaven; and were it not for the traveller, who has crossed the water in a boat, or for the powerful field-glass which supplements your vision, those who had never seen across the waters, and had never crossed them, could not imagine what lay beyond. Facts are what we know; what we only guess at should be put forward most modestly and tentatively, while they who are assured of the truth of facts, no matter how stupendous, are always justified when questioned seriously upon them, to give direct affirmative answers to their interrogators. Still there has always been need of secret orders and occult brotherhoods, to give special training to those who were prepared beyond others, to understand and exercise supernal powers of spirit over matter; and as dangerous weapons and sharp tools are only safe in the hands of the wise and mature, while the ignorant and infants would soon wrest them to their own undoing and that of others, so there have ever been but few upon the earth, who have been capable of rending the veil and peering behind the screen of symbol into the inner mysteries of the Spirit. You are doubtless aware, that while Freemasonry acknowledges three necessary and common degrees of initiation, *viz.*, Entered Apprentice, Fellow Craftsman, and Master Mason; and while entrance into the blue lodge is needful to entitle to the advantages accruing from entrance into the brotherhood the world over, still there may be many higher degrees taken than these three; while the Past Grand Master of an ordinary order, may not know anything of even the first principles of some higher and more secret brotherhoods beyond, the very existence of which may be unknown to the mass of mankind, ordinary Masons included.

Some years since, when a Theosophical Society was started in New York, it was declared that it was necessary to take nine degrees to qualify a member to enter into the

full mysteries and powers of the order; that only three degrees could be taken in Europe or America, the remaining six could only be taken in the East. Since that time you have heard much of Koot Hoomi and the Himalayan Brothers, while "Isis Unveiled" and the "Theosophist," also, "Ghost Land" and "Art Magic" have familiarized the reading public with some of the mysteries of Occult Science and Brotherhoods; but all the orders which are made mention of to the public at large, are quite external compared with that most powerful and divine of all brotherhoods upon the earth, *viz.*, the Order of Melchisedek.

This Order is composed of the Sons of God, or, as they have also been called, Sons of Osiris, or Sons of the Sun. This Order never varies from age to age. Its immediate inspiration is from the Guardian Angel of the Planet, who never changes, and who is the God or presiding Deity of the world. Under the dominion of this Supreme Archangel are twelve angels, who manifest to the earth through twenty-four embodiments, twelve males and twelve females constituting this Order, the very existence of which is practically unknown to all but those in communion with it. The members of this surpassing Order, are the ruling spirits of the planet. The Order itself is in the spirit world, but there are always upon the earth the perfect circle of chosen representatives, and these are they who have attained to oneness with celestial spheres of life.

Predicting a Messiah, the prophets of old declared that he should belong to this Order, while in the Epistle to the Hebrews, Christ and Melchisedek are identified. Jesus was always regarded by the early Christians, who were Gnostics and esoteric Spiritualists, as the earthly manifestation of this Divine Circle, while the entire radius of the circle comprised the 144,000 redeemed out of all the nations of the earth, and styled the first-fruits of the Heavenly Kingdom, in the Apocalypse.

Tracing the progress of this Order through twelve dispensations of time, and allowing that 144,000 expresses the number of those ingathered in each successive dispensation, the number of souls who attain to oneness with this Order is 1,728,000 during the grand cycle of time, in which is accomplished the precession of the equinoxes, during which period of 25,840 years or thereabouts, the sun travels

through all the zodiacal signs, and completes its journey around Alcyone, the far-distant star, or to speak correctly, the central sun of this universe, and often called the centre of the sidereal heavens.

It is to this sun that the apex of Egypt's greatest Pyramid was designed directly to point, and as Professor Piazza Smyth, the Astronomer Royal of Scotland, has suggested in his able and fascinating work, "Our Inheritance in the Great Pyramid," in the year 2,170 B.C., the polar star (*Alpha Draconis*) shone directly down the shaft of the Pyramid, while twice every year—once at the vernal and again at the autumnal equinox—the sun illuminated the entire disc of the stupendous fane, with golden rays of glory. Whatever may be the meaning of the lidless sarcophagus in the King's Chamber, to the student of weights and measures,—granting the perfect demonstration in the Pyramid of many a mathematical problem, and granting also its proof that the Egyptians of old possessed a system of weights and measures vastly superior to the French metric system, now almost universally regarded as the best extant,—the Pyramid of Gizeh was evidently intended as a Masonic Temple, a temple of science and religion, a temple to the sun externally, and to the Deity esoterically; as the sun was ever regarded as the manifested presence of the planetary Archangel, while Alcyone was revered as the home of God.

Modern scientists may turn a deaf ear to spiritual interpretations of ancient mysteries, if they will, but who is great in the scientific world to-day, who does not know that either the pyramidal form is a blank, or it is the expression of ancient spiritual and scientific knowledge. Professor Smyth sees in it a prophecy of Christ, and predicts his second coming and the end of the world shortly, as the Grand Gallery 1881½ inches in length, is by him understood to refer to the duration of the Christian era. This gallery then abruptly terminates, but following a tortuous passage through which it is extremely difficult to crawl along, what is the surprise of the explorer at finding himself in the magnificent King's Chamber, where all is light and beauty, but in that chamber as in all other parts of the Pyramid, there are no hieroglyphics or inscriptions of any kind,—the Pyramid speaks only in form, in its simple expressive design, and to those who are altogether uninitiated it speaks not at all. It is the

stone which the builders have rejected, and is destined to become the head stone of the corner in the temple of material science; while viewed spiritually, the truths it symbolizes and the spiritual facts it declares, are destined yet to be acknowledged as the keystone of the Arch, by all who in the coming era shall become Masons, in the true Lodge of the Spirit.

It has been said by some interpreters, that the Pyramid speaks no more after 1881 or 1882 A.D. True it is that about the middle of the year 1882, the 1881½ years symbolized by the Grand Gallery came to an end, but it is difficult to compute with precise accuracy the true year of the commencement of the Christian Dispensation, especially as there are those who have studied the records deeply, who declare that Jesus was born about 100 years earlier than Christian historians declare, while others make a distinction between the culmination of astronomical and spiritual cycles, the latter being said to culminate about 300 years later than the former. It is useless to try and prove spiritual truths merely by reference to external history, as that history is by no means infallible or indubitably correct, and spiritual facts do not in any sense depend upon the letter of history. No one really lives the "Christ-life" by simply believing that a star shone over Bethlehem 1884 years ago, and led the Persian Magi to a stable where they found a babe, in whom the predictions of Isaiah were fulfilled. Many there are who believe in the letter of sacred documents, who know nothing and care nothing for their spirit. These are not in communion with the Christ Sphere or Star Circle. These know nothing of vital union with celestial states. These have ideas about God and immortality accepted blindly upon authority or tradition, but being destitute of interior light, they are in gross internal darkness: the light that is in them is darkness, for it is only the letter which killeth; while they who have by celestial influx received the light of the Spirit, need not that any man should teach them, for the Spirit teaches them from within. The Holy of Holies, the Ark of the Covenant, the Mercy Seat, and the Shekinah are all within, and Solomon's true Temple of perpetual wisdom is enclosed within their shrine of outward life.

The religion of Jesus, considered esoterically, is the simple universal religion of the Spirit, which acknowledges one

universal Deity, and the manifestation of that Deity to man through the medium of his own soul. Who can read the Sermon on the Mount, the Golden Rule, the two Great Commandments, upon which Jesus said all the Law and Prophets hang, without perceiving at a glance that Jesus insisted upon universal truths, and enforced the essential precepts of the Hebrews upon the minds of all his hearers.

What says the Sinaitic law? Nothing, but what your best social reformers of the present day can heartily endorse. The recognition of one spiritual Deity; and the paying of undivided homage to the Eternal mind alone; the prohibition of all profane language and impious oaths; the observance of one day out of seven as a day of rest from labour, that man and beast alike may be refreshed and reinvigorated for the next six day's toil; the utter overthrow of murder, adultery, theft, false witness against one's neighbours, covetousness and all uncharitableness and injustice; surely this will be regarded as good by every intelligent utilitarian, who simply seeks the physical and worldly good of the human family. The commandments of the decalogue are all wise and true, while the rigour of their enforcement by imperfectly enlightened legislators, was completely set aside by Christ. He came not to destroy but to fulfil *the law*; but not, to endorse or perpetuate human cruelty, aggressiveness and violence; though no doubt the sanctions and penalties common among mutinous Hebrew tribes at certain degenerate and idolatrous periods of their history, were necessary to the enforcement of law and the maintenance of order, and were really intended to protect society, at the expense of disturbers of the peace.

Though we heartily dissent from corporal punishment in all its forms, we know of parents and teachers who conscientiously employ it, believing it to be for the good of those under them and dear to them. "Spare the rod and spoil the child," they interpret literally, forgetting that the severest suffering any delinquent can undergo, comes to him from the upbraiding of his own conscience. There are judges who believe they are doing right when they sentence criminals to execution, but woe to those who believing such penalties to be sinful, pronounce such doom upon their fellow-men, to maintain their seats and salaries, or who strive to soothe their smarting consciences by applying that most abominable and treacherous of all infernal salves: "If I do not do it some

one else will, and it might as well be myself as another." It might *not* as well be yourself as another : there may be others who are in similar positions to your own, who have not your light, and for them to sin in ignorance is not sin to them ; for you to sin with your eyes open is sin to you.

The whole doctrine of the Gospel hinges upon individuality and individual accountability. "No man can deliver his brother, or make agreement unto God for him." "Every man shall bear his own burden." "Whatsoever a man soweth that shall he also reap." These and hosts of similar passages from the Old and New Testaments might be quoted to show how thoroughly the essential religion of all Bibles is in accord with man's intuitive sense of right, and how the really inspired "Christ of God" ever points man to his own indwelling soul, and teaches him there to find the Deity.

All foolish disputations about the personality of God are vain. God *may* be more than personal, he cannot be less. Every attribute we love and admire in man, as our spiritual being unfolds, must have its counterpart in the Eternal, whose offspring we are ; and it will not be till spiritual culture is pursued with that assiduity with which physical and intellectual pursuits are followed, that there will arise upon earth a multitude who will unite in common brotherhood, to make practical the teaching of the Golden Rule.

The word Christianity is unimportant, so is the use of the name Christ, but the Gospel, called the gospel of Christ, is eternally true, and practically beneficial to all minds in every age. That nominal Christianity is not essential, we have only to turn to Matt., vii., to hear Jesus say : "*Not* every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." Jesus says that those who do his Father's will are truly his relations, "the same is my mother and sister and brother ;" and when we enquire as to what that will truly is, do we not find it beautifully set forth in that inimitably touching and graphic description of the judgment, recorded in Matt., xxv., where Jesus says as plainly as tongue can speak, if words mean anything, that the doing of God's will is all summed up in a life of pure benevolence. He who never turns a deaf ear to the mourner's cry, who never refuses to extend the hand of sympathy to the down-trodden and oppressed ; he who can call a Magdalen a sister and a prodigal

a brother; going in and out among the destitute, the sinful and the sad; compelling even the libertine, the drunkard, and the blasphemer to feel the power of all constraining love;—he who does these things, shall never fail. The fifteenth psalm and the Gospel of Jesus, describe the righteous man in precisely similar ways; and should you turn to the Vedic Hymns, the Precepts of Hermes, the Law of Buddha, the Maxims of Confucius, or the Teachings of Zoroaster, you would find that there is in all theologies a golden thread of love, which truly glorifies them, and which justifies the esoteric interpretation of the old Hebrew declaration: “The Lord is one, and his name one;” name being synonymous with outward expression or revelation. Surely it cannot be derogatory to the dignity of Jesus, to declare that he as a truth-teller revealed in many instances precisely what the ancient seers had taught; not the originality or newness, but the truthfulness of what is taught is the true touchstone by which we may try the spirits who communicate with us, and decide whether they are or are not of God. Truth, the same in every age, has appeared in many guises, been clad in many varying habiliments, but if we dig deeply enough we shall assuredly find a unitary basis for all the religions of the world, upon which they all rest secure for ever.

Can any one read the Gospels, and declare that Christianity must needs be founded upon what these say Jesus taught, and then identify the religion of Jesus with those accessories and excrescences, which, notably since the days of Constantine, have disfigured the simple Gospel of Truth? The accretions which are hiding truth are like the eclipsing vapours which, rising from the earth, obscure the sun; and unhappy indeed are they who worship the earthly miasma, and imagine they are paying homage to the divine light.

Christianity to-day is in precisely the same predicament that Judaism was in 2,000 years ago. The light of the Spirit had been quenched by sensuality, dominant tyranny, and the worship of Mammon, which is the grossest of all idolatries. The spiritual significance both of the Law and Prophecy was hidden from the people. They engaged in empty forms; they prayed like parrots, heathenishly using vain repetitions; they made an ostentatious display of devotion in synagogues, and in corners of the streets, that they might be seen of men; and they had the only reward such

mock religion can ever win : they were applauded by their fellow Pharisees, and had the satisfaction of recounting, avowedly to God, but really to be heard and admired of men, their many virtues, in the holy temple which they profaned by their self-laudation and idolatrous self-complacency, and wicked despising of their fellowmen who, though outwardly more sinful than they, by reason of humility and desire to improve, were nearer to the kingdom of heaven, even though publicans and harlots, than were these self-satisfied formalists.

These outwardly pious people condemned Jesus bitterly, and pronounced his mission from Beelzebub, because he cast out devils and worked miracles of healing on the Sabbath day, thereby transgressing in their eyes unpardonably the letter of the Decalogue. But Jesus says, "The Sabbath was made for man, and not man for the Sabbath." "It is lawful to do well on the Sabbath day." No outward observance which stands in the way of charity can ever be of divine appointment. There must ever be a misconception of the divine will whenever any command is considered divine, which does not always stimulate every pure and ennobling wish of the human heart. Jesus even justified his followers in plucking ears of corn on the Sabbath, to satisfy their hunger, though some would see in that act of theirs a breach of two commandments. He even justified the action of David and his companions, who ate the showbread, which none but priests might eat ; and when discoursing on the law of love, he attributes every asperity of the olden law to the men of old, and not to the Eternal Parent.

True Christianity is therefore the religion of the Spirit. Compare it with esoteric Buddhism, or any other system of spirituality you may please, and it will be found in perfect agreement with the spirit and intention of every truly inspired teacher, through whose ministry the world has caught glimpses of the eternal right.

To return, for a moment, to the Pyramid and the mysteries of the ancient world, we must ask you to observe the very great difference which exists between the spiritual religion of Egypt, expressed mathematically and geometrically in solid masonry, and the animal worship which savours more of fetishism and idolatry. The grandest structures have no animal representations at all. The lotus flower, the cross, the

ibis, the apis, the anubis, &c., &c., are all exoteric, and form no part of the symbolism of the Grand Pyramid. This is perfect unity in trinity, a perfect whole, a compact unit, and yet three-sided, resting upon a perfectly square base. The Square means Universal Brotherhood, and signifies the primal and ultimate unity and brotherhood of man. The Triangle represents Fatherhood, Motherhood and Childhood; esoterically, the Love, Wisdom and Power of the Eternal. The Father (Osiris), the Mother (Isis), the Child (Horus), signify respectively the Father-Love and Mother-Wisdom of the Eternal, as in the eighth chapter of Proverbs, Wisdom, personified, declares: "I was with *him* in the beginning." Wisdom is spoken of as *she*, while Love is the Word or *logos*, by whom all things were made. Love in man has unfortunately degenerated into lust and passion. but wisdom in woman has never become quite corrupt. But woman's wisdom is intuition: it is the hidden wisdom, the wisdom of the veiled Isis, but in the coming days, all over the civilized world, and eventually over the whole earth, will this hidden wisdom unite itself with love, and then there shall be a perfect birth of the Christ-child, or the Horus of the ancient days. Love originates, wisdom carries to perfection, all truths throughout the universe. The motive must be loving, the execution must be wise, and then the law is perfect and all-powerful. Then the children born on earth will not be born in sin nor conceived in iniquity. They will not need a baptismal font to cleanse them, they will not need to be born again of water (or matter), they will bask in the sunlight of the Spirit, and on the altars of their hearts will leap high the divine flames, the fires of the Holy Spirit, which will not only purify from dross but will enlighten and illuminate the inmost mind.

The most ancient philosophy of Hermes, upon which the old Egyptian rites and emblems are based, teaches these truths most explicitly, and they are symbolized in all the ceremonies of Egypt and of Greece; while in India, the Vedic or Vedantic philosophy inculcates precisely the same spiritual truths, and so closely do the books of Hermes and the Vedas correspond, that many scholars regard them as transcripts or probable copies of each other. The student who is searching for the cradle of man, and is wading through a mass of antique lore, assisted by the modern sciences,

comparative theology and philology, cannot but think that either India gave birth to the Egyptian faith, or Egypt to the Indian. But it is not needful to arrive at any definite conclusion on a mere matter of history like this, to perceive the grand spiritual oneness of all ancient faiths; it is not needful to infer that one nation borrowed or copied from another, or that by means of immigration and emigration spiritual facts were made known to nation after nation: the Spirit speaks in every age and every tongue. The true *illuminati* have ever been led by the inner light and the guardian angels, who have been their inspirers; all alike have seen the sun, the stars, the constellations in the heavens above them; all alike have felt the breath and heard the voice of the Deity within; all alike have held communion with the angels, who visited them in their starlit towers or shaded retreats among the rocks, upon the mountain sides or in the valleys; all have been knit together in a fraternity of Spirit, which makes all members of the Star Circle. And these are they who can read in the heavens above them and in the earth beneath, the signs of the coming of a new Messiah; these can trace the king in humble guise, by the light of the Pentagram in one age, and the Sexagram in another; but all acknowledge the perfect Circle as the only absolute emblem of Deity, and that circle is Truth itself, the sum of all perfection.

Modern Spiritualism, with its physical phenomena and divers utterances (sometimes apparently conflicting), is only the harbinger of the New Era. Signs and wonders are envelopes: letter carriers, telegraphic messengers, rappings upon your doors, ringing of your bells to arrest your attention. Phenomena can never be the ultimate, and it is indeed entirely useless, unless it conveys a truth to your minds; and it is worse than useless, it is positively evil, when perverted to unholy ends.

And here we draw a very clear and well-marked line of demarcation between mere magic and genuine spiritual communion. Simple magic is not divine; it can, however, become so, if employed for holy ends. Jesus underwent the temptation in the wilderness, when he knew how fierce the struggle was which wages in the medium's or initiate's breast, if he is ever called upon to choose between devoting his powers to self-glorifying magic, and a work of pure self-

sacrifice and devotion to the interests of his fellow-men. We are told that the devil requested Jesus to convert stones into bread, to satisfy his personal hunger in the desert, and that Jesus withstood the tempter, and replied to him in these words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then we are told that Jesus did produce bread, and with it fed several thousands of hungry congregants who had assembled to hear him, and had travelled far without thinking of their material wants, and who were famished with hunger.

Taking these stories literally or figuratively, the careful student cannot fail to see the lesson which they teach. In the one case selfishness says, Work a miracle to gratify your own appetite; in the other, Love for suffering humanity prompts the exercise of miraculous power, to feed a starving throng.

The second temptation endured by Christ was somewhat like unto the first, though the first appealed to the flesh, and the second to the mind. When carnal appetite had been resisted and restrained, then the temptation was to vain-gloriousness, to love of display, to self-aggrandisement in the eyes of the people. Imagine a man throwing himself down from a pinnacle or parapet, and, being sustained by invisible power, falling to the ground unhurt! How great would be the consternation among the people, how willingly would those who sought a sign, and could track the Messianic deliverer only in deeds of magical prowess, have come forward and crowned him as their king! But miracles performed for selfish ends, are only questionable magic. Angels do not stand by to protect those who rashly imperil their lives for no good end, whereas when one is on the path of duty and is obliged to encounter danger on some errand of mercy, he may rest assured that loving angels protect him on his way; and even though the earthly form should perish, the spirit would have conquered in life's fray, and be prepared for entrance upon purer and brighter fields of being in the life beyond.

The third temptation of Jesus was to the spirit. Worshipping the devil, literally means worshipping Mammon, sacrificing principle for policy; and should any magician or student of the occult undergo even such rigorous discipline as Jesus underwent in the desert; should he fast forty days

and forty nights; should he succeed in completely subduing the flesh to the will; should he be able to work miracles innumerable, yet if he worked only for popularity and fame, for selfish interest and worldly gain, he would be but a Simon Magus withstanding the apostles of truth; a black magician, a wizard, a sorcerer, an enchanter or worker of spells, exercising an unholy, unhealthy, baneful influence upon mankind, and forming such alliances with spirits of darkness, as led people in the middle ages to believe that persons signed compacts with the evil one, selling themselves to the devil that they might win earthly conquests.

Goethe has illustrated the baneful effects of all such spurious courses in his "Faust and Mephistopheles." This learned poet and philosopher was no doubt acquainted with the Rosicrucian and other secret Orders, prevalent in Germany in the 17th and 18th centuries, and existent still, though of course veiled in the garb of secrecy from the intrusion of the vulgar. The fables of the Rosicrucians concerning the philosopher's stone and *elixir vitæ*, were not simply childish tales or imaginative dreams, as many persons imagine them. The transmutation of metals is scientifically possible. The crucible of the mystic foretells the triumph of chemistry in future years, while alchemy itself is a true science, when spiritually as well as physically understood. The philosopher's stone and the elixir of life will only be discovered in the moral world, however, when man has learned to govern will by spirit, as matter is governed by will. The Kingdom of God will not have fully come, the reign of the Prince of Peace will not in reality have begun, until man has passed beyond the magical departments of Theosophy, wherein the power of human will is made manifest, to that divine estate where the lower will says to the higher: Thou, not I, must rule! Theosophy in its modern Indian guise, and in its purely wonder-working phases, is but the exercise of human will over man, beast and matter; over elementary kingdoms of life here and in the unseen world; but the divine theosophy of Buddha, or the holiest of Lamas of Thibet,—of all who have truly followed in the wake of the most gifted of the world's true sages—is what the word Theosophy really means: the Wisdom of God, divine wisdom which will enable the devotees, at heavenly wisdom's pure and sacred shrine, to literally fulfil the predictions made by Christ concerning his

followers : They shall heal the sick and cast out evil or obsessing spirits ; they shall cure insanity, and relieve those oppressed by sin from its enslaving power ; they shall take up serpents and drink of poisons, and yet shall remain unharmed, because they are filled with the Spirit's resistless might ; and the soul having subdued every form of matter, by having perfectly controlled the human organism, which epitomizes all the forces of the three material kingdoms of nature, and having completely subdued the will of the mind to that of the Divine Soul, shall pass unscathed through every fiery ordeal of persecution and temptation ; shall be able to demonstrate to a wondering and awe-struck people such supreme triumphs of the soul as Daniel made manifest in the lion's den, and Shadrach, Meschach and Abed-nego in the burning, fiery furnace, heated seven times beyond its ordinary heat, at Nebuchadnezzar's cruel command.

If any Materialist should cavil at such wonders, and pronounce them impossible, we can only say they are impossible to him, and to all on his plane of thought. But is not navigation impossible to many ? Can every one steer ships across the ocean safely ? Are not the feats accomplished in the chemist's laboratory impossible to many ? But shall any deny them because they are exceptional, and can only be proven by men of special training ? The lion-tamers of the East, the serpent charmers, who toy with venomous creatures whose fangs have not been removed, can fascinate and control the lower life of nature, which corresponds to what they in themselves have overcome. No one can tame and control any beast or bird, insect or reptile, until he has first subdued that in himself to which that creature corresponds.

And when at length man shall be perfect on the earth, the planet shall be perfect also. Slaughter will be unknown, ravenous beasts and deadly plants will become extinct, as the earth no longer affords means for their development and subsistence. As the mammoth, mastodon, and other monsters, which roamed primeval forests, are now extinct, because conditions are no longer offered for their perpetuation, so will the earth at length outgrow all that is destructive and unsightly. The supreme will of mind over matter, and of soul over mind, will at length convert the whole earth into a paradise. Then will the Golden Age have come ; then will diseases and death itself be unknown ; then in place of death

will there be peaceful and glad transition, and the soul no longer needing its earthly tabernacle, will dissolve it. Flesh and blood will never enter heaven, the material forms will never pass to spirit-life. Still, the ascension of Jesus into heaven, is typical of the translation which will at length be in place of death; for those whose earthly careers are ended, will glide painlessly and imperceptibly from their material forms; becoming invisible to mortal sight, it will appear as though their bodies went beyond the clouds, though every particle of material will gravitate to its place in the material kingdom, while the spirit, in a spiritual form, will ascend to its native element, and appear in outward guise upon an earth again, only if such reappearance be needed to demonstrate immortal life to the dwellers upon some outward orb. Death shall be swallowed up in victory! There shall be no more death, and no more sea; no more division, no more strife or wrong. The lamb of gentleness shall lie down with the lion of strength; the little child of peacefulness, docility, and love, shall be the guide; and the coming rulers of the world shall be those who, in gentleness and childlikeness, are prepared to occupy supernal thrones and judge the tribes of Israel.

The predictions of Jesus with regard to the future glory of his followers, refer to that divine estate of angelhood when the twelve powers of the mind, called the twelve tribes of Israel, in Kabalistic phrase, shall be governed absolutely by the soul within; and those in whom this soul-life is manifest, are more than adepts, initiates, or magicians,—they are numbered among those who, like the Christ of Galilee, or the Buddha of the East, used all their powers solely for conquest over wrong, disease and death; and who, therefore, with every magician's power, have beyond all this the invincible might and majesty of the Divine Soul. This at length must conquer. Hells there may be, hells there must be, hells there are, till this divine result shall be accomplished. A spiritual gehenna must burn outside the gates of earth, and outside those of Paradise, till every weed is burned, every iota of alloy consumed, every scrap of chaff burned in the unquenchable fire. But Dives in the flame is there for correction, for the burning away of the sin of selfishness, which made him on the earth forgetful both of brethren and the poor. He must suffer, and all must suffer, until by spiritual

effort they span the gulf, bridge the yawning chasm, and through love to the brethren become themselves the angels who will do what as yet Moses and the prophets have not done.

Every one who has done a wrong on earth, must return to rectify it; every spirit who has wronged another, must meet that other and make restitution. The fires are ever burning, the crucible grows never cold, the law is eternal, the means of purification everlasting, the fire which cleanses never goes out; and into the everlasting fire, not that they may everlastingly remain in it, God plunges all his jewels, and only takes them out when all their alloy has been burned away!

This is the truth taught alike by esoteric Christianity, by modern Spiritual Revelments, and by true Theosophy. Nirvana, the Kingdom of God, of Christ, or Heaven, means not extinction of being, loss of entity or individuality; it implies oneness with all in love. As the globules which form the ocean and the sand grains which make up the hills are all individual, as the crystal dew-drops never lose their entity, so the soul, individual once, is individual ever. The soul that says, I AM! will never be less than the self-conscious *ego* it now is. The outward frame may change, ever so often: the astral body or spiritual form may change, as does the material envelope, but these are neither immortal nor individual: they are but ever-changing agglomerations of moving forces, which the spirit attracts, dissipates and repels. Memory, affection, understanding, will,—these are of the Soul, the primal unit only; and this four-fold nature of man is immortal, while the purely earthly part may but appertain to the elementary kingdom of nature, and be transported through the universe to other worlds, as they require what the perfected earth has rejected.

This Golden Age, or epoch of perpetual harmony, has been heralded by Spiritualism. Already the knockings have been heard, and thirty-three years after 1848, there were those who told you that the purely initial stages of the Movement were passed through, and that from 1881, the calendar should recommence with Woman's Era, *Anno Domine* instead of *Anno Domini*; but the perfect era is that of the Divine Duality, when the Christ and the Madonna, the lady and the lord, must rule together. But as man has had his special period of dominion, woman may also have hers, and there-

fore through two little female children, the Rochester knockings were produced, in the self-same year when the first Woman's Rights Convention was held in the United States.

To-day the English Parliament is agitated with the ever-recurring question of Woman's Suffrage. Protests against taxation without representation, are growing more numerous and influential daily, and surely no one who can read the signs of the times, can fail to see that the next great event in all civilized lands, will be the acknowledgment before the law of woman's perfect equality with man. No longer veiled in the harem or even in the cloister, no longer compelled to sit tacitly by, and while taxed as heavily as her brother, have no voice with him in controlling affairs of State; no longer refused admission to the priestly or prophetic or ministerial office, compelled to bow in submission to the will of lords and masters, she will take her place on earth as queen of society, even as the Catholic Church has declared that Mary Immaculate is queen of heaven. But how anomalous is the spectacle of crowds bending low in fervent adoration at Mary's shrine, exalting womanhood by pronouncing a woman "mother of God and queen of heaven," while the priesthood declares that through woman's intercession, the Son of God receives the prayers of men, and through his mother answers their requests, while she is called the spouse of the Holy Spirit, the daughter of God the Father, and the bringer-forth of God made manifest in flesh. How anomalous, we say, is the spectacle of all this supreme devotion paid to woman, by Jews and Protestants styled idolatrous, while woman is still forbidden to approach the altar to offer the sacrifice on the people's behalf, or to enter the pulpit to exhort both men and women to repentance.

All over the world the cry is going up to-day, that men, and young men especially, do not and will not go to church. A moral *interregnum* is feared and predicted, by reason of the present wide-spread indifference to religion. Morality is at a discount, vice at a premium, in the highest places of State. The law sanctions woman's degradation, but even in polite circles the male delinquent forfeits no right or privilege, except for unusually dastardly conduct; while the female sinner is ostracized and condemned. Where is the justice of a man-made law, permitting man a liberty denied to woman? Where is the justice of condemning one sinner and altogether excul-

pating her *particeps criminis*? Where is the justice of a state of society, which underpays female labour and imposes in many parts of Europe the hardest labour upon woman, and compels young men to devote some of the best years of their early life to the indolent and demoralizing life of members of a standing army?

Is it not a fact that one of the loudest cries raised against woman's entrance into Halls of Legislation, arises from the plea that they are not fit for women, that woman should breathe a purer atmosphere than that of those fetid halls? But must legislation ever be carried on in impure places? Are legislative enactments necessarily so corrupt, that they can only be matured in centres of moral infection? If there be vice in Parliament or Congress; if the aggressive spirit rule and the voice of woman has not been heard there since their foundation; if to-day the nations are embroiled in warfare, and the best blood of the countries is shed on the battlefield; if civil service and other reforms be the great cries of the age; if present forms of government are so distasteful to the people that Nihilistic insurrection and Communal strife are the rule and not the exception all over Europe; if the cry of alarm goes up from England because of Fenian outbreaks and dynamite explosions, which neither the arm of the Civil Law nor the Church can quell; if the Russian Emperor is in hourly danger because of the detestation in which the office of Czar is held by the bulk of Russia's population; if Absolutism in Germany is threatening with forcible disruption, and England's policy with Egypt is more than questioned on every hand; if the French Republic be as yet insecure, and across the ocean America is fast becoming a prey to bribery and corruption, while only her immense size and her vigorous youth are her protection,—surely the time has come when, after 1,800 years, and more, of masculine monopoly—yielding so bitter a fruitage of crime, pauperism, vice, persecution, and war—the new era may be inaugurated with the voice of woman pleading for justice. And should a female Paul arise and forbid men to speak, telling husbands to keep silence in the church, and if they wish to know anything ask their wives at home, though the masculine half of the population would raise an indignant howl and pronounce the promoter of such a proposition an idiot, still the spirit of justice would approvingly witness the turning of the tables on

man, that he for a while going out of office, should give to the other half of humanity the right to rule, at least, for a term in his stead.

We do not say that woman will be sole ruler in the New Dispensation, but we do pronounce this dawning age the age of woman's supremacy. That it would be, Henry Bulwer (Lord Lytton) foresaw, when he penned the "Coming Race," and portrayed the women among the Vril-Ya as superior to the men. *Anno Dominae*, the year of the Lady, introduces to the world that female portion of the Spirit of Truth, which remained in spirit-life unknown to the earth, while the teacher Jesus expressed but one-half the Messianic angel to the world. But ultimately, and even now wherever the highest culture is to be found, men and women will rule and work together. For in the highest parts of the earth, the era of harmony, of true duality, is dawning, but where the single ministration is all that can be given, it will be woman's voice and woman's influence that will cause the wilderness to bloom and the arid waste to sing. It will be woman, who, by moral suasion and the power of right over might, will put down intemperance and fraud, abolish war throughout the earth, and lead the nations to a commonwealth of peace, while the governing body will be composed of persons from all the annexed nations, and there will be a Universal Parliament.

The dream of the near future for Europe, for America, for the Colonies—Australia, South Africa and British India—is the establishment of independent republics first, then the amalgamation of the various races and nationalities into one great united and pacific nation. As many streams may run into one great sea, and lose themselves in the vast body of water, though they take their rise in many sources and flow distinct until at length they empty themselves with many mouths into one great ocean, as the Amazon and its tributaries do, so to the prophetic eye of Spirit, the time e'en now draws nigh when all the most enlightened nations shall become one people, and the differences between races will be forgotten, as they were forgotten in old Rome, when she became the mistress of the world; because a Roman had in his veins the mingled stream, which bespoke for him an origin among long-disaffected and disunited tribes.

Even now the fusing process is in progress in the United States, even more than in England or Europe; and when

this blending is complete, war will be impossible. You will have no enemies, and no people will be foreign to you. You will have opened all your ports to every nation. Absolute free trade will everywhere prevail. The rights and welfare of humanity, not of a single tribe, will be considered; and to be human will be enough, while patriotism will mean universal fraternity. The Crescent and the Cross will retire from Europe, and be no more the signs of civilization. The Circle will be the emblem of united life, while the Sexagram, (six-pointed star) will be the symbol of that actualized progression, which will give to half the globe, redeemed from strife, a foretaste of the yet far-distant age of *universal peace*.

Africa may yet be convulsed. The worship of Allah may lead the Fetish tribes, to the acknowledgment of one God, while the earth, commencing its career through the second half of the Grand Cycle, at the middle point of which we now stand, will through the next six ages pass on into the embrace of those bright dual souls, who will yet perfect their form upon its surface. Then when every atom of the globe is harmonized; when human will controls matter utterly and absolutely, and the intellect, no longer proud and overbearing, bends before the Spirit, will God's Kingdom have come, and his *will* will be done on earth as it is in heaven.

And who are the workers, who, like John the Baptist, are preparing the way for this glorious consummation? Divers and singularly different are they. Carlyle and Garibaldi rebuking wrong, Gordon in Egypt fighting for justice and liberty, all who in any branch of science, art, literature, religion or reform are seeking to raise the human mind, even though it be by purely material means, all are among the heralds of the New Messiah. Those who know not of immortality even, as they also who are aware of it, are working for this glorious end. And most of all they who would emancipate Woman, and thereby unfetter the soul; give reign to intuition; let affection rule the earth; make the law loveable, and because beloved obeyed. Join in this work, and you, in your sphere, have entered upon the

GOLDEN AGE OF HARMONY.

IMPROMPTU POEM.

THE STAR CIRCLE.

FAR from the earth !

Beyond its atmosphere, where planets roll
Majestic through all space, where worlds of light,
Unseen by mortal eye, shine in their places bright :
There can our eyes behold, in shining sparkling gold,
A Circle of Bright Souls, whose music onward rolls,
Outward toward the earth, and inward toward the sun,
That distant orb, Alcyone, round which, their courses run,
The worlds uncounted, through eternal day,
Matchless and glorious on their heavenly way.

By what divinest power ; in what supreme estate ;
Can souls immortal live, who've entered heaven's gate ?
What is the angel-throng ; what the archangel hosts ;
What the nine choirs of soul, who make but truth their boast ?
Can they approach the earth ; do they to earth draw nigh ?
Yea ! nearer than ye think, with all your phantasy !

Each planet guarded is by a Celestial Soul,
Who, taking charge of it, as though upon a scroll,
Writes all its history ; and, by the potent will
That angels all possess, this angel, up the Hill
Of Progress,—howe'er long, with mingled wail and song,
With mingled peace and strife, through life and death, and life
Re-born, grown more divine through earth's experience,—
Leads up the Human Soul to Heaven's sweet recompense !

Ah ! can ye count the Stars, which twinkle through the night ?
Say ! can ye e'er discern one tithe of their pure light ?
Can any human art, or scientific skill,
Pierce through the ether vault, and through the spaces, still,
Where worlds majestic move, and tell what life is there,
Or limit worlds unseen, floating in ether air ?

Science may touch the earth, as with a magic wand,
And straightway to her sight, may nature's law expand
And show how atoms move, as they select their place,
And prove how robes * are formed ; and how at length the grace
Of manhood, womanhood, from childhood, may adorn
What once was wilderness, an arid waste forlorn.

* Material forms are here spoken of as " robes " of Spirit.

Art may with magic power portray earth, sea and sky ;
 While music may take wings, and soar on ecstasy,
 E'en as Beethoven delved into the heart's deep well,
 Or Mendelssohn, on wings, to heavens ineffable,
 Carried beyond the earth the pleadings of the soul,
 And outwardly expressed somewhat of God's control.

The Sculptor takes the block of marble from the mine,
 And, by most strange control, may from it best divine
 Th' expression of a saint, or some pure little child,
 Who as a goddess stands to man, all undefiled ;
 While from the brow of Jove Minerva glorious springs,
 To bear along heaven's road, on intellectual wings,
 Her consort, who is known as Ruler, great and high,
 The mightiest of gods, the Chief Divinity !

Then Angelo, in Rome, St Peter's dome thought out ;
 And Raphael made divine, through genius none can doubt,
 The form of human life, transfigured e'en below ;
 While Phidias, in Greece, at Athens, dealt such blow
 To marble, that it woke responsive to his touch,
 As though his living breath impregnated so much
 The solid bust of stone, that life shone in the eye !
 In Art so great as this, perchance ye may descry
 Some glimmerings of light from that perpetual Star,
 Which ever shines on earth, with radiance from afar.

When Dante spoke of heaven, beyond all shades of night,
 And Beatrice found enrobed in dazzling light,
 In pure and snowy sheen transfigured, perfect love
 Awoke his trembling lyre, and praise to God above
 From every string sent up its pure and sweet refrain,
 Which Milton seemed to hear, above earth's cry of pain,
 When "Paradise Regained" his chosen theme must be,
 And o'er the warlike years, he, Paradise could see,
 Not past, but yet to be.

When Homer wrote of gods and goddesses, who strove
 In ancient Troy, he caught some of that living flame,
 Which through the passing years the poets all declaim ;
 Till Wordsworth, Shelley, find, in dreams of perfect peace,
 The light of that pure Star, which bids all passion cease.

But 'twas in Bethlehem, when Orient Magi stood
 Before a weakly babe, to offer treasures good ;
 And 'twas on Indian plains, where pure Gautama found
 The life of perfect rest, that heaven did most abound.
 Confucius must point unto a Western Star,
 Which shone in Buddha's eyes ; while Gallilee afar
 Must hear its valleys ring, and hill-tops sweetly sound
 With that divinest voice, through which souls peace have found.

That Star, in ancient times, was unto Egypt known,
 And kings and nobles bowed before its light alone,
 While priest and prophet caught from heaven that living flame,
 Which gave them the design their ancient structures claim ;

Worship was offered to Osiris, God of Light,
 And Isis counterpart, who ruled with mildest might
 Of justice, bathed in love and wisdom, robed in peace.
 There was the primal Star, whose light can never cease,
 The matchless Central Sun, round which all planets run
 Through Constellations Twelve, passing, while man must delve
 On earth, through every state which leads to heaven's own gate.

The Circle of the Stars must needs a centre find,
 An all-controlling force must all in union bind.
 That centre is pure rest, where all is calm for aye,
 Where peace and order rule in love eternally.
 Though there is strife around, that centre is the same,
 Past, present, and to be, it shines with steadfast flame.

There, at the centre, dwells the Angel of the matchless space,
 In which Twelve Planets move in orbits of supernal grace.
 Twelve Systems, each with twelve mysterious Orbs of light,
 They shine in union pure, harmonious to the sight
 Of angels evermore, while to their uttermost,
 One hundred-forty-four bright children this Star must boast.

There are Twelve Systems, which revolve in ceaseless day
 Around Alcyone, while on their earthly way
 They surely must include the system where ye dwell,
 And take in Planet Earth, to whom the tale they tell,
 That she is but a part of that mysterious whole,
 Which answers to the voice of the Great Central Soul !

In man, one central Orb—one Centre—must be found ;
 That Centre is the Soul, I see revolving round,
 When man is perfect made, twelve Powers of the Mind ;
 Then, again, twelve Gifts of Sense, which bind
 The Spirit to the clay, and clay to life of mind.

In this most glorious whole—the circuit of the sky,
 In this interior grace of soul ye may descry
 The bonds which knit ye all together in one race,
 A surging each and all of future dwelling place,
 Among those orbs of light, among those stars so bright,
 Ye gaze upon by night, scarce visible to sight !

Now ministering to earth, we watch a gracious Queen,
 One who, in earthly form, has persecuted been ;
 One who, at Holyrood, must sorrow, strive, and turn
 Only to God in need : to him whose love doth burn,
 Bright as that central fire, though all else should expire.

She, and a mystic band of virgin souls most white,—
 Clad in the purity which victors from the fight
 Have won, through trials o'ercome, temptations dashed to earth,—
 As the Vestal Virgins watched the temple fires of earth,
 When Rome was Queen ; so now, unseen by mortal eye,
 The souls of many watch, and guide earth's destiny.

She, this illustrious Queen, is chosen at this day,
 To give an outward form to truth's surpassing ray,

At one point of the Star; and there are many see
She holds her light to earth, in love and purity.

And there are other souls, who work in other ways.
The Star, the Sexagram, with undiminished rays,
Will be the typic Star, for this New Age to be.
The Star Circle in Heaven must shine eternally,
Twelve pointed; and when all earth's periods shall be run,
Then from the Tree of Life, twelve fruits, securely won,
Shall be the harvest growth, the yielding of the whole,
Which the Twelve Angels brought from the Region of the Soul

This Star shines with the light of every martyred soul,
Of every lowly life unrecognised below;
While every genius pure, and prophet's radiant light,
Give form unto this Star, as downward flows its light.
It is the Dual Star of Wisdom and of Love;
Its perfect name is *TAUTH*, high in the Heavens above.
Its outward shimmerings, near the confines of the earth,
Are breathings from those friends who wake, into new birth,
Whate'er is pure within. Follow, ye all, this light;
To others be ye stars; then will life's path grow bright,
And heaven's immortal peace your spirits will infill,
And Truth, your amulet, will guard you from all ill!

BENEDICTION.

May the Dual perfect Light of the Star of God's perfect
Truth, ever wise and ever loving, be your constant Guide
through Time and your Crown Eternally!



WORKS BY THE SAME AUTHOR.

BERTHA:

A ROMANEC OF EASTER-TIDE.

By W. J. Colville.

Setting forth the principles of the Spiritual Philosophy, and introducing graphic accounts of Spiritual Manifestations of the most astonishing and fascinating order, in the course of a popular and exciting Tale.

This Work has been received with great enthusiasm by the reading public on both sides of the Atlantic, and has been pronounced a literary gem by scholarly critics.

As very few copies of this marvellous work still remain unsold, and no future editions will be brought out in this country, persons wishing to possess this valuable addition to their libraries should secure the Work without delay.

Handsomely bound in cloth, 320 pp., published price 3s. 6d. May be had of the author, W. J. Colville, 4, Waterloo Road, Manchester; or of Mrs. Woollam, 20, Park Green, Macclesfield, by personal application only, at 2s. 6d.; or post free from the publisher, J. Burns, 15, Southampton Row, Holborn, London, W.C., for 3s.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

WORKS BY THE SAME AUTHOR.

LONDON LECTURES.

EIGHTEEN INSPIRATIONAL ORATIONS,
AND IMPROMPTU POEMS; WITH BIOGRAPHICAL SKETCH OF
THE SPEAKER,

W. J. Colville.

This important and instructive series of Discourses embraces able and comprehensive treatises, upon many of the most exciting Religious and other Problems of the Age, as well as upon Ancient History, and the future of this Planet, as foreseen by Spiritual Discernment.

The Poems will be well worth the entire price of the Volume, to all lovers of elevated sentiment, couched in beautiful and sympathetic verse.

Now almost ready for delivery, may still be secured at the subscriber's price, 2s. 6d., by those who send postal order for that amount to W. J. Colville, 4, Waterloo Road, Manchester, at once. Price, when published, 3s. 6d.

SPIRITUALISM, AND ITS TRUE RELATIONS TO SECULARISM AND CHRISTIANITY.

INSPIRATIONAL LECTURE BY W. J. COLVILLE.

Price 2d.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW. W.C.

