Psychosophy

In Six Parts.

Part I.

The Soul in Human Embodiments.

Mrs. Cora L. V. Richmond.
Very sincerely yours,
Cora L. V. Richmond
THE SOUL:

ITS

NATURE, RELATIONS, AND EXPRESSIONS

IN

HUMAN EMBODIMENTS

GIVEN THROUGH

MRS. CORA L. V. RICHMOND,

BY HER GUIDES.

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SALUTATION.

To the Beloved Members of our classes in America and England, wherever they may be, who have received these teachings, some of the first-fruits of the kingdom of the soul; and to those who, not having been present in body, were one in spirit with the truths herein expressed, this record of their lessons is affectionately inscribed by the guides.
TO THE READER.

These lessons are published, primarily, as a book of reference for those who have been members of the classes receiving them. The essential Teachings herein contained, have been given at various times and places through this same medium for the past twenty years, but always heretofore verbally, in private or semi-private classes, because it was necessary that those listening to them should continue through the entire course. A great demand, however, has recently sprung up in the public mind for some concise presentation of the Teachings as herein expressed. This volume is a careful compilation from verbatim reports of several courses of lessons, each containing the essential fundamental bases of the Teachings, but varying in manner of presentation and illustration.

It has been thought best by the Intelligences who have given them, to preserve the form in which the Teachings were always given, i.e., that of lessons, to enable those who read to become as rapport with the Guides in somewhat the same manner as though they had listened to the utterances as pupils. There must always remain, however, a sense of loss; a missing of the revealed presence, through the medium, of the Controlling Guides, made more palpable by the Invocations that preceded the lessons, and the Benedictions at the close; and most palpable by the pervading devotion and exaltation of all present.

Yet, happily, those who read with the "Spirit and the Understanding," shall feel themselves none the less near to the Guides, and ever more near unto the Divine.—(Pub.)
THE GENERAL SUBJECT OF THE LESSONS IS:

THE SOUL; ITS NATURE, RELATIONS, AND EXPRESSONS IN MATERIAL FORM.

The First lesson will be:

THE SOUL; ITS RELATION TO GOD.

The Second lesson will be:

THE DUAL NATURE OF THE SOUL.

The Third lesson will be:

THE EXPRESSION OF THE SOUL IN HUMAN EMBODIMENTS, AND ITS RELATION TO OTHER SOULS.

The Fourth lesson will be a continuation of the third, as we find that subject most attractive to human minds that bears directly upon existence and its relations.

The Fifth lesson will be:

THE REUNITED SOUL; INCLUDING PERFECTED SOULS, PARENTAL SOULS, AND ANGELS.

The Sixth lesson will be:

ANGELS, ARCHANGELS, AND MESSIAHS; including life on other planets.
DEFINITIONS.

GIVEN BY THE GUIDES.

(Explaining the particular sense in which the following words are used in this series of lessons)

INFINIVERSE. That which relates to the Infinite Being; the Uncreate; the realm of Infinity.

UNIVERSE. That which relates to Existence; the whole of Creation.

BEING. That which is absolute, unchanging, essence instead of substance.

EXISTENCE. That which is created; changeful, movable, variable; limitation, environment.

IMPULSION. The act of volition of the Infinite or finite entities toward expression; undoubtedly the Divine Logos.

EXPRESSION. Existence; revealed through matter; made known in time, and space, and sense.

INVOLUTION. The process of expression of the Soul through matter; becoming involved in time and sense.

EMBODIMENT. The expression of the Soul in the personal human form.

Embodiments. Successive expressions of the Soul in human forms.

SPIRIT. The inbreathing of the Soul, (from spirare to breathe,) i.e., the theme of the Soul in one human life.

MIND. The Consciousness of the Soul acting through Spirit upon the human organism, producing the process of thought; the most external expression of Soul.

(The Mind also has a reflex action, and is the only expression of the consciousness affected by material things.)
Beloved Ones: It is needful in approaching the Altar of Truth, that you cast aside all preconceived conclusions concerning the themes to which you are to address your attention. We ask you, in listening to that which will be expressed, that you approach the subject as children willing to be taught, that you receive the teachings with the same impartiality as though you had no fixed opinions on the subjects to be considered, and that you enter into the spirit of what is given without reference to whether it conflicts with previous teachings that you have received or not. You are to endeavor to receive the ideas given, the thoughts presented, the Truths sought to be conveyed, as though your minds were snowy tablets upon which is to be written, for the first time, the Word of God. If, after placing yourselves in this condition, you shall find that the thoughts here expressed cannot be accepted as Truth, it is your province to reject them. This is not a place or time for arguments, but statements; we are willing to explain the propositions that are given, but we are not willing to discuss them. Any system of teaching can afford to wait, if it be Truth, until the mind is ready to receive it. No amount of discussion will ever enable one to be prepared who is not ready to perceive Truth.

The subjects to be treated are profound, have engaged the attention of many inspired and many thoughtful minds since thought began on earth. It will not be found strange if, in a series of lessons necessarily brief and condensed, there shall be many points that cannot, perhaps, be solved; but as the germ is placed within the sod and time is required for growth, so we plant these Truths as seeds given to us from the higher states of Celestial Being, trusting to the future for their germination, growth, and fructification in your lives.

Beloved Ones: Even as children turn to a kindly parent, or as you might turn to one appointed to bring glad tidings, so we would invite your attention to this series of lessons concerning themes Divine.
THE SOUL; ITS RELATION TO GOD.

The Infinite cannot be comprehended, but can be conceived of through perception: as it is possible for one to conceive that there is a state of perfect happiness, but no one on earth has ever yet experienced it; as it is possible for one to conceive of perfect Truth, yet no man should claim to have received it; so a conception of the Infinite is the inherent conception of man derived from the Soul, which is the source, is being, is like God; and this conception can no more be destroyed than the light of day can be destroyed by an intervening cloud, or than chaos can destroy the continued harmony of the universe.

It is often said that an Infinite Deity is inconceivable. An Infinite Deity is incomprehensible we admit, but not inconceivable. The mind may conceive of that which cannot be comprehended. All that relates to Eternity is not comprehended except in Eternity; but you do conceive both of the heretofore and the hereafter while in your present state. The conceptions of the mind are prophecies, and the comprehensions of the mind are limitations.

Existence suggests Being. The Creation proves the Creator. Primal Law implies the Law Maker, the Source of Law. The Universe declares the Infiniverse.

The Infiniverse is God; which is a possible statement, but which cannot be comprehended in the universe (of things). You may state a million; but no one has a literal experience as to what a million, taken in units, may mean. Through mathematics you conceive of aggregate numbers which you have no comprehension of in their several parts, and it is just as possible to conceive of that which you cannot comprehend in regard to Deity as in regard to mathematics. The only way to secure mathematical accuracy in any problem is that you know the bases are correct, therefore the results must be so. Deity is as much a possible conception as any conception by the mind of man.
GOD IS THE INFINITE, OMNISCIENT, OMNIPOTENT, ETERNAL ENTITY.

The One Supreme Intelligence, under whatever name this is breathed: whether that mystical and sacred Name which never has been pronounced, which belonged to Egypt, but which, under the name Jehovah, was brought into the Hebraic religion; the incomprehensible, unspeakable name I H U H; the Jesod; the Jod, He, Vau, He; the leoua; or whether syllabed in the Ra, the Om, of the ancients; the Tetragrammaton. Qairis was not the physical sun, but a symbol from an Angel to express the Deity and His relation to man, the Sun of the Soul; the Light; the luminous power of Intelligence, personified in the Infinite.

Whatever be the title or designation of that Infinite Being, God is only known within the Soul, and only understood in its innermost and divinest conception; this is what we mean by the name God. There can be no other Infinite; there can be no other Omnipotent, Omniscient, Infinite Being: the Deity.

Many people say they cannot understand an Infinite Personality. Neither can you understand a larger finite personality, nor an illimitable universe. But God is Infinite Being; and the Soul is also Being. As science declares the universe from the atom, we declare God and the Soul from eternity.

Human knowledge proceeds from the relatively known to the unknown. Revelation proceeds from the unknown, the absolute, to the known; from the boundless, limitless, to the limited, the relative, the enchained. All knowledge of the Spiritual is a priori knowledge. The realm of God and the Soul is possession; the realm of creation is expression. The Supreme Consciousness of the universe is God, the supreme consciousness of man is the Soul. These make up the consciousness of the universe.

This Infinite Consciousness, or Love, is All-potent, Omniscient, Eternal, Omnipresent, and is the prototype for the Soul, absolutely and perfectly.

The Infinite is Omniscient, Omnipresent, and Eternal; the Soul is finite and eternal, but not omnipresent, not omniscient, not infinite. God is the Infinite Being of eternity. The Soul is the only entity excepting God, and has its being in eternity, but has its existence and expression in the universe. The Soul exists in and has to do with the universe, but God alone is the Infiniverse; the Soul has to do with all kinds of expressions in time and eternity, but they must be subject to limitations, while God is All in All, now and forevermore.

That which is without beginning or ending would illustrate the
ITS RELATION TO GOD. 11

Soul, as a complete circle; while a globe would illustrate the Infinite, which is more than a wheel, which is illustrated by a sphere of wheels. The eternal circle of the existence of the Soul is: in that which has been, that which is, and that which will be, but limited in scope. The Infinite Sphere is: all that has been, all that is, and all that will be.

The Soul is an eternal, immortal, finite entity.

The Soul is related to God as the finite to the Infinite, the resemblance being in quality, but not in scope. To use an illustration, which is not to be taken literally, but relatively, the quality of the drop of water is the same as the quality of water in the whole ocean; but the globule or drop will never become the ocean—even though it seems to be lost in the ocean, its entity as a globule is the same; or as you are encompassed by the walls of this room and pervaded by its atmosphere, but you are neither the room nor the atmosphere, nor are you composed of parts of the room or atmosphere, nor are you a part of either. To further illustrate or compare the quality of the Soul with the quality of the Infinite, we would compare the single ray of light with the whole of the rays of light that emanate from a sun or solar center; but you must not make the mistake of supposing that we mean, therefore, that the Infinite is composed of the whole number of finite Souls, for then the Infinite would be limited to the number of Souls in the universe, but such is not the case; the Soul has its being within the Infinite, but is not the Infinite. The finite and the Infinite are not interchangeable; therefore the Soul never becomes Infinite, nor is it lost in the Infinite, nor does the Infinite ever become finite; that would imply limitation.

With these definitions you are prepared to know, as the Soul bears always the same relation to the Infinite, as it is immortal and in eternity: there is no beginning to, nor can there be any cessation of, its being. It is uncreate as God is; but, as the Soul is finite, its being must forever be encompassed by the Infinite. The power of understanding this relation is innate in the Soul of man, no other basis is possible; when you endeavor to consider Deity by any other method except that which belongs to the Soul, there is failure. It is from the Soul that there is the first perception and conception of God, that there is recognition of God, and that there is satisfaction with the consciousness of the presence of God.

These statements, concerning the Infinite and finite, must be borne in mind through this entire series of lessons: the Soul never changes places with the Infinite; the Soul is never nearer the Infinite; the Soul is not remote from the Infinite.
THE SOUL;

THE SOUL IN QUALITY IS LIKE UNTO GOD.

When Christ said, "Be ye perfect even as your Father in Heaven is perfect," it was because that perfection is possible, the quality being the same. One beam of pure white light is precisely as perfect in quality as the whole white light of the sun's rays; and, as the white light, the Soul, in its essential nature, is always pure. The perfection of God is the perfection of the Soul.

The quality of the truth is the same in the Soul as in God; you may not have Infinite truth, but you may have the clear whiteness of truth, and when tested by all the powers of the Soul, the quality of that light is like the Light of Deity. Perfection is quality, not quantity. If an artist says, that is a perfect picture, he means the tones, tints, and coloring form harmony, are all perfect as related to the whole, no parts are imperfect. If a musician says, that musical composition is perfect, he means in all that relates to harmony, in all that relates to the theme, in the adjustment of sound and the association of ideas, the composition is perfect.

As God is Infinite in love, the Soul has love in a finite degree. As God is Infinite in wisdom, that attribute is found in the Soul in a finite degree, but perfect in quality. As God is Infinite in knowledge, that knowledge is found in the Soul in a finite degree. As you may see reflected in the drop of dew the whole starry firmament, so in the Soul, in a miniature degree, are all the qualities of Deity. "Be ye perfect" is at once a Divine command and prophecy.

No sun or planet is so remote from the central sun that the smallest vibration does not reach that most distant planet; so there is no existence or expression of life so alienated from God's love, that His love does not include the whole, pervade the whole, and reach to the uttermost. As the most central sun of which the mind can conceive is the light of all other suns and systems moving around it, so, in the Infinite,

God's Love is the Light of All Souls.

Or, to transpose the foregoing, as light is the cause of life in matter, and the light of the sun is the manifestation of the method of all generic being in solar systems through motion, so Love in the Divine Consciousness is the light of the Soul, and whatever relates to the Soul is governed by this Infinite Love, as whatever relates to matter is governed by light.

The state of the Soul is now what we are considering; this divine unit, or entity, being uncreate, there are no new Souls added to the universe, and there are no Souls taken from the universe. All Souls
having being forever, there can be no change as regards their being, their relation to other Souls, the number of them; nor can what constitutes the usual conditions of time, and space, and sense, affect them or their relations to the Deity. There is no time, nor space, nor matter in the Infinite, because time, and space, and matter are relative. The Soul in its pure and primal nature has nothing to do with time, nor space, nor matter, but only with eternity and that which belongs to eternity. Whatever shall hereinafter be expressed concerning what the Soul does must not be mistaken for what the Soul is.

The Soul is a revelation unto outward nature. No external thing can reveal God. The Soul alone, being of the nature of God, perceives God. Nothing can teach that there is God. All things may illustrate it; teaching comes from knowledge, possession; and that which recognizes God is from the Soul. As consciousness is in the Soul, so every attribute expressed by consciousness is in the Soul. As you must go to the Soul for the source of all intelligence, so you must go to the Soul ultimately for all that promises expression.

Herein we deal with the Soul in its absoluteness. We are not dealing with time and space and sense at all now. We have not yet arrived at matter. If it is impossible for you to think of the Soul thus, do not try to think, simply perceive; for not all that is thinkable is true; that is most true which you can not speak nor think, but can perceive.

Soul alone can perceive Soul; it is to that nature that all these remarks are addressed: the Soul that does understand, the life within that does perceive, the love, wisdom, and truth that do acknowledge; and this, in every human mind capable of receiving these utterances, must have some acknowledged power in some portion of your being.

Bear in mind that that which is meant by the innermost, the most sacred, the Holy of Holies, as revealed in the ancient letter through the Egyptian lore, was no outward place—not even the outward symbol of the sphere, nor the double triangle, which is the Egyptian, Masonic, and Kabalistic symbol of God, the points of which solve the problems of the universe, was literal—but the innermost state or condition which, when perceived, must form the consciousness in human life of the presence of God. Whatever be the name of that state of which we have spoken, like the real name of God, it has never been syllabled on earth; but it is enough to know that the Soul of man is the innermost consciousness of the individual life, and that which the finite entity expresses, and which is revealed in the life of the Angel, will hereafter be made known.
THE SOUL;

RECAPITULATION.

You are to make your starting point from within the Soul, from the Deity; whatever else is said you will not be allowed to deviate from that Divine Center. As in the Middle Ages no astronomy could be correct because the earth was made the center instead of the sun, so whomsoever shall endeavor to follow these lessons should first perceive the Deity as the Infinite Center, the Soul of life. By the individual the center of the universe must be transferred from time and sense to eternity, to that which is absolute, to conceptions which in themselves relate to eternity; and the Soul, in its absolute nature, must be continually before the mind. In all that relates to the Soul and Deity there is no past time, as you term it, nor any future, there is but eternity. There is no change in the relation of the Soul and God; no Soul ever goes astray, no Soul is ever "lost," no Soul is shadowed, no Soul is darkened. It is impossible for the Soul, in its divine and essential nature ever to be alienated, or estranged, or in any way shut out from God's Omniscient, Omnipresent Love. This being understood as the basis, whatever shadows may be referred to hereafter, in this series of lessons, will not relate to the Soul or God, but will relate to conditions which will be explained.

Primarily then, you are anchored in the center of all possible conception of intelligence, which is God, in the circumference of all possible intelligence, which is God, in the Infiniverse, which is God. (In contradistinction to the universe, which is the manifestation of God.) You are anchored in the immortality of the Soul, the eternity of its absolute nature, in its unchangeableness, in that which forever was, forever will be, and is forever the same; in the truth that the qualities of the life of the Soul are like the qualities of God in a finite degree; you are anchored in the great certainty of Infinite Love, which, as an all-potent and Central Sun, illumines every Soul, forever inspires, guides and directs.

The individual expression of the Soul is under the government of the individual Soul, but the whole life of the universe is under the government of the Soul of the Universe, God. What the Soul shall express belongs to its individual choice and its individual life under God, but what the universe shall express belongs to the Will of the Infinite, or the Infiniverse. This sphere within a sphere, or light within a light, is the state within the Soul, the chosen light being the Infinite Light, and the manifestation of that chosen light being the life of the Soul. As confidently may you turn to that Soul as the source of all possibilities, as unto the sun the atom turns as the source
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of all light. No more can you be excluded from the Divine Source of all possibilities than can the atom, howsoever shadowed by organic conditions, be excluded from the vibrations of light which give expression to its outward being.

Being thus centered in the Absolute, the premises perfect, the conditions so beyond time and sense, you are requested to receive these propositions as a student would receive propositions in mathematics, knowing they are to be proved in their application. If they are not proved, (each proposition being perfect in itself, containing its own proof, and all being perfect in parts,) then the system must fall; if they are truth, (each proposition based upon them will have been proved at the conclusion,) then the system must be true. If, resembling the higher problems of mathematics, those of geometry, the Pythagorean Proposition, these teachings—being the solution of all the divine potentialities of the universe—are not fully explained and carried out in this system, reject it; but remember the bases of the system, do not depart from them, nor bend them to any system more imperfect, for they will fail you utterly if you do.

Beginning, therefore, with the Absolute, the Infinite, the Divine; beginning with the Infinite Entity and the finite entity, you are requested to accompany us forward, in each succeeding lesson, with such lines of thought as shall ultimately solve to your minds the problems of the universe, or if they do not prove to your minds that the problems are soluble, then the world must seem to be stranded upon the shore of a sea of doubt and of degradation, from which there is no escape.

Necessarily, beloved ones, this lesson is brief because of its magnitude. We might have added more sentences, still they would mean no more. When we draw nearer to your outward expression there will be greater length of discourse.
SECOND LESSON.

THE DUAL NATURE OF GOD AND THE SOUL;

AND THE IMPULSION TOWARD EXPRESSION.

We shall use the word Expression in the sense that we have defined it, as being the result of the impulsion or volition from the Soul toward activity, the word Impulsion meaning the act of volition.

The lesson which you have previously considered treats of God as the One, the Eternal, Infinite Entity, and the Soul as an eternal, finite entity.

THE FIRST EXPRESSION OF GOD IS DUAL.

Whenever and wherever expression begins the Dual Life is manifest. The universe of matter does not exist excepting through this expression of Dual Life.

All ancient religions symbolized the Infinite in the Unknown yet Perfect Sphere of Omniscience; yet all ancient religions considered the first expression of Deity as twofold. The terms Divine Maternity, and the Great Mother Nature, are synonymous with the feminine name of the Deity. The earth is made the symbol of the Divine Mother. In all religions, either veiled or openly, there is the feminine Deity, co-equal in Power, perfect in Love, half of the Dual life of the Deity.

The great Mahadai, or God-Goddess of the most remote antiquity, was a Dual Divinity, without earthly name or human form, but abiding forever as the Twofold Source of Being. So well was this understood that all the primary religions of the world revealed God as twofold. God is expressed and revealed according to the need; and as the universe, including that which man shares, needs this expression, so the dual life is revealed.
You perceive in the atom and the sun, and in all generic life, and in man, this dual life made manifest. So persistent is it, that even the leaves upon the trees, the different forms of vegetation, every variety of Fauna, express themselves in reference to this duality or twofold Being.

Among the Egyptians there could never be more than twelve who understood the mystic name of the only God; but the Divine Mother and the Divine Father as the Dual expression of the God of the universe, could be always spoken of. Jehovah Elohim was the nearest term in the Hebrew language that would give expression to that sacred, mystic name signifying the great Uncreate, Father-Mother. The only word in Egyptian lore which man was not able to speak was that which expressed God, the God-head; but the Father-Mother, the Love and Wisdom inbent, or Dual Life, could be spoken. The feminine Deity is veiled in the Isis of the Egyptians, as the masculine Divinity was symbolized in Osiris; nor were Isis, Osiris, and Horus ever mistaken for the unknown, nameless God, ensphered in the Innermost Heavens; for that Deity the Egyptians had no name that was ever breathed; nor even known outside the most sacred temple, the "Holy of Holies." Osiris was represented as the Sun of light, symbolizing the Creative Power; Isis was worshiped as the Mother, the symbol of generic life. But behind both was the Infinite A, U, M, the Attum, which, in Egyptian, embodies the feminine as well as the masculine.

In Egypt you will also find the genesis of life symbolized in the name of Ionah; this name means the Dove; the over-brooding presence of the Holy Spirit incubating that which is to give expression to the Deity; hence, even in Hebraic times, the Dove was made the symbol of the Holy Spirit brooding over Jesus at the time of His baptism by John. The Dove appears in Sacred Writ through the Kabala, because, among the Egyptians, doves were not only the message bearers from one land to another, but the Dove, the Menat, was also the symbol of the Genetrix, and therefore was made the emblem of the Holy Motherhood. As Isis was the Earth-Mother of the Egyptians, so this sacred Dove was, oftentimes, made the symbol of Juno.

The Divine Image within the winged sphere of the Egyptians, was none other than the immortal Soul and God; the circle symbolizing the finite Soul, the sphere symbolizing the Infinite, the wings the emblems of the over-brooding spirit, the Mother Love.
The unbroken, unmeasured Sphere is God. The divided Sphere, or Dual Life, is God revealed.

There were three ways in which God, after being revealed, was known to the Ancients.

First: By Generic Symbols.
Second: By Numbers.
Third: By Letters.

The Generic symbols were derived from Egypt and were, primarily, twofold. The Letters were derived from Egypt also, but were renamed by the Kabala, the Shemoth (Shema). The numbers, Sephiroth, were given by the Kabala, but were Egyptian: three times three and one—nine and one. (This is the origin of the Triune God.)

The Circle with three Jads and a Tau, is a Kabalistic figure and is expressive of the threefold unitary nature of God; the three hypostases or co-ordinates in the Divine Nature, equal and united, as indicated by the Tau.

Among the Brahmins the threefold expression, Brahma, Vishnu, Siva, referred to the three Potentialities: the one Infinite Good, the Creator, to Whom they never pray; the Infinite Preserver, to whom they continually pray; and the Infinite Destroyer, to whom they continually bend; all typical of the one God. But the twofold life is included in Brahm.

In the mythological history of Greece and Rome you have Jove, the typical deity governing the heavens, and Maia, the beloved of Jove. Juno is referred to as the Queen of Heaven, but Venus (who bears nearly a dozen names and evidently is descended from Egypt) rules the earth and half the gods. Wisdom appears under the feminine form of Minerva, who shares with Jove the government of the heavens.

In the North, Odin, although supreme in the Halls of Valhalla, still shares his empire over heaven and earth with Frigga, the Sacred Mother, who in the supernal kingdom has charge of souls that are yet unborn in time. In the subtle mythology of the Northlands there is ever to be found this wonderful Duonym, the Divine Mother with the Divine Father; whatever lesser deities may be mentioned, and there are thousands, still the Father and Mother reign supreme in the kingdom of light, in the temple of Odin.

We know of no nation, nor religion, unless you shall name your own religion and nationality as such, but what includes the feminine in the acknowledgment of God. But the Roman Catholic Church has, by the recognition of the Madonna, associated the mother of
Christ in such manner with the Divinity that it gives sanction and sacredness to the typical Dual life.

The monad is inseparable from the duad, and atomic existence is discoverable in associated atoms. The triad, quadrad, and quintad are subordinate to the duad, which proves the monad.

When speaking of the expression of God, we speak of every manifestation that is twofold in the universe excepting the Soul. The Soul is not an expression of God, because it is an entity in itself; but all other manifestations in the universe, expressions of whatever kind that typify life, reveal this dual nature. All that relates to the Infiniverse, or to the unknown or absolute God, (meaning unknown in time and space,) must be perceived; but whatever is expressed, i.e., manifested in dual nature, may be taught; hence from the first expression of dual life the divinity was taught in the Divine Father and the Divine Mother. The process of formative or creative activity from God to nature we may only know by the finite process, which we trust will be gathered by you in this wonderful pathway of life.

There is no possible expression in the unitary state, because the unit is complete, is one, is being. You might as well say a circle could be expressed by a circle, or a sphere by a sphere. A circle is a circle, a sphere is a sphere. The moment a circle is broken that is division, explanation, expression. As in God there is the Unit, the Infinite One, but in all expressions of God there is Dual life; so when the Soul seeks expression duality begins. That is,

THE FIRST EXPRESSION OF THE SOUL IS DUAL.

The "Throne of God" is whiteness, purity; the innermost and uttermost Heavens; the state of perfect Being. In Kabbalistic and Egyptian symbolism alabaster is whiteness, being interpreted for that which is absolute and pure. Everywhere in the symbolism of the Orient the White stone is the synonym of purity, perfectness. The "Throne" or "Kingdom" (as well as the King of the Kingdom) is Malcus or Malcuth; here also is the Kether, the crown. Nearest the Throne are the Cherubim and Seraphim.

In all the definitions in modern languages, you find the Cherubim are "the highest order of angels;" the Seraphim are "the highest order of angels;" but you must go back to the derivations of the Ancient language to find the primal meaning. Cherubim: the strong ones. Seraphim: the lofty (or bright) ones. Strength here means Wisdom; the first expression of the God-like nature from the Soul. Lofty—or bright—means perfect, like unto God; Love. When the Soul passes first from the "presence of God,"—by which we
THE SOUL;
do not mean is to depart from Him, but when it passes into expression, from the state which resembles Deity—the state which is

THE CHERUB AND THE SERAPH

IS THE FIRST EXPRESSION OF THE SOUL.

The Cherub is the Masculine; the Seraph, the Feminine. These are the primal potentialities.

This is the first departure from the "Father's dwelling," from the "Kingdom." This first step toward expression, i. e., from the innermost life, is this dual expression of Cherubim and Seraphim; having no form that can be named a form, but only consciousness. In the Sacred symbols you will see the winged heads of the Cherubim and Seraphim without the form, associated with something that is not earthly and yet not like God; one degree removed from the absolute; the first condition of expression, from the state that is eternal to the state that is not eternal.

THE IMPULSION OF THE SOUL TOWARD, AND ITS EXPRESSION

IN, OR THROUGH, MATTER WE NAME INvolution.

We use the word Involution in contradistinction to the word employed by science to explain the process of development in nature: Evolution. Involution is the descent from being to existence. By descent we only mean as regards expression in matter; i. e., the state of the Soul being absolute, the descent or involution is in that which is relative, changeful, shadowed. As the eternal state is the day, so the expression as the Cherub and Seraph might be compared to the twilight that precedes the night of earthly existence. One might consider that this would seem almost like celestial death; this expression, this passing from out the light of the Divine and from the Absolute.

This impulsion toward expression in matter would seem to be what has been herein typified as the passing out of the "presence of God," save that God's Love is Omnipresent; for, so far as expression is concerned, there is withdrawal from God; that is, the withdrawal from the state which is like God, because veiled; or between the unit which is Soul and the unit which is God, as one may draw a silken screen, or pass into another room and be parted that way, though not separated from another in Love, so the veil is just drawn, in the Cherub and Seraph, between the Soul in the absolute and the expression of the Soul.

You now perceive the Soul is entering upon what we term its Involution. There is no permanent state that can be described to the
human mind as being the state of the Cherubim and Seraphim. It is only in the innermost that you can understand that first transition from the oneness to the consciousness of being two. In the first separation that, perhaps, faltering upon the verge and barriers of time and of becoming aware of sense, of becoming last incarnate in the material form, there is something of the divine loss of the one, without knowing the experience of the two. Not yet is the final division and separation caused by matter; but in the state of the Cherubim and Seraphim are angels preparing the way, and making manifest unto the Soul, thus divided, that which shall constitute the expression of being through mortal existence.

**The duality of the Soul is as eternal as its unity.**

This is the two in one which is never divided in the absolute, but only divided in expression. That which was absolute becomes relative; neither the Seraph nor the Cherub is a Soul, the two are the first act of impulsion of the Soul toward expression.

Angels are appointed, in ways hereafter to be explained, to have charge of those stages of involution, as the Soul approaches matter. This is not a sudden flight or descent, this does not occur in an instant. *There are gradations of involution for the Soul as there are gradations of evolution for the body*: not instantly was the atom ready to produce the form of man as the first generic expression of life upon the earth; not instantly is the Soul ready, with the first step of involution, for expression in matter. There are degrees; each step being somewhat of a withdrawal from the state of perfectness; gradually the light and splendor of perfection which belongs to the Soul must be veiled in order that existence in matter may be expressed; what those degrees may represent may not be remembered, because the way is carefully closed that not too much of that light, not too much of that perfect glory, may shine in upon the darkened state in which the Soul-impulsion becomes involved, ere the beginning of the pilgrimage of Earth.

**The process of involution is not a state of activity.**

It is not a state of angelic ministrations, of the all-conquering power of something that has been attained, but the first steps of weakness, the loss of the God-like state; no Cherub ever winged its way on ministration bent; no Seraph is capable of ministration. It is a mistake to ever use the words ministering spirits, angels, or archangels, synonymously with the words Cherubim and Seraphim.
All states in which the Soul passes toward expression are not degrees of activity, but degrees of preparation. As a man cannot carry a burden uphill while he is descending, so while the Soul is passing from the oneness, through dual expression, toward matter, there is no potency from within, the activities are turned within, and grow less and less. So when this process of involution is being experienced, it is as though from some splendid and wonderful height, some glittering and glorious sun or world, one were willing to start on a mission, or pilgrimage, and kind hands would gradually close the way that there might be no looking back regretfully at all the glory that was left behind; or as a child passing from the parental roof may not look back longingly into the mother's eyes, nor yet remember too keenly the joys of home, for a new hope shuts out childhood and the youth from sight, so the attendant angels draw the veil on the Soul thus passing out from the Parental dwelling. This is the passage of the eternal Bride and Bridegroom, the Soul, into the shadow of mortal night. May we not here promise the glorious return?

Such is the wonderful beauty and perfection of this manifestation that, as the dual Soul goes on and on in the various degrees of descent, there is gradually less and less of the glory according to the need. Might it not be this that has been referred to, in past time, when Lucifer, the "Light-Bearer," the "Son of the Morning," was said to have disappeared from the skies? Is not this same light-bearer the Soul, that becomes willing to suffer eclipse by the shadow of the material day; for who can declare the earthly day to be bright if the brightness of the Soul has been considered? Is it not the glory of the earthly sun that eclipses the morning star, the namesake of Lucifer, the light-bearer of the ancients? Is it not into this earthly night that the Soul by gradual involution descends?

Through this long line of involution the Soul is making ready to experience a voluntary blindness of the celestial state, to experience voluntary forgetfulness. As a man preparing to descend into the water equips himself, shutting out the light of day, shutting out the wondrous sunshine and air, to the intent that he may find the pearl that is beneath the wave, so in putting on this outside armor of forgetfulness of the Angel, descending into the outward waters of the great sea of time, in being thus engulfed, the Soul is not only, as Soul, aware, but voluntarily puts aside the celestial state for the expression that is to be given through matter.

Since expression is the intent of God as manifested in the universe, so expression is the intent of the Soul in accordance with its finite resemblance to God.
ITS DUAL NATURE.

All souls become divided in expression as Cherubim and Seraphim. All souls pass through the same degrees of involution in their approach toward expression in matter.

The soul, thus divided, approaches matter. As two, who may be one at the fountain head, mingling there their prayers and tears, may pass on either side of the fountain, and find the rivulet become a brook, and the brook grow into a stream, the stream gradually dividing them until they can no longer clasp hands across it, no longer see one another, no longer understand the voice correctly, thus, by the gradually approaching waters of time, the soul is divided in expression, and in that divided state seeks recognition through matter.

This descent toward matter is that which takes away, in a certain measure, the oneness and possession of the unit, without revealing the power of the dual life.

Since the Cherub and Seraph must express that which is nearest to God, the intermediate states, until there is approach to and expression in matter, have no name. The reason no other degrees can be named is because the impulsion begins with the Seraph and Cherub, and does not take any form of expression until there is organic life. All that precedes this expression in matter must be hidden, as well as the unclouded state of the soul, the pure whiteness of soul life in the presence of God. Such states have been named the states of mystery that precede the mortal birth, only known through inspiration and recorded in the mystic and wonderful revelations of past time, when the knowledge of pre-existence was veiled in such profound secrecy; so veiled because but few could understand its meaning.

The knowledge of the dual nature of the soul was soon swallowed up in external worship, and amid the darkness of the intervening ages was lost sight of, until the words Cherub and Seraph, or Cherubim and Seraphim, came to have no meaning except as images in the temples of Jehovah of Angels nearest to the throne of God.

As said before, those states that precede the earthly genesis are not states of activity, only states of preparation, therefore between the Cherubim and Seraphim, and the expression in matter there are long gradations of consciousness in descent. This dual life thus descending through the spheres of preparation toward material existence,—of which angels and archangels, in various degrees, are aware, as they have passed through all experiences in worlds, systems, and suns,—in each step of descent is in charge of a less mighty angel; i.e., those who have charge of the Cherubim and Seraphim are the
archangels, and then there are appointed angels of the solar system, and then angels of the earth, or any given planet, prepared to receive the first expression of Soul in matter.

Inspiration has revealed the pre-existent state to man: all Scriptures declare it; all religions reveal it; seers and sages of every age have perceived and taught it; poets, breathing the inspiration of the gods, have sung of this surpassing theme. Wordsworth, in his beautiful "Ode on Immortality," gives hints and statements of this pre-existence which you would do well to revive by reading, since he refers to the Soul and its "trailing clouds of glory,"—lines of light from the celestial kingdom that accompanied it into mortal existence—and to the line of reminiscence that does not seem so far off in childhood, but is gradually overgrown and eclipsed with the external life.

In the philosophies of Germany, in many of the modern systems of thought, these ideas are very clearly outwrought, though not traced to their original and absolute source. It is confessed by all, that the heretofore, (we mean the absolute heretofore,) the heretofore of the Soul, has in some way conveyed itself to the comprehension of man.

Science asks you to follow the evolution of the physical form from the atom through the various changes up to worlds; from the primordial cell up to the highest orders of created organic existence. Or as you follow the growth of the germ within the sod; its expansion, its quickening, which you can not see, but you know that there are certain chemical processes going on all the time which are veiled, to your senses, until the results appear. So your teachers invite you to contemplate the involution of the Soul, from the absolute state of its being and its relation to God, through the gradations of descent of the twofold or dual expression until it reaches the generic life of earth; in this involution the attributes of the Soul are becoming ready to be enshrouded in matter. The point of meeting matter, were it not for the results, (the glory in the universe, veiled by the God of the Heavens in the shadow,) would be most depressing; for who can think of or comprehend Souls preparing thus to express themselves in the shadow of material things without supposing that other angels and archangels are in Heaven? And they should have some reason for not expressing themselves; either have had previous expression or are awaiting other expression. May not these gaze on Souls about to seek expression as one might gaze on friends departing to a distant land, or as one might gaze on those who go down into what is called the "valley of the shadow of death"? Yet those who go into the shadow of death go unto life, those who go into the shadow of birth go unto death.
Thus passing from the kingdom of the Soul to the kingdom of matter, from the kingdom of life to the kingdom of death, from that which is absolute to that which is relative, from that which is all perception to that which is only dim reflection, or expression, from all knowledge unto the struggle to obtain knowledge, from all possession into the poverty of external life, there is a proportionate loss—if the word may be employed—of the Soul-state as there is gain of outward expression; so that when the expression approaches what is called birth the less is the consciousness aware of the absolute state of Soul. Nor is it until there is preparation for such a condition as to be almost like forgetfulness that Souls are ready for expression in matter. Yet ever in God's encompassing love, that which becomes death in the celestial kingdom becomes birth in the kingdoms beneath it; and that which draws a veil between the consciousness of the Soul and God, is that which awakens the consciousness of the Soul toward expression; and there is no other way for the Soul to have this expression than to pass through the division and by mortality regain consciousness of immortality; the veil is woven of lines of light with which mortals, eventually, trace their existence back unto the Soul.

Is not time the Lethean stream, and are not the waters of sense the waters of oblivion? But all this is not only by consent, it is by active impulsion from within the Soul. The impelling power that causes Deity to express the life of the universe in twofold and manifold ways, is in the Soul repeated in a finite degree, and this impelling power causes the Soul to seek expression. The Soul is divine and eternal in itself, perfect in its uttermost possession, but it seeks expression, and that expression can only be attained in one way. The law of the universe shows that anything less than Deity or less than the Soul, must express that which the Soul and Deity possess, and as God is manifested in the twofold nature of Being by expression, so the Soul is manifested in its twofold nature by expression. This expression, therefore, constitutes the animating purpose of the departure from the unitary to the dual state, and for that the Angel gives unto the dual life the consciousness that is within the life of the unit, when it is a unit. Deity we know has Being without expression, and the Soul has being without expression, in the state that is absolute, that pertains to God and the Soul.

**CREATION IS NOT GREATER THAN THE CREATOR.**

That which is expressed by the Soul can not excel the Soul. But as creation gives expression to the Will (Logos) of God, and manifests God, so existence gives expression to the will (wish) of the Soul,
Souls come into the material expression by conscious loss, and pass out of it by regaining that loss. This is more fully revealed in the different states through which the Soul ascends than in the descent. For this very reason: the loss of the consciousness of the unit is not measured. When you fall asleep you do not know it, but when you awaken you are fully aware and know you have been sleeping. The falling asleep in time from the eternal wakefulness of the Soul, is so gradual and so continuous that the steps are not known in time and sense, and they can not be described, because there is nothing to fix them; it is only little by little that the Divine state ceases to be possession; little by little is the Soul enrolled in darkness and veiled from the presence of God. Matter is the primal veil which separates the Soul from the consciousness of itself and of God. When there is a "rending of the veil" in the temple, then the Innermost is again revealed.

What this state of division is, how it may pass on and on, how gradually, through involution, Souls lose the eternal possessions and how regain them, you will hereafter more fully know. But bear in mind that all the states between the Soul and the expression in matter are states of inaction; no Soul approaching the earth for expression is useful in any spiritual or angelic state; bear in mind that no one upon whom the veil of mortal obscurity is falling can be used as a messenger of light to any Souls in any states. Voluntarily shadowed, it is like the planting of the seed in the dark that the light may cause it to germinate.

All this is revealed in a more perfect way in the conditions of the Soul between its first state and its final expression in matter. When we refer to its "first state" we do not mean that this expression necessarily begins with any particular world, or sun, or system of suns; but when Souls are in the eternal state they are aware of eternal being; when Souls are entering the avenues of expression they become less conscious of this and more conscious of existence. The state between the eternal and the temporal, between the state of the Soul and the material state, is that which we have likened unto death, or to the shadows of the night.

All that relates to expression will be more fully considered, but you will please remember, although the dual life is expressed first by this division, that duality is forever in the Soul; and this dual life is what constitutes the Soul in its entity; and whatever is less than the Soul is the division of the Soul, and is expression, but that which is the possession shall go back to the treasure house of the Soul.
ITS DUAL NATURE.

We have endeavored in this lesson to bring to your consciousness and knowledge the state from which the Soul, in its first step from the absolute, is, seemingly, divided, to the state which is the final preparation for experience through matter. The earth (or other planets) already having been created, organized, and prepared to meet the Soul.

We shall give in the next lesson:

THE GENESIS OF MORTAL LIFE
AND THE EMBODIMENTS OF THE SOUL IN MATTER.

We trust you will all the time keep in view that the Soul does not lose its character as an entity, though divided in expression; that the Soul does not lose its quality of being perfect like God; and that the Soul is not changed in any of its attributes either by contact with, or expression through matter; that matter, as it is termed, has no effect upon the Soul, but only affects its expression; and that, if one consents to seek the shadow, one may illumine that shadow as much as possible, but must bear with the shadow while within it.

We hope to be able to show that there is not only an explanation but consolation for all those mysteries, ills, and problems in human life that have heretofore been inexplicable to man's moral nature. We hope to show that there is equal cause and remedy, and that whatever occurs in human expressions on the earth, or on any planet, can in no way affect the Soul in its eternal being, nor in its divine quality of absolute life and light. As light is the life of the physical universe, so God's Love and Goodness must be the life of the Soul; and whenever and wherever the Soul may endeavor to express itself God's Love is there.

We ask you to remember the definitions of the following words as we shall use them in the next lesson:

We use the word Impulsion as the volition of the Soul toward expression in matter. We shall use the word Spirit as a breath of that impulsion for each Embodiment on earth, and that word will be used only with reference to an individual embodiment, but the impulsion from the Soul will include all expressions.

We shall use the word Embodiment as the expression of that Spirit in human form, and the word Embodiments as the successive expressions from the Soul in human forms.

The word Expression we always use as being that which from within the Soul is manifest through matter, or through a condition less than the Soul, as it is in the outward, mortal, and external.
We shall use the word *Within*, not with reference to time and space, but with reference to the innermost, or that which pertains to the Soul; that which is the outermost being matter all expressions of Soul are toward the outermost.

We have used the word Archangels to denote the highest order of Angels beyond the earth. There are many degrees of Angels. The word Angel will afterward be more fully known when you perceive what the result is of the expression of the Soul through matter.
THIRD LESSON.

THE EMBODIMENT OF THE SOUL
IN HUMAN FORM.

THE GENESIS.

Creation is the direct action of God's Will producing what afterward may be governed by law. Law is not creative, but governing. There can be no Law without a Law Maker, no Force without a Cause, no Cause without Intelligence, Volition.

THE INFINITE CREATIVE POWER IS GOD;

Manifested in the universe.

Matter is the primal postulate of Creation; God, the Infinite Hypostasis.

CREATION PRECEDES GENERATION.

The Creative Act brings into existence, Genetic Law perpetuates.

Creation is as constant as Generation.

There is but one connecting power between the Creator and matter, and that is the

BREATH OF GOD.

The Breath of God is the Generic life of all material things. Where the "Beginnings" are is Creation; i.e., where God meets matter.

Each beginning is a creation; whether of a solar system, a sun, a world, or, after dynamic evolutions, of the different types of organic life.

Every distinct type is a creation.

The Book of Genesis, in the Hebraic Bible, is the Kabalistic account of Creation, and contains that which (when interpreted correctly) clearly sets forth the enactments of the Divine Will.
Thus after the six "evenings" and six "mornings," i.e., six periods preceding and six following the Creative action, Creation was complete in your solar system, as it had been in all previously created systems. "In the beginning," referring only to the commencement of Creative enactments in the cyclic relations of your solar system and the earth.

**Evolution follows Creation.**

Thus prepared matter awaits the expression of the Soul.

When any solar system is ready for expressions of life, there occurs that which is typified, according to the symbolism of the ancient interpretation, in the Book of Genesis. The physical life has been evolved to meet the involved Soul, and, at the point where they can meet, creative expression in the physical form takes place, and could no more be prevented than could two lines of light approaching each other be prevented from conjunction, or any two coincident lines be prevented from meeting. Just where matter is prepared to meet this involved Soul science can never discover, and only Revelation can make known.

The Breath of the Soul is the generic life in matter of the expressions of the Soul under such circumstances as we shall make known.

**The Spirit is the Breath of Life**

that reaches matter from the Soul.

At the gates of Paradise—the typical Eden of human existence, the Eden of innocence, of unconsciousness of the Soul-state and also of that which is to come; the complete unconsciousness of what matter is to be when expression begins—stand the summoning Angels and Archangels. They do not leave the Soul companionless. Such Souls as are to take on expression in outward life are grouped according to their states, and enter the typical Eden of human life where the earth has been prepared, by the Creative Act of the Deity and the operation of law, in a generic sense, to meet the Soul. The first impulsion from the Soul in its dual capacity, and the impulsion from the Deity conjoined, produce man, the typical Adam and Eve.

"So God created man in his own image, in the image of God created He him; male and female created He them."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In the first paragraph quoted the dual nature of God and the dual nature of the Soul are revealed. We think "his own image" refers
to the image of the Soul, i. e., dual. "In the image of God created He him," the image of the Soul is like the image of God, which is further proven by "male and female created He them." In the second paragraph quoted, "the dust of the ground" refers to all atomic life beneath man; as it is a well known, and almost axiomatic, fact in science that the human organism contains some portion, however minute, of all the primal substances of the earth. "And breathed into his nostrils the breath of life;" here is the Spirit of God producing the action of "breath of life," spirit of man; life is used here for existence, genesis instead of being; the latter is the Soul state. "And man became a living soul;" i. e., the Soul had taken on the expression of life instead of remaining in the state of being.

The Garden of Eden, the Paradise of the dual expression of material life on earth, appears clear under the light of this interpretation. This Paradise, the Eden, is the state of innocence into which the life is first introduced on earth, ignorant and innocent, "a little lower than the angels," because the angel is that which must lose itself in matter, even thus divided, to begin expression. Therefore, when dual life finds expression in material form occurs that which is denominated "the fall," i. e.: the Soul has put off its celestial, and has taken on its terrestrial state.

This typical Garden of Eden, portrayed in the Book of Genesis, is the introduction of man and woman on earth, the expression of the Soul, not only in its dual, but in its involved state. "The fall" of man is the descent from the celestial kingdom to material life, the introduction into matter. And the whole narrative (although it seems to have been termed a fable by some) is a very careful and very distinct statement of that which was known to the Ancients and preserved by the Kabala concerning the contact of the Soul with matter. And that was denominated the Eden state, because it is the state of pleasantness, of innocence. Innocence differs from purity in this: that innocence is without knowledge, purity is victory. So after all, this state of innocence is the state of being tempted, and the matter or material things in which the Soul seeks expression must contain the elements of temptation. The serpent was the coil of material life which surrounds, encompasses or forms the environment here. All that is meant in the Adamic fall is, that the consciousness of the celestial state is overshadowed or eclipsed by the consciousness of time, or the sense of this limitation, so that the outward state is not aware of the Soul and its celestial state.

The earth and heaven having been prepared, the Creative Act by the Creator, was, for the last time, in operation; producing,
THE SOUL;

THE FIRST EXPRESSION OF THE SOUL ON EARTH: MAN AND WOMAN.

The typical Adam and Eve.

Adam: the red earth, i.e., the creature of the earth.

Eve: life, Eva: serpent, Evi: desire, i.e., the saviour, the woman, the spouse, the tempter, the sharer.

This Creation (Adam and Eve) was not simply one pair, (but whenever and wherever the earth or other involving planets are ready for the Adamic birth there man and woman are created.) They appeared as created, not as generic beings.

The inbreathing of the Soul into matter is Spirit, that which precedes every embodiment is the breath of its life; and the breath of that life is the Spirit of that life. The spirit of Adam, therefore, is the spirit of the first or primal man; and the spirit of Eve, the spirit of primal woman. This dual expression of Adam and Eve, or the man of earth and the woman of earth, and the woman the serpent, mean: out of the paradise of the Soul, the man of earth, abandoning the spiritual companionship which precedes the earthly, and the celestial companionship which was before that, enters the mortal state; the earth is the serpent, the primal mother, the Egyptian Isis, the surrounding coils of the senses. It was not Eve (matter, or the wisdom of the serpent) who was the Soul wife of Adam, she was the outward expression of which Lilith was the Soul; as Adam was not the Bridegroom of the Soul. Thus the outward woman came unto Adam as told in the Garden of Eden, following him into material life from within.

As the masculine is the aggressive nature, representing the conquering power, the element of force in the universe; so the man preceded the woman. In the translation it is said: that God took a rib from the side of Adam, and this He made into the woman. This may be interpreted in its primal meaning in ten or twelve different ways. The interpretation we would give it would mean that it was the inner or vital portion of Adam’s life, the part nearest the heart, which means the innermost essence or the life that was expressed after Adam, and this innermost expression took the form of Eva, and this form was, not only Eve, (life,) but Evi, (desire,) temptation, because while nature might not tempt man, while the physical surroundings might not be sufficient temptation, there was embodied in Eve that which was nearest and dearest. Therefore the whole moral proposition of the world, as related to man and woman, is revealed in this great secret of the dual existence in the primal state of physical expression, as here portrayed.
There is no interchange of sexes in the expressions of the Soul. Embodiment in man is the expression of the Impulsion from the Soul in its masculine, and woman from the Soul in its feminine state. Here let us distinctly state that it is not according to our teaching that there is ever any transference of the sexes, the masculine principle of the Soul is always expressed in masculine form, and the feminine principle always appears in the feminine form. The masculine principle is the aggressive, the conquering element, the feminine is the inner, the center, the conserving element. In all instances of the first expressions in matter the masculine is first and the feminine afterward, thus the typical Adam and Eve illustrated the usual order of the expressions of Embodiments in earthly life.

There are always the two expressions in human form representing one Soul (the masculine and the feminine embodiments) upon the earth at the same time, each expressing a corresponding degree of unfoldment. Beginning equally in the first embodiment, this equality (of unfoldment) continues through all subsequent embodiments.

You must bear in mind that we do not teach that there are more expressions from the same Soul than the one man and woman upon the earth at the same time.

**The First Expression of the Soul in Matter Is in the Form of Man and Woman.**

No lower type of existence could express that which humanity reveals; no other type than humanity could express the Soul and that which is intended to be expressed or represented. But, as in all kinds of existence there must be the lowest expression, you must begin at the commencement.

The first state of human life is the state into which the Soul descends, having taken upon itself the involution toward expression. That is the beginning so far as humanity is concerned, no human life so low upon the earth that that life does not represent the beginnings of all Souls in their expressions here, and none so high that they do not typify the attainment of all Souls ere expression is finished here. Every Soul thus voluntarily taking upon itself expression in matter must begin at the beginning. As one learns a language by beginning with the alphabet and grammar; as one learns arithmetic by beginning with the numerals and their combinations, and higher mathematics must follow arithmetic, so in the expressions in matter Souls commence with the state that is lowest upon the planet that is approached.
Not having experienced the existence of earth, when a Soul approaches this planet it must take upon itself the beginnings of human expression. So the primal step is of the earth, earthy; and the Adamic state is the typical earthly race of mankind, illustrative of all who take up this mortal life. This first stage of existence, the infancy of the race, is partially revealed by science; but the spiritual and primal solution of existence is unknown, and the material one is sought for. In the spiritual explanation is found the only true solution of life; that when the birth on earth begins, the expression of Souls must take the farthest point from the celestial state. Souls, in expression, do not begin by conquest over the earth, that is attained. If you do not begin at the lowest stage to build, you can have no foundation for the edifice; and the archway would never be built if a strong foundation were not laid beneath the soil; so this physical existence, in its primitive stages of expression, is simply of different degrees of consciousness, which may be called man, and these stages in their primal degrees constitute the beginning of every expression on earth.

As when a very good man may engage in some material work which requires all his thought and attention; the work itself may be much inferior to him, but he must devote all his energy to it; or if one is building a house, although it is built for the body and not for the spirit, yet the thought is intent upon the building; so in the lowest or first expression of material life existence is what is expressed. The race is typified in the individual; the babe only gives expression to physical life at first, all else is hidden, has being, but is unexpressed. The same is true in all beginnings; even when pretty well advanced in general human expression, if one begins a new work it is executed clumsily and awkwardly at first. One who had never drawn a picture could not very well portray even the simplest forms at first; there must be many strange lines and blemishes before anything deserving the name of art can be reached. The first steps in material life are, therefore, as said before, steps of existence.

**THE EMBODIMENTS ARE IN SUCCESSION, AND EMBRACE**

**THREE GENERAL DIVISIONS OF HUMAN LIFE.**

The first is the Adamic stage, of Physical life.

The second is the Hermetic stage, of Intellectual life.

The third is the Messianic stage, of Spiritual life.

The expressions of physical life are, at first, seemingly without intellectual or moral purpose, yet in reality the intellectual and moral purposes are there ready to come forth when the successive steps of victory over matter shall have made it possible. In each of these
ITS EMBODIMENTS.

general stages there are many degrees (or culminations) and in each degree many successive lines of embodiment.

The successive lines of the expression of one Soul in any one planet are really typified in the single life of man and woman. Childhood is the state of physical growth; there is the feebleness and limitation to conquer, and the physical surroundings seem to overcome whatever else may be enfolded there. When the childhood of the race is here there seems little, through its various degrees of physical growth, to indicate that which at last attains success over its physical surroundings when the mental and moral natures begin to unfold. These first feeble lines of expression are what occur in the many successive embodiments of the first stage of expression. It would possibly not be very gratifying to you to know what is the first expression, nor would it flatter you, perhaps, but evolution does not after either. You can not find the lowest human expressions upon the earth at the present time. But take the lowest human states as illustrative of this typical beginning, though not in reality the beginning, then consider all grades until you reach the highest expression, this would be typical of the conclusion, the final state upon the earth. With the exception of the first stages there are manifested to your vision nearly all the different stages upon the earth to-day, of what the Soul experiences in the many aeons of its expression upon this planet.

The three stages or degrees of expression are primarily stamped upon the human race; but it is best to here explain, that while the intellectual and moral possibilities are hinted at in the primal nature of man, the expression of those possibilities seems, in the infancy of human embodiments, to be excluded; as we discover in the states of races and individuals who seem to have no unfolded moral perception. Remember we have not created those states, we are explaining why they exist. This lack of mental and moral expression indicates that the first stages of expression do not include the moral problems; they have not yet been reached in the scale of human progress toward perfect expression.

Physical life has first to be entered upon, the victory over it and the environment of the senses must come afterward.

The embodiments follow one after another in more rapid succession in the physical states of expression, since there is little or nothing of the moral and spiritual harvest to gather, so the successive embodiments in the first states come rapidly. The growth is slow, and the perceptible advancement in expression from one embodiment to another would scarcely be noticed until the final result. In this
first stage of expression man seems inferior to the animal kingdom since he has no instinct to govern his appetites, and his mental and moral nature is still undeveloped in expression. This is because the only law of man’s government is the mental and moral (spiritual), and because of this he has no blind instinct to guide him.

The degree of physical expression merely must be repellant to contemplate by itself, as it includes all states that precede intellectual activity or mental attainment; constitutes the existence wherein the sensuous life governs, wherein there may be enjoyment of the senses, wherein there may be some degree of perception, a certain manifestation of intelligence, but no approach to the intellectual or spiritual awakening, which must come when the race or when the individual is dominated by the higher nature.

A DISTINCT RESULT OR PERFECTION IN ANY GIVEN LINE OF EXPRESSION IS A CULMINATION.

Each culmination is the termination of a line of successive embodiments toward a certain point of perfect expression in one direction; and while there may be latent suggestions of other lines in the same series of embodiments, there is always a dominant purpose, in each embodiment of that series, in the direction of the culmination.

In illustration of this you have the typical states of mere physical enjoyment: the glutton, the one whose happiness consists in the amount of food consumed, and this is made the basis of competition. There are some who are typical of that state even now upon the earth. You will discover that the achievement in that direction, when it amounts to what is considered an achievement, is really almost marvelous as a tax upon physical endurance. It is not difficult to perceive that this state was idealized in the Epicureans, whose motto was borrowed from an honored source. “Eat, drink, and be merry, for to-morrow you may die.” In the Bacchanalian feasts and revels of your Anglo-Saxon ancestors no man was considered a devotee who did not finally sink with stupor at the end of a banquet. The race has yet a sufficient number of those who have not risen above this shrine. You can possibly conceive of the state of heroism in which humanity must have existed when the highest victory, the noblest exaction, the greatest conquest, was that which was put into the stomach!

It is not very long since the evidence of the highest civilization consisted in the greatest amount of physical strength. The prize ring is a remnant of that which in ancient Rome was the test, almost, of the highest humanity. You have, the model of art and intelligence, the example of Greece, to prove to you that physical strength was
considered the standard of human perfection. The feats of the gladiators and the wonderful skill of the athletes will serve to illustrate this; while in the tournaments, in ancient days, prowess was recognized in the greatest physical strength. Achilles was scarcely more admired then than now. The ideal Hercules still remains the type of perfect manhood, and even Jove, the Thunderer, is worshipped upon more mountains than Olympus.

In ancient Egypt, those deities who presided over man’s physical well-being were the Gods that were most revered: revealing to the senses the majesty of their power, leading man to conquest and victory by the violence of physical force. The remnant of that age, which once was universal, is now to be found in those states of the race, some types of which are existent upon the earth to-day, who have nothing beyond the physical so far as revealed; who merely exist for that first stage of expression, yet the culminations in that direction are always to be found where there is achievement in any physical enterprise. The colossal architecture of Egypt includes a culmination in that direction, although accompanied by another impelling force which is soon to be found dominant. Modern armies fighting at a distance, with weapons that do not bring them into hand-to-hand conflicts, illustrate another kind of force, a more complex state of expression; but the kind of courage or skill found in the prize ring, or in those contests between individuals, who, face to face and hand to hand, enter into tests of mere physical strength without any moral aim, without any sense of patriotism, without any object in view save the privilege of pounding one another into a recognition of the brute strength of one or the other of the combatants, illustrates the typical childhood of the race, and of individual expressions in the first contact with human existence. Were this the end, the states of humanity that express nothing higher would indeed be hopeless.

That which was witnessed in Rome and Greece as legitimate amusement for the highest in the land, is now tolerated among sporting men only. The typical Hercules of antiquity was the typical victory by bodily strength. No one can doubt but that in some state he has expressed that same victory.

The spirit of each embodiment is the breath, or impetus, from the Soul toward a culmination. A culmination is the highest point that can possibly be attained in a given line. In that past age all humanity was being expressed on that physical plane, there are those still attaining perfection and conquest in that direction; whatever is less than a culmination or perfection in a given line is an embodiment toward it, so that the small contests of the weaklings of those
ages were but steps toward the accomplishment of the Herculean state. Those who have outgrown the prize ring, and the desire for physical contest, may safely conclude that in a past condition they have expressed themselves to the fullest extent in that direction. Every step toward this culmination is a step, however, toward the knowledge of its fallacy.

When physical perfection is reached, it is simply to reveal that there is something beyond; as one may climb up, out of breath, a great steep of a mountain that seems to be high, only to discover that it is the smallest height, and that he must descend into a valley to reach the next one beyond; these typical descents are the weaknesses in human life, whether physical, mental, or moral; so after Hercules comes the pigmy to illustrate that true strength is not in the body. This being the first stage of victory, it is also the first revelation of weakness.

**THE MERELY PHYSICAL VICTORY CONTAINS ITS OWN DEFEAT.**

Matter in organic form contains the elements of disintegration. Physical indulgence implies satiety; and material achievement is followed by material decline. As matter is the first obstacle encountered in expression, so to vanquish matter seems at first to be the only end; but as vanquishment does not come by mere victory in material things, a more excellent way is shown.

**THE SECOND GENERAL DEGREE OR STAGE OF EXPRESSION IS THAT OF THE INTELLECT.**

Hermes (another name for Mercury) was the god of the intellect: trade, commerce, invention, mathematics, indeed all learning, as well as thievery and robbery, were typified in this ancient deity.

Not all at once does the mind assert its presence and begin to be a dominant force. It begins with the beginning of the embodiments, and commences to manifest its power before the physical is fully expressed, and there are glimmerings all the time, through individual lines of life and through all history; that even when a man insists upon the greatest physical strength of the nation or the individual, there is something unfolding besides that, that you have two lines revealed in expression at the same time and in the same lives.

We will point to Greece as a culmination of intellectual and physical without the moral strength. The Spartans especially were among the races of which you have any knowledge in which this typical physical life was somewhat subordinated to the mental, or intellectual; but even the Spartans refused to allow those who were
imperfect at birth to live, thus producing a race of heroes, from a physical standpoint. And in fact even Grecian art did not in reality, excepting through Grecian philosophy, rise above purely a physical standpoint. You will perceive that, while the physical may be dominant in the individual expression, and in the nation, (as the aggregation of individuals,) there also enters what is termed the mental power. This is a certain reflex from the spiritual, is a shadowy suggestion of the spiritual, and compared to it is like the light of the moon compared to the sun. This mental power constitutes the first thirst for knowledge; the first idea of traffic; the advantage over fellow-beings in trade; the selfish wish to accumulate wealth; the inventions and discoveries that promote selfish enjoyment through mental devices; handicraft, all skillful labor of the hands, indeed the whole domain of the empire over the earth by mental achievements, the mind governing the labor of the hands. And you here perceive the distinct line of demarcation between man and that which is not man in the visible creation of earth, in this: that man is the only creature as a physical being who destroys his kind: other generic existences in the animal kingdom only destroy other animals (not those of their own species usually) for food; but man destroys his kind, in the lowest states for food, and in the next states in order that he may satisfy the demands of the idea of conquest, of victory over his fellow-man. The first dominant idea of man is the idea of conquest, even when the mental state intervenes and takes possession, when the physical state is on the decline.

As intellectual power is the next step, its conquests constitute the next victory; for the most part the average human life pauses there for a time, imagining this to be the real height. Greece in her pride of intellectual strength was as unscrupulous as she was in her physical conquests.

There is no greater deformed monster in the universe than the intellectual giant devoid of moral strength, as there is no greater monstrosity than the physical giant devoid of intellectual and spiritual strength. But as one illustrates one step of progress, so the other illustrates another. The learning, skill, and conquests of the Hermetic philosophers will serve to show what man’s intellectual endowments may become. But each step must be taken by each Soul.

The Pharaohs, Cæsars, and Napoleons of history illustrate the culmination of intellect in the line of ambition. Certain learned Egyptians, Grecians, and even more modern philosophers, illustrate the culmination of a line of scientific achievement. To-day the whole world may be said to be tending toward this culmination of intellec-
tual strength; while in the past there have been individuals and na-
tions who have illustrated this culmination, the whole world now, as
an average, worships at this shrine of intellect. May not the story of
Oedipus be intended as an example of the blindness of mere intel-
lectual power?

The mental states (i.e., states of intellectual achievement) seem
to be somewhat enwound with the spiritual; but the latter is not dom-
inant, seems only secondary, or exists as an aid to the intellectual
achievements: as in the observations of natural laws; discoveries in
astronomy or geology; various inventions and devices for carrying
forward the scientific pursuits of the world, and for the overcoming
of the material disabilities under which mankind labor. In this direc-
tion must be included all inventions, all discoveries of territory, all
voyages upon sea and journeys upon land, everything that enables
man to build and pile up great monuments of power, and works of
physical appliance for the purpose of fortifying his physical strength.

Thus the pursuit even of abstract science, separate from any moral
impulse, is, in itself, a mental, and not a spiritual expression, and the
greatest advancement, as it is termed, in the glory of art, science, and
civilization, may occur without the slightest approach to any spiritual
expression.

The mental steps are not only much more various, but they com-
bine many, and more intricate, problems. We will use a few simple
illustrations, by which you will be able to follow out the analyses by
applying these illustrations, in modified forms, to the entire realm of
mental pursuits. As there must be culminations in all lines of physi-
cal life by each Soul, so these intellectual culminations will be many.
In certain stages of expression there are several arts, and sciences, or
phases, of intellectual pursuit at the same time. But take, for in-
stance, the individual life, the typical expression of the Soul that has
only passed all the stages of physical culminations, and physical weak-
ness, and believes that, after all, physical strength is the greatest, but
must be accompanied by mental power. Then the individual begins to
know the mental, or rather commences the lines upon lines of mental
approach to conquest.

The steps in the direction of art, for instance, are various and
slow at first. In music, the one who struggles to that which can not
be attained in one embodiment, for which there is little ability, and
yet for which there is such desire, the struggle with persistence is con-
tinued through many embodiments. Among the average children, you
will find, perhaps, nine of every ten who can learn music; seven of the
ten learn indifferently, three out of the ten learn horribly; and all
learners are as so many embodiments of torture. Your neighbor’s child, over there, is on the road to a culmination in music, but through the various sounds you are made aware that the child is very far, as yet, from culminating. Is not this true of poetry? One genius writes a poem and sets a whole brood of janglers to making rhymes as near to poetry as the crowing of the cock is to the song of the nightingale. Some one sings a song and the echo is caught up by every bluejay and catbird. Yet these who only croak now will one day sing.

IN ALL AGES GENIUSES ARE THE CULMINATIONS OF A GIVEN LINE.

We would name Mozart as a genius because, untaught, in childhood he knew the principles of harmony. He did not know because he had never had experience, but he knew because he had had experience in previous lives, he had taken all the steps until that life was the culmination. This enabled Mozart to know music at three years of age; not because his Soul, or spirit, was any more tuneful than any other, but because he had taken the preceding steps in preceding lives to that culmination; while another might be culminating in poetry, another in painting, or other art, he was culminating in music. This is encouragement for all those who do not know musical harmony now, encouragement to such of you as may be tortured by your neighbors, or friends, who imagine they are attaining some state of musical perfection; they will attain it. When genius appears the world recognizes its light. All steps toward genius are steps of aspiration. The man who wishes to play, the one who wishes to sing, certainly shall play and sing because it is something yet to be attained. What a pitiful sight it was, in the minds of many of his friends, to see the giant genius of Goethe endeavoring to paint a picture! He could write a poem, he knew much of philosophy and science, he had spiritual intuitions that were deeper than those of other men around him, but he wanted to do that which he could not do, he must needs study painting!

If the art or gift is something that has been attained; if one has been a musical genius, that is evident from this fact: that one is not seeking for it, and yet is familiar with music. Here is a man who can play well, his friends say: why do you not follow music? He has no desire to do it because he can do it, because it is a part of his past experiences. People are most anxious to undertake that which they can not do. You will hear people say: oh, that is beautiful music but I have no desire to perform myself; but you will hear them criticise some particular portion with accuracy and taste; it is because they have been cultivated in that direction. Many art critics do not paint,
but they certainly have a priori knowledge of art. We use all these illustrations because they come into your daily lives, and they show you the lines of experience in yourselves and others around you, and prove to you what is the meaning of these different degrees of unfoldment. Otherwise between the man who has no talent and a genius, like Mozart or Beethoven, there would be a wide space impossible to span in eternity, but when you know that the man who has no gift or talent, will have, that he is on the road to genius, and will culminate in that direction, it will clearly illustrate that genius travels in lines of unfoldment toward perfect expression, that there is achievement in one degree after another, that the one who can paint pictures is only at one end of the line and the one who cannot, but wishes to, is at the other end.

Genius is the culmination of many steps toward perfection in one direction. Then wherever there is genius distinctly manifested it is the final expression of the individual Soul in that one direction.

Each may know by the geniuses of the world what the culminations of all will be, or have been, for each Soul must express itself as perfectly as any other in those directions.

It is not best to speculate what the individual state is, or where one is on the earthly pilgrimage, what the stage of development one has just passed, or what one is entering into; just now each one must experience the line of the individual embodiment for what it presents itself to be, knowing that what one desires to attain is a prophecy.

In these lessons it is well to separate personalities from principles as far as possible, and yet know that every principle stated here applies to every individual Soul; and knowing this, there is an explanation for all the fragmentary existences seen in the world, and the experiences within one's self.

States of mental and intellectual unfoldment are sometimes mistaken for something higher; it is well to draw the line distinctly at once, and see that no amount of human achievement, such as victory through the methods of mechanical and intellectual labor, can be called victory in the end excepting as an illustration of what life is not for: just as the physical culmination is nothing in itself, but is an expression of what life will not finally express; so the intellect is an expression of that which the mind will not finally express, viz., intellect without spirit; as in the preceding illustration the expressions were of the body without intellect, but both are states of expression which every Soul, having entered this race, must surely run, must have passed through or must pass through, whichever the degree of the present expression may be, in the usual course.
We would again reiterate: the world is beyond the culminating period of mere physical strength, and we may call this the approach to the culmination of intellect. The power of the intellect is worshiped to-day as physical power was worshiped in past ages. The giant has simply advanced another degree; the giant of intellect has taken the place of the giant of physical strength. Now the whole civilized and enlightened world tends toward the worship of the god of the intellect, which is, of course, as fallacious a worship, as blind a worship, excepting as a stage of growth in expression, as the worship of the god of the senses.

Two lines, and indeed two degrees of culmination are often expressed at once, as in the Pharaohs, Cæsars, Alexanders, and Napoleons of history, whose pride and ambition for conquest and earthly dominion were accompanied by equal ability to win the desired goal.

If one has passed the desire for earthly kingdoms, how barren seem the victories and achievements in that direction! Who would wish to be the Czar of all the Russias? Who would possess the throne, crown, and scepter of any kingdom of earth, having borne that burden and having had knowledge of the bauble of empire? But if one aspires to rule a kingdom, have pity, for he is in the line toward that expression, and he does not know what he seeks until he shall find it and know it is dust and ashes. So you understand why there still must be wars, why there still must be heroes in battle, why there still must be kings and kingdoms.

All who are upon the earth in human expression have not yet passed the condition of physical greatness or mental victory incident upon the overcoming of these states. Whole races have gone on beyond it, but all have not yet reached the very beginning of it. So there will follow other races that will begin the intellectual period that you are now culminating in.

As you are now culminating in the directions known in Egypt and Greece in past time; as their intellectual culminations were prophecies of that which nations are now achieving; so your victories in intellect are prophecies of what the whole world will one day become.

Solon and Lycurgus in giving great laws to the State; Homer, Hesiod, Anacreon, Aeschylus, Pindar, the poets of Greece; Pythagoras, Euclid, and those who in mathematics handed down, even from the first, the numbers to the nations that were to follow; Memnon inventing letters; Thales and Cadmus in giving other letters and mathematics to Greece—these are all culminations in certain lines.
As the physical giant finds his reaction in the dwarf, so the giant of intellect must find his antithesis in the imbecile; for frequently the giant in body is imbecile in mind, and in the dwarfed or deformed body the brightest spirit is seen. The imbecile in intellect is no greater monstrosity than the giant in intellect. The states of physical and mental imperfection thus reveal the true perfection that is still beyond.

**The Third General Degree of Expression Is The Spiritual Degree.**

In entering upon the consideration of this, the most complex stage of human expression, it should be remembered that, as there is no partiality in the Soul, so there is no partiality in the experience. Each Soul begins at the beginning of experience here, and passes through physical conquest and the physical disappointment, the intellectual conquest and the intellectual disappointment, and enters upon the spiritual conquest and all its difficulties to finally overcome them. The physical victory is not a conquest over the physical nature, nor is the intellectual achievement a conquest over the intellect.

When you see certain lives that begin better than others, when you see certain individuals that have moral qualities, and others that seem to have none; when you see those who have every opportunity, every means of advancement, yet can not avail themselves of them because of their condition, there must be some real solution, and that solution is found only in this system which we are explaining to you now. If you are journeying up a mountain and have commenced your journey sooner than another, you will be at a higher altitude than the one who commenced afterward; but as he follows along, he will find the same steep and stony places, the same briers and thorns, the same difficulties to encounter; for human nature is so constituted that only what one experiences does one really know. This is proven from the fact that no nation benefits by the history of any other nation. There never was a war that could not have been avoided if the lessons of history had been studied. But study does not make experience, and the lessons of history are not known until each individual or nation realizes them. This is why history repeats itself, that all may have similar experiences. This also becomes the leveler; the intellectual or moral giant and the intellectual or moral dwarf must somewhere be reconciled, or there is partiality in the kingdom of God. Then let us see how this reconciliation takes place. Under this light the intellectual giant is an imbecile spiritually, if he has not spiritual growth; and therefore, if he has pride of intellect, which he does if he has not
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spiritual growth, is not the natural reaction from that a descent into the valley to find the weakness of mere intellectual strength? A mother loves her imbecile child as well as her bright one; she is even more tender toward it, she knows somewhere there is a clue to that mysterious labyrinth that seems to imprison from the outward world the life that is within. If she could know that sometime there may have been pride of intellect, and triumph over the weaknesses of others, she would realize that this feeble condition is not more pitiable, and that behind that seemingly benighted brain there is the Soul that, one day, will shine forth, not in intellect alone, but in the greater and diviner light of spiritual beauty.

If the theory of the materialist, or the mere secularist, or even of the ordinary theologian were true, there would be no possibility of reconciling physical deformity with spiritual grace and power. But how often do you see, even in the child born with physical deformity, the light of the mind, the light of the spirit that teaches such marvelous lessons of patience that all the world can listen and learn wisdom. Look at the man who boasts merely of his physical power, and then behold the little child, perhaps a hunchback, whom he may trample ruthlessly beneath his feet, and see the light within that eye, the patience that is there, and the humility, and learn that this towering form is a dwarf beside the feeble one. Thus are outward conditions not only reconciled, but made to be steps in the individual growth and advancement. Woe unto those who feel strong in their mere physical might; that strength is of the earth, it is fleeting, it passes away; and they must learn by humility, by being conscious of weakness of body and mind, the greater strength of the spirit.

For the most part the ascent through matter, after taking the first steps in the infancy of life, is like a spiral pathway; but there are deviations which are the reactions from heights that are not real, as the superficial height of the body, or the superficial height of the intellect. So that which seems to be a descent is not so in reality; neither is it so in the mental or moral kingdoms, for, as said before, the giant of the intellect, or he who has no goodness or moral strength is a monstrosity, and the reaction from that leads to the simplest mind, but a mind of sweetness and goodness. You often hear people say: such a sweet nature, but no mind. What is the value of mind if it is not goodness? To encompass the universe with strong terms and technicalities and fail in the real essence of life! These simple minds, as they are termed, who must have descended from the height of superficial intellectuality to the humility, perhaps, of knowing nothing...
ing, to learn the lessons of sweetness and goodness, are really on the way to be giants of strength in spirit.

The strength of spirit is attained through struggles that may encompass all conditions of life. Not gigantic to the extent of overwhelming physical strength, but for the purpose of usefulness as much strength as is needed; not gigantic to the extent of worshiping the intellect at the expense of the heart, but to succeed in all and to fail in all, until one can forward the work of the spirit, until it has conquered all states, not only sin but, the greatest of all sins, self-righteousness, and stands in sublime and exalted humility as the typical illustration of conquest over the earth. All states between that and the lowest condition which you can picture are states of human experience that every Soul must pass through. Meanwhile there infiltrates into these experiences a religious or spiritual element, a suggestion that that which the body, or the mind, only accomplishes is no accomplishment at all.

The first religious experiences must have come like earthquakes and tornadoes, undoubtedly taking possession of the first great nation at the height of its physical and intellectual splendor; and as the lightning tears down the temple or destroys the giant oak, so the first religious thought, flashing into a mind blind with physical and intellectual power, must have been like the rending of the veil in the temple. This spiritual power is the beginning of inspiration in every age; we mean the recognized inspiration. Whatever flows into man's life from the divine, infiltrates through the body and the mind. We do not call that inspiration which is the usual activity of spirit in the organic nature, this is simply the power which the spirit uses, but which is not spiritual power. The distinction between the two is evident; one may give expression to many things by a power which is from within, but when that which is from within is expressed it becomes an impelling force, a light divine. While each one, as an individual, may cause certain things to be done, still when the life that is Soul is manifested and recognized, it becomes the real life, and all that is done is acknowledged to be under its sway.

The spirit begins its triumph where the intellect fails: and we may say that this ascent is a gradual spiral ascent, increasing as one goes on, extending in new lines as one advances. But in the steps of expression, although there is continual ascent, there are also, seemingly, declensions; as between mountains there are depressions, but the valleys there are higher than the preceding mountain tops; so in the line of embodiments there are descents into the valleys of humility,
but the seeming decline is not so in the absolute sense, for the valleys are among the heights.

REACTION IS AS MUCH A LAW OF GROWTH AS ACTION.

The reaction from physical success and splendor must naturally follow, although this would be just the opposite to physical success and splendor; then following gluttony would there not be starvation? and following the Hercules would there not be the pigmy and deformed one? There must be the spiritual synonym and meaning for every physical fact. However you may trace the cause of physical deformity to physical sources, you can find no other solution, in the great world of moral and spiritual force, than that deformity has its complement and balance in overweening physical strength unaccompanied by moral force; also the valley from the height of a non-intellectual and non-spiritual physical expression is the valley of deformity, that being its vale of humility; and then and there, in that valley, is the beginning of mental power, as the descent from the intellectual height is an illustration of the beginning of spiritual strength.

The moral problems are most complex, and here is the whole conflict, here the battle ground seems to be after all; for when the moral perception enters, there is a different outlook, a different purpose, a different condition. That which under the mere physical existence seems right, under the moral light seems wrong. So that while it might be right under physical law for the ancient Spartans to slay the child that was born weak, the moral awakening reveals to the human mind that physical weakness may not be mental and spiritual weakness, and that human beings have no right to determine, as valuable lessons of life may be intended to be taught even by weakness.

How mistaken the Spartans were in putting the imperfect bodies to death was illustrated by the fact, that with all their physical and intellectual perfection the Grecians could not preserve their moral integrity; how wrong they were in supposing that physical or intellectual life could be the basis of all advancement was illustrated by the elements of corruption that crept in, sweeping them from the face of the earth.

Instead of now slaying imperfect children, they are protected and provided for. The blind are made to know of life by touch and hearing; they are aided to perform their tasks, and that which is a physical imperfection becomes the aid to songs divine, and sometimes to spiritual vision. Supposing Milton had been slain because blind, where would have been the visions of paradise; the illustration of that genius that exalted the world?
When the mental force is taking possession it is often veiled before recognition, the antitheses are the stepping from heights that are false; as the physical height has its downfall in order that a better height may be attained, so in the intellectual world there is the recession. Let no one suppose that, when placed in the spiritual balance, the human intellect without Soul weighs any more than the dust which expresses no intellect; let no one suppose that simply intellectual expression, unaccompanied by moral force or intention, can weigh any more in the great scale of real life, than that life whose intellect is veiled, and yet, in all appearances, wears a fair face, with features that are delicately chiseled, but under some law has come into the world with no intellectual outlook, with no face for earthly victory. These illustrations are extreme; but there is no more extreme depth, or fictitious height, than that of the pride of intellect, of which this extreme is the necessary and natural antithesis. So were you to see a beautiful form and face, as perfect as any divinity worshiped by Grecian worshipers of art, unaccompanied by qualities of the mind and Soul in keeping with that form, you might well say the next expression would be one of deformity.

As there is deformity in the world, and as it must have a mental and moral, as well as a physical cause, or there must be injustice to some one, so it is but proper to recognize that imperfections in the physical and mental life are illustrations of moral propositions and are portions of the great equity of existence; then, too, in reconciling the relations of kings who wish to be peasants and peasants who wish they were kings, every one has an opportunity of trying both. No one at the end of all these different experiences can say that any line of expression or experience has been denied. All must know what it is to be slaves, as all have a natural tendency to be tyrants, all must know by the knowledge of possession what are the responsibilities, trials, and temptations, as well as the redeeming and excusing features in each expression. So he who labors for his daily bread is made to do double labor by the deflections of the millionaire, and he may be unreconciled to this; he who subsists by honest toil must be obliged to change places with the man whom he envies; when he experiences the poverty of riches he is glad enough then to return to the more humble and noble position. In fact, whatever men covet they will have an opportunity of trying. Whatever they do not care for in worldly possessions they have experienced and outgrown.

When we consider the moral world, as the intellectual is very much more complicated than the physical struggle, how much more intricate become the moral problems! The moment the spirit begins to
assert itself the battle begins. It is not a battle between the intellectual nature and material life, when the intellect becomes, unqualifiedly, the victor; but here is the battle of ages; between the voice that finally works its way through from the Soul into outward expression, and man's unconquered, selfish, nature; here is the conflict and the battle ground; here it is that the Titans wage war; here it is that all final victories are won. The other struggles, for physical or intellectual supremacy, are merely different states of selfishness; but the first time man knows that he must forfeit self, or that there is a stage wherein he must vanquish selfish desires, the battle begins; that is the moral starting point. The intellectual nature, and even the physical life, asserts man's supremacy; but what he can win by conquering self he learns for the first time in his moral nature, he has it in the voice of the Soul, which tells him he has no right to any possession merely because he can win it. As a giant would not be excused for treading down children in the street, as a man of intellect should not be excused for defrauding those who are ignorant, so man's moral nature begins, by slow degrees, to make him aware that his intellect and that his physical life do not justify their full assertion; that he has no moral right, even though he has the physical power, to win supremacy and hold it; and the real law of life is, when possessing strength not to use it against others, but for others.

The subtle difference between the man who cannot kill and the one who is a murderer, is the difference in conquest over self. He who says he can slay if he choose, does violence to either his moral or intellectual nature; for the choice depends upon the growth, upon the degree of conquest. There have been conditions of human civilization when it was a virtue to kill. There are states of society, even today, under the law of what is denominated self-defense, wherein it would be considered a virtue to kill. Between the man who slays for gold and the man who slays to protect gold, do you suppose there is any great moral difference? The conquest is to win a victory over self, not over another. And that which is denominated virtue in one state of growth, becomes impossible in another. A primal virtue in the ages of physical supremacy is conquest, slaughter for individual or national empire. Second only to this in lack of moral or spiritual perception is the sacrifice of life in what is commonly called "self-defense." One can not slay, one can not do violence to another, one can not betray in any manner, one can not degenerate to any vice, one can not censure, if one has outgrown or overcome the state indicated. Neither angel nor demon can tempt the man who is above temptation.
It is in this moral battle ground that the wonderful equity of this divine system is more and more manifested. This is not only the reconciliation of the world, it is the hope of the world. There are those in the world today, illustrating the states devoid of all moral impulse, without power to overcome any passion, absolutely a prey to all the conflicting elements within and around them. There are other natures in whom saint-like qualities preponderate, who do not experience an unworthy thought. Where is the law of science or the scheme of any theology, other than we are announcing, that can explain the discrepancy between these two states? what opportunity is given, in time or eternity, by any other system than this, to reconcile one man's goodness, that seems to be born in him, and the infamy of another, that seems to be born in him, with the Infinite love and goodness? Accounting the state of purity and perfection in expression as something man has won from within the Soul, the moral excellence as a height that the others will win, that all others will have opportunity to attain just as great a height, just as absolute a victory, the present seeming inequalities in moral states are no longer hopeless. If we did not know that the child would grow to become a man, how helpless and devoid of hope would infancy seem! When we declare, therefore, that every step of expression in life is a step toward victory, does it not teach that those who condemn and censure, in an individual sense, have not outgrown the condition which they condemn and censure? If one sees a man who is a murderer or a criminal of any kind, one may pity the state of the criminal, one may say he has not outgrown hatred, malice, and revenge, but unless one has hatred, malice, and revenge, one can by no means wish to visit upon him that which he has visited upon others.

As life goes on there is no need to point to what is highest; the saints, martyrs, and philosophers put to death, the teachers of human history and the Messiahs who have been crucified, illustrate the highest thought of human conquest, and each state that is less than that is still a state that ultimately tends toward it. When we are asked: Do you declare, then, that it is necessary for all states of expression to be experienced by all Souls? we answer unqualifiedly,

**THAT WHICH IS NECESSARY FOR ONE SOUL IN ITS COURSE OF EXPRESSION THROUGH MATTER IS NECESSARY FOR ALL.**

It could not be made necessary for one unless for all. There would be moral chaos.

The feminine in all possible states of woman's life, the masculine in all possible states of man's life; and the true test of victory is in the
fact that, not only is there no condemnation, but—like John Bunyan, who, on seeing a convict being borne to the place of execution, said: "But for the grace of God there goes John Bunyan," or like Wilberforce, who said he never saw a criminal but he thought it might have been himself, or like the highest prophets and teachers who endeavor to aid the unfortunate, and do not insist upon condemning them—there is a sort of knowledge that it might have been one's self. Do not think that the state of being without sin is not won.

It is not our province to declare in what state any human being is. You will see some lives that seem to illustrate the highest moral growth today, and tomorrow they may be found under a cloud of human weakness and human censure; they fall, as it is termed, into temptation. There are no elementaries nor personal demons in the upper or lower air lurking around to tempt mankind. Temptation is the natural consequence of this involution in matter, and is the selfishness of man's human nature; the triumph over it is that which at last overcomes self.

The flaming sword suspended at the gateway of Eden, that Adam and Eve could not return, was the sword of conscience, the awakened conscience, which prevents the Soul from returning again into the Eden state, the state of innocence. That which each must do, having entered the pathway of experience and knowledge, is to find the heavenly state in the final victory, and that final victory is in self-conquest.

It must not be forgotten that in the general system of unfoldment toward moral perfection in expression, there are false impressions and fictitious heights that are supposed to be real. There is no greater state of deformity than the state of supposed righteousness in the individual, we mean the, "I am holier than thou." What the physical giant is without intellectual and moral growth, what the intellectual giant is without goodness or virtue, so is the giant of self-righteousness, the typical scribe and Pharisee, the hypocrite, he who removes his garments lest they be contaminated by contact with the sinner; such is the self-righteous. Make no mistake, even that pride has its fall. Sometimes you witness that those who assume the greatest virtue are the soonest under a cloud. Sometimes those who have a superficial consciousness of being good are put to the profoundest test, and their goodness is found to be only on the surface. True goodness is so simple, so humble, so childlike, so divine, so beyond all compare, that it is not aware, nor boastful. The true moral victor, who can not sin, avoids not the sinner, but uplifts and strengthens him who errs. Only in this triumph does moral perfection become complete, after all the stage of struggle and attainment, when the world is overcome.
It will be well to remember that each separate state is conquered by knowing it, then by knowing it is not a real victory. The thesis might seem to be that the Soul conquers matter by yielding to it, the antithesis is that the Soul conquers matter by knowing that yielding to it is not the real victory.

But enough has been said in this lesson to show, that each Soul enters expression in human embodiments in the most infantile state possible on earth; for all states are experienced by all Souls; and that each Soul in dual existence, the masculine and feminine, is always expressing similar states at the same time. That there are three distinct general degrees of achievement: the physical, the mental, and the moral. Each of these degrees has its seeming and its real victory.

The false.

First: The false physical strength, accompanied by pride of physical conquest.
Second: Intellectual power and achievement as a finality.
Third: A fictitious moral strength, self-righteousness.
The weakness of physical strength, the fallacy of mere intellectual power, and the downfall of self-righteousness, are reactions.

The true.

First: Victory over the physical.
Second: Conquest over the intellectual.
Third: True goodness, the ultimate moral triumph over the world.
For each of these degrees and states (as well as the reactions) many successive embodiments are necessary, until the final victory.
The next lesson will be a continuation of this subject: Embodiments in human life.
FOURTH LESSON.

THE EMBODIMENT OF THE SOUL IN HUMAN FORM.

(CONTINUED.)

You have been taken, in a general sense, through all the expressions in human life in the three degrees: the first being the expressions of physical contact and of conquest over the physical; the next general degree being the intellectual, or mental, victory; and the third that of spiritual conquest; which is, of course, the realm of moral triumph. In each of these degrees there is an interblending; the intellectual beginning before the physical ceases to dominate, and the spiritual beginning before the intellectual and physical entirely cease their supremacy; so that there are in the world always, at the same time, illustrations of each of these states. For in the very beginnings there were illustrations of spiritual states from those who accompanied the Souls first to find expression here. Thus all have before them, if they will read aright, illustrations of the entire book of human life; each human life representing one of the embodiments, and all existing on the earth forming an illustration of the conditions that must be experienced or expressed by each Soul. So if it were possible for you to divide the existing states of human life into classes, or those expressing unfoldment in distinct degrees, you would find some are in states representing more physical than intellectual or mental expression; you would find others in states representing more mental than physical and spiritual expression; and you would find, though those are much more rare, other lives in states representing spiritual triumph. These all illustrate the different conditions of human existence.

The lines of life that reach toward the highest expression, as we said before, are impulses from the Soul. The expressions fall short of that by contact with matter, which, of course, is less than the Soul;
so whatever there is that is imperfect in matter, for the time prevents that perfect light from being revealed; but the whole lesson of embodiments is the overcoming of these material conditions. If, therefore, the line of life in the Soul is the overcoming of matter through the adverse conditions that are found upon any planet, then all Souls that approach that planet, being equally perfect, must encounter the same obstacles.

Many object to the proposition that all Souls must pass through similar states. But if all are not required to pass through them, why are any? If it is necessary for one it must be as necessary for all others. As life exists here, why have its various discrepancies and inequalities never been explained in any other way than through the systems of teaching that include various states of expression, or embodiments.

When travelers ascend the Alps they expect to encounter glaciers, they expect to go down into ravines, they expect to overcome the difficult passages met by their predecessors; all this is prepared for in their ascent; they perform the journey for the purpose of beholding the splendor at the top. When the Soul expresses itself in a culmination, it is that perfect degree that is sought in that direction; the stages between the beginning in that line and that of the genius, or the culmination in that line, are stages of overcoming obstacles. Obstacles being thus incident to physical existence, they are found here. Everything in existence has some adequate cause, or purpose, there is some solution for it, and to find that solution is the great object of life.

It does not create serpents because the teacher discovers them and explains the way to overcome them, and the antidote to their poison; nor does it create murderers because we can explain why they exist. Man finds these conditions in life, as the naturalist finds the life and nature of the insect, the serpent or whatever other objects nature holds, that each may be traced to its legitimate cause, and thereby man may gain knowledge which he did not have before; so what the life here is for is to overcome the conditions of evil, not to make them; of course if they are encountered in contact with matter, matter itself holding sway, blinding, as it does, with the human senses, then each step is to the vanquishment of that which blinds; so there is reconciliation to every imperfect condition in which human beings find themselves. If some seem to be perfect in certain directions it is because they have ripened in other states of individual expression. If others are degraded in some direction it is because they have not yet had experience in the ways that the former have.
There is not as great a difference between those in the lowest or most degraded states and the average present state of humanity, (or even its highest state,) as there is between the present state of mankind and the state of an angel. Compared to the angels, who is there that could escape condemnation? who is there that is not angry? who is there that does not deal falsely with his fellow man?

Whatever may be the aversion existing in the mind toward, or the growth beyond, individual expression of any of the states of degradation which may exist in the world, it is evident that their solution is in the state or degree of expression in each individual, and if one has advanced very far beyond such conditions, they afford no subject for condemnation, but rather of commiseration.

The power, therefore, which enables man to know that when the angel triumphs the states of obliquity are overcome, and that through the line that leads to expression in art, in music, in poesy, in philosophy, in everything, victory is alone when perfection is attained, is supreme in that which is called man's moral sense. When any passion, any appetite, or any benighted condition is overcome, that is victory over the senses; when the knowledge of self-righteousness is overcome, it is the victory over the most abject form of selfishness. The higher the attributes claimed the lower seems to be the state of deviation from that height. The ignorant man professing no knowledge of moral law, has, in that sense, not reached the state of accountability. That begins when the first glimmerings of conscience come. This struggle to overcome the outward self that the spirit may triumph, that the Soul may be recorded, is the beginning of moral responsibility. Violence against a criminal, who has no adequate moral perception of his crime, is not far removed from the crime he has committed. He who hates the hater, which the murderer is, only displays the state of murder in a little different manner.

Was it not Christ who said: "He who is angry with his brother hath already committed murder in his heart?" There are many people who are called murderers who have no murder in their hearts, and many who are not called murderers who have. Thus the real difference between crime and so called goodness is not so wide as one imagines from any present state of human unfoldment. The nations that sanction and make the most gigantic preparation for war, to be ready if an opportunity offers, (and some of them eagerly seek that opportunity,) can not be said to be far removed from the outlaw who, for individual gain, goes out and slays his kind; one is national, the other is individual.
Those in other conditions may not know that, in a state where physical violence is the highest law of being, there can be no moral responsibility, nor moral perception; it is, after all, only when the moral law is beginning to be the law of life that responsibility begins. The man who slays, not knowing that killing is forbidden by the moral law, can not be held amenable to the moral law as he who does it knowing that it is forbidden. Remnants are to be traced in each individual mind or life of those conditions, in which the highest human state was one of violence and crime, and physical violence toward criminals; when the moral perception sets in, the states of physical violence become immoral, for the simple reason that the moral law teaches a higher and better method, not only of redressing wrong but of teaching the wrong-doer.

The perception of the moral law, and the appreciation of these principles are of slow and gradual growth in the minds of the people. The world waits long for all fulfillments, and the average human life is far from its highest victory, since each one criticises and condemns with violence a different kind of violence in another.

The general mind is prompted to say: oh, I can not believe that every one must pass through all degrees of degradation! But that which would be degradation to a higher stage of expression is not so to that state which knows nothing higher. The present expressions of degradation are what each has passed through when not yet aware of its import. The awakening comes when one already begins to rise above it. One might as well despise the state of childhood and never expect any human being to be born in any other condition than that of manhood and womanhood. Each one must experience every fault, failing, and foible, until they are overcome, the disgrace is not in the thing itself, but in a condition which knows of wrong and still continues in it; but even this is another state of childhood, like the wilfulness of the half grown boy or girl, not yet arrived at the estate of manhood or womanhood, but feebly imitating the wisdom not yet possessed. But we have observed that the greatest philanthropists, the most fully rounded natures, those, of course, who have overcome all temptation in a given direction, are the most lenient toward the states of crime; this is because they can not only perceive the difference in states as an explanation of crime, but they are beyond any possible condition of temptation; and as consciousness of temptation in a similar direction is often the cause of the hatred of an offender, so he who censures his fellow man who errs, instead of pitying him, unwittingly betrays that he may have in his heart the germ of possible temptation in the same direction.
The various experiences in human existence, of prosperity, sorrow, pain, poverty, riches, power, bondage, etc., are different tests applied to the different stages of growth, as well as for the growth itself. The finely wrought metal is thoroughly tempered and put to the most crucial tests; when it is impervious it is pronounced perfect. The ship clad in an armor of steel in which there is a single flaw will disappoint those who passed it or sent it out to sea, that flaw will prove its ruin. It is, therefore, in all the intricate ways and windings of human existence, when human beings feel the safest, and are hedged around with social, moral, and theological armor, that the temptation finds them; when it conquers them it simply proves that the victory in that direction has not been complete.

We know of a very philanthropic clergyman, in England, who, in order that he may sympathize with the state of the prisoner, locks himself up with the criminals and shares their food and lodging. This is about as absurd as for a man to be hung for murder, who has not committed murder, that he may know how a murderer feels. The state of the murderer is in the heart; one can not take the place of the criminal unless he is in a state of crime. He may endure, physically, what the criminal is called upon to do; but he has the armor with which to do it: the armor of innocence, so that which is a penalty to the criminal, is simply the heroism of self-appointed martyrdom to him who shares the dungeon but has not the darkness of guilt.

One must not mistake that which is transiently noble, and seemingly generous, for that which is real nobility and self-abnegation. This great moral chaos, where embodiments are thrown into existence, in which is illustrated all the complexity of man's moral being, is, nevertheless, governed by rules more absolute, by laws more unyielding than any laws that govern the physical realm. The degrees of moral growth are degrees not only of conquest over temptation, but of conquest of the self which is the physical arbiter of man's destiny. That self which you are taught to cultivate in physical existence, and which in some material and mental states you must cultivate, is the very self that you finally have to overcome. Just as in arithmetic you learn certain propositions and combinations of numbers which are valuable, but when you pass on to algebra you cease to use them, they are no longer valuable, you have learned that which is better; and in the higher branches of geometry you have still greater triumph, methods far superior with which to express and to solve the problems presented. In like manner this physical self, which is first nurtured and has its place in the primitive stages of expression, must afterward be overcome, superseded.
That which supplies the physical energy is not to give any honor
nor any aggregation of power to the one possessing it, (any more than
treasures of gold or other material possession) but in its highest use is
a Divine bestowment. Thus the moral law is thrust upon man's out-
ward nature, in exact opposition to that nature, to be afterwards recon-
ciled to it by overcoming, and bending the material part to the uses of
the spirit. We have illustrated this by the first states of existence, in
which the victory of physical strength, that which constitutes the
physical possessions, is power. When the moral nature enters there is
a perception that weakness ought to be protected. The greatest
evidence of human advancement today, is to be found under the
Christian idea that the weak are to be protected against the strong.

Once more let us refer to those states of superficial moral growth
wherein there are flaws, chiefest of which is the flaw of self-praise;
self-righteousness. This pride of excellence in any moral direction is
the greatest flaw. As much greater than the pride of physical strength
or intellectual power, as the moral nature is greater than the physical
strength or the intellectual power. Therefore it is not strange that in
the midst of all the words of gentleness and encouragement spoken by
Jesus to those who were condemned and despised by men, that His
words were of a rebuking nature toward the self-righteous, those who
considered themselves the judges of others; the "scribes and Phar­i
sees, hypocrites," representing the typical lovers of virtue in them-
selves; the state which scorned anything else than its own standard of
excellence. The moral law puts to the severest test such states
of supposed virtue, in which the letter of the law is the rule for
human action. He who conforms to the letter of the law is considered
a good man, while he who, sometimes disobeying the form of the law,
most manfully struggles against temptation and finally overcomes it,
is, nevertheless, censured and condemned. Such a state is often not
considered a success in human life, but in the kingdom of the spirit
each step toward self-conquest, in the sense of overcoming, not only
the tendency to temptation but the possibility of it, is a step of
victory, and that is moral attainment.

In all the states, however complicated, that human life may be, it
must be remembered by each that the highest possible states are those
toward which the human race, as a whole, is tending, as represented
by the highest in each individual.

There is repetition and reiteration of many of these points, be-
cause we desire to make clear the solution of many of the difficult
problems in man's moral condition, for here is the principal struggle,
and here the final victory.
There are four general states of expression in connection with man's relation to all moral propositions; and as many embodiments in each state as there are varieties of conditions in the human race.

First: Unconsciousness of the moral law, and therefore no responsibility in connection with it.

Second: Consciousness of the moral law, but inability to resist temptation. Here is the beginning of responsibility.

Third: A false height, Pharisaical "I am holier than thou." Which does not commit an offense because it is condemned, and because temptation is not in that direction. Here is the gravest responsibility.

Fourth: The victory over the offense through victory over the temptation, and, consequently, the victory over self-praise and laudation. The triumph of moral law.

As previously noted and emphasized, the states of expression which include no knowledge of the moral law, are states of physical expression merely; and, like the states of infancy in personal embodiments, include no responsibility. The one hope for such conditions must forever be included in the term growth; expression in further embodiments until the higher nature can be expressed.

The second stage, being more complicated, is the more perplexing; but it calls for the higher degree of charity. The awakened glimmerings of moral perception are not the full growth of moral power, nor even the half growth, any more than the boy half grown is a man; but very often this moiety of growth is mistaken for full manhood.

The third stage, or false height, is even more difficult to meet. To the individual it seems like the real height, but has forever been revealed as the false one. To have charity for the individual and yet to tear the mask from this false condition, is only in the power of the most exalted lives, the highest teachers. Any measure of self-praise or self-congratulation, of thinking or acting: "I thank God that I am not as other men," is a portion of the evidence of this third condition.

The second and third states express the general condition of mankind morally.

The fourth stage needs no elaboration: a state absolutely free from moral obliquity, and absolutely free from self-praise or even self-consciousness, is an ideal, and yet a surpassingly real, state; a divine expression.

We pass on, from the usual individual lines of embodiments, to those exceptional lives, who seem to be here for an especial purpose; who come as some rara avis in terris, to astonish the world with their
brilliance. These are embodied Souls, perhaps from other planets; alien to the earth, but are sent here on some errand of experience for themselves, which includes, also, a lesson to those embodied on the earth. Sometimes they are in advance; and the world looks on in amazement at their achievements; sometimes they are Nemesis, and the people to whom they come do not know the true nature of their visitation, but ages afterward it is revealed.

Across the interstellar spaces there is spiritual, as well as magnetic, sympathy between planets; and if the earth, or any nation thereof, has arrived at the condition needing an illustration of the life that is not upon the earth at the time, or if a force is needed that no life upon earth is qualified to give, or if a Nemesis is required, then one takes a pilgrimage from the planet next in advance to show what is needed, and to illustrate the power that is beyond. This explains those peculiar embodiments that seem to thrust themselves in upon human life, and which seem to be unaccounted for.

Then there are conditions in life where you will see individuals who seem to be made up of fragments; who never do anything continuously; who can not persist in anything as a pursuit; who seem to have ability in many directions, but no tenacity of purpose. One of these lives would seem to be adapted to commerce for a while, then he would be a lawyer, then he would be a book maker, and finally a teacher, or a clergyman, then he would turn speculator; these are the gathering up of some of the fragments of embodiments that were not finished. These fragmentary states are like threads. You may have seen work that was done on some of those ancient hand-looms, where there was not a continuous thread, but the ends of the woof were left to be afterward carefully gathered up, or cut off, to make the warp and woof complete. These fragmentary and erratic lives are like the broken threads, having this intention; that they are taking up those threads of other embodiments to carry them forward to complete the fabric of life. You may have in mind some who seem to possess peculiar traits, each of which are wonderful, in their way, who have intelligence and ability in almost every direction, yet no continued purpose; they are illustrations of this state to which we refer. Sometimes these erratic lives suddenly change when they reach a certain state; when these fragments are outworked and discarded, then the new line, whatever it may be that is to be taken up, will be carried on to completion.

Many embodiments beginning expression in one direction turn, in later years, toward something entirely different. The child and the youth may seem to have tendencies that point in one direction, but
mature life will find them wholly changed. We call this an overlapping; where the previous embodiment had not finished expression in a certain line. You will see this illustrated in precocious children, whom fond parents and friends think will prove remarkable in some given direction; when childhood is past, the gift in the direction of the precocity ceases; parents and friends are disappointed; they had built hopes and expectations on their early promise, but it proved to be fictitious only. All these instances are unaccounted for, except in the usual attempt to account for them by saying: the child’s gifts have been spoiled by doting parents and unwise friends; but that which is perfect and genuine can not be perverted in any way.

If any gift is to serve a purpose in an embodiment it is fully expressed, but if it has served its purpose in a preceding embodiment it sometimes flashes like a parting gleam of light upon the consciousness in the next embodiment, to show that it has been, and then gives place to something else. We have known some who as children were very miserly, (this is not usual with children) who seemed to grasp money very closely, yet who entirely outgrow the tendency in later years. We have even known the very extreme of generosity in childhood, succeeded by avarice in later years. Oftentimes the things that were prized and looked forward to in childhood, one wholly rejects in mature years. The solution of the overlapping is, that there is a line of expression to be finished in a given direction, and when that is finished, even if it is in childhood, the embodiment then takes up the line of that expression for which it is really intended.

These instances must serve not only to illustrate the frequent and intimate relation of an embodiment to a previous one, but they bear us directly on to the next step in our lesson: that of Reminiscence.

REMINISCENCE DIFFERS FROM MEMORY
AS POSSESSION DIFFERS FROM THE SHADOW OF IT.

Memory is simply the register of passing events. Reminiscence is the essence of life; the fragrance or perfume of the flower of existence, whose fruition is in the Soul. Few lives, who are at all prepared to think on this subject, have not some reminiscence; none have the evidence of memory; some odor of a flower, some strain of music, the sight of a face upon the street, a conversation with some individual, who may be a stranger, the glimpse of a castle, will call up singular reminiscences unto such as we have referred to. So subtle, yet potent, are these, that were they fashioned, as they have been by poets and novelists, into song or story, they would form the soul of all the romance in the world.
All Oriental prophets, and ancient scholars; many of the Grecian philosophers; modern writers of exalted romance; and poets of every age, have been aware of reminiscences of previous embodiments, or have made the heroes and heroines of their poems or novels to possess them. Pythagoras, being far advanced in embodiments, could perceive what he was in his previous existence, and that he did not finish the line of teaching that he intended; he had foretold in that previous embodiment that he would come as a teacher. All this was clearly stated in his teachings. He gave his followers to understand that he had reminiscences of long lines of life through which he had been advancing to reach the knowledge he had attained. Brilliant in science, as well as in morals and philosophy, the world accepts his perfect propositions in mathematics, but forgets his systems of ethics and philosophy. Plato's divine "Cosmos" included all past as well as present and future expressions. Wordsworth in his "Ode on Immortality;" Goethe and Schiller, and a score of others, illustrate the knowledge of reminiscence or the perception of it in the divine art of poesy. What other light than this divine reminiscence gleamed in upon that child, Bettina Von Arnem, to make her know that Goethe was the genius of the hour? To whom other than the princess of a sacred past, in a kingdom not of earth, could Schiller have traced the "Mystery of Reminiscence"? George MacDonald in his novel, "Portent," has distinctly made the hero and heroine know that they were upon the earth before. It is a sad, weird tale, but it serves to illustrate the truth of reminiscence.

There are many hundreds of lives upon the earth today who have reminiscences. Perhaps there are none in this room who, if they spoke from within, have not felt at some time a reminiscence of a previous existence, as though somewhere before they had seen, or felt, or experienced that which is transpiring here and now; a clasp of the hand, an intonation of voice, a flash, a gleam, a sunset glow, enough to reveal the heretofore.

Among many thousands of similar instances we cite one. We know a lady who never signs her name to a document, even an ordinary letter, without being seized with violent trembling. She always said, long before these teachings were known to her, that she felt that she had signed her name consenting to a terrible crime or injustice in some past time; perhaps to a death warrant, possibly that of her dearest friend; and that it had been a lifelong sorrow to her in that past time. When we consider what those past times were it is no wonder that sometimes there is hesitation, and trembling unaccountable, when one is performing an ordinary act. It is no wonder that
sometimes a reminiscence, as of sudden sorrow or of joy, should come upon one. What would be the feeling of the embodiment following such a life as that of Mary Stuart, unfortunate, not without ambition, but eighteen years a prisoner in the various dungeons and castles of England to serve the ambition of the royal household? If there were sometimes tears unexplained, a reminiscence of sadness that had no excuse for being, it would not be remarkable. Sometimes a babe comes sighing into a glad mother's arms, and it is only after months and years of love-light, and smiles, and kisses, that the child is won from its pre-existent sadness. Sometimes there are smiles and joy wholly unaccountable: since they are often depicted in the countenance where there is no outward occasion for being joyous, in the laughing eyes that reveal in every expression delight and gladness, in the hearts that are glad and can not be depressed or made sorrowful by the experiences of daily life. You will see hearts brave, cheerful, and strong, who will say: "Well, this is not so bad, it might have been worse," who turn persistently to the light instead of the shadow; having either conquered the shadow or are luminous with strong reminiscence of the great light of a joy that was theirs.

The state of reminiscence does not begin with the first, nor yet with the second degrees of expression. It is a state of intuitive perception of the possessions within the Soul, but like all attainments has its shadowy and its real side. We may illustrate this by citing the one who is ascending a mountain: while he is in the valley, or even during the ascent, when he is struggling, entangled in the woods, and briars, and 'mid rocks, or descending into valleys between the hills, he can not see the path by which he has ascended, nor yet the way before him, but when he comes to one height he can look back along the mountain and see the devious path by which he has ascended. He also has a glimpse of the way before him, of the higher height to be attained, and once more plunges into the valley, or ravine, or tangled maze, to ascend. So at a certain height, or a certain degree of unfoldment in human existence, glimmerings of reminiscence begin: the consciousness of having lived before, of having suffered with the sufferer, of having traveled along the shaded human ways.

As those teachers like Pythagoras and Plato, and the shining groups of minds clustering, like stars, around some prophet of old, gave evidence of their individual reminiscences, so, in degree, many whom you meet today in the average state of intellectual and spiritual life, if closely questioned, would say: "Yes I feel often as though I had lived before; I have many times a sort of reminiscence of having had a previous existence here." Although this may be
laughed at by friends, and frowned upon as a dream, or a freak of the imagination, still when you take up the complete web of human life its warp and woof will finally be found enwoven of the lines of these reminiscences.

At certain points in human progress each Soul looks back over these lines of life and is aware. Poets and artists are privileged to dwell in what is called the realm of the imagination, and they are not criticised if they picture two lovers who think they have met and loved before. They are not censured if, on the top of some ancient castle or ruin, there shall suddenly come into the mind of the dreamer, as depicted in the poem or picture, that it is all familiar, that he has been there before.

Poets, and artists, and writers, in the realm of the imagination, are supposed to have an especial sesame to enter the mystic and shadowy regions. All references to pre-existence, and reminiscence, are supposed to be poetic license; but if poets did not strike a chord in human life that would vibrate in sympathy with their thoughts how could they thus write? The thrilling, the deep, the unexplainable, is oftenest that which is founded in the highest truth. If this principle were not in the upper air, if it did not belong to one of the inner chambers of the spirit, it could not be thought of. People do not absolutely invent ideas of this kind, they are borne into the consciousness from some inner realm. In ordinary lives, deeper subjects sometimes take possession and there begins this line of reminiscence, which, however, relates to the deeper consciousness, and which is very wisely veiled from the ordinary vision: since if people were busily engaged in remembering what they were, they would not fulfill the present duties and objects of life. There is just sufficient of reminiscence in the world to offer as proof when any teaching is distinctly on that subject. Taking the whole world, and the whole human history, the evidence of reminiscence are as complete and as numerous as any other factor in human life. Nor is it possible to take from this rare lily of existence its attribute of being a flower. Reminiscence would not be what its name implies if it were more than an atmosphere, a wonderful background into and through which the tones and tints of life are to be wrought.

We again take up the illustration of the traveler, and follow him to the higher heights, fore-gleams as well as after-gleams are on those shining pinnacles. Can any one doubt what realm we are entering? These heights constitute the realm of sages, teachers, prophets, and, finally, of Messiahs.
ITS EMBODIMENTS.

THE STATE OF PERFECT REMINISCENCE IS ALSO
THE STATE OF PROPHECY.

We have now reached that point of our subject which relates to
spiritual existence, or what is commonly known as "The Spirit Life,"
"The Spiritual World," etc., etc., in connection with Embodiments.

SPIRIT IS THE BREATH OF LIFE FROM THE SOUL
INTO MATTER FOR EXPRESSION.

Each Embodiment is the result, in expression, of a Soul-breath,
which is its spirit.

The Spirit of each Embodiment expresses a personality, but not a
complete entity, the entity being the Soul.

The spiritual existence of each embodiment is expressed in the
earthly form (of that embodiment) and in the spirit state that suc-
cceeds the form. Or, to be more explicit, the expression in each embodi-
ment includes the earthly and spiritual states, the latter being the
continuation or fruition of each embodiment. As the seed planted
in the soil has a certain growth beneath the surface of the ground, a
fuller growth above the surface, and fruition there, so the spirit has
the fruition (as spirit, not as Soul) of its embodiment in the state
which follows the separation from the body. Whatever is the inten-
tion, theme, or line of experience or expression in any embodiment,
that is, in a spiritual sense, carried forward into the realm of spirit:
each embodiment yielding its spiritual harvest.

There must be expressions and experiences in all the spiritual
states belonging to earth, (or any planet) as there are in all the mate-
rial states, to complete the full measure of the Soul's expression here.
In the most primitive earthly states, or those nearest to matter, the
spiritual expressions that follow each embodiment are very feeble, and,
therefore, the spiritual existences are of short duration, and are not
connected with any conscious moral or spiritual activities; but in
later embodiments, when the mind and spirit begin to be active in
expression, the spiritual states which follow the earthly embodiments
are, necessarily, more complete and full as the fruition of each embodi-
ment.

Between each embodiment and the succeeding one is such period
of time (viewing the subject from the human side) as is required for
the spiritual expression or fruition of the preceding embodiment.
There is no haste, there is no delay; no imperfect or broken links in
the entire chain.

The human mind takes alarm at once at these teachings, and
declares a loss of identity if one embodiment is followed by another, and one spirit after another has expression. Herein we differ from that which is called reincarnation. There is no reincarnation; there is another expression, and another, until all that is possible is expressed here and in spirit life. Another embodiment is not a loss of identity, but an added expression of identity. One may paint a picture to-day, another in a month or a year, and in two years may write a poem or a treatise on science; never losing, but adding to, his individual expression.

The entity is in the Soul. Identity is whatever is expressed from that Soul. One embodiment or one thousand can not destroy the identity nor the entity. As each form only expresses a portion of the spirit that pervades it, so each spirit (of a Soul) only expresses a portion of the Soul. Do not mistake the spirit of an embodiment for the Soul: it is as fatal as to mistake the body for the spirit.

Spiritualism reveals, as its name implies, a knowledge of the existence of spirit, and the experiences after the decease of the mortal form of the spirit which possessed and pervaded that form. The spirit of each embodiment has existence in spirit life, and when the embodiment is a culmination in any direction, the spirit of that embodiment remains as a perfect portion of the entire expressions on earth. When the experiences are complete, each of these culminated expressions forms a portion of the entire expressions of the Soul. While the failures, as they are termed, all that has fallen short of perfection in any direction, form no part of the Soul possessions.

**THE RELATION OF THE SPIRIT TO THE SOUL IS AS THAT OF A SEGMENT TO THE WHOLE CIRCLE.**

The Soul includes all expressions and relations in all embodiments. The spirit of each embodiment is expressed as long in mortal and spiritual life as there is any call or demand for it. We mean by this: any duties that are unfinished, any ties that are formed and require to be maintained, any outward or material belongings in which the spirit is concerned must be preserved.

People say: I would not like to go into spirit life and not find my friends. If they are your friends you will find them, if they are not you would not wish to. All real ties are found to last in spiritual existence, and form a portion of the Soul's possessions. The larger sphere includes the smaller one. It does not detract from the relation of the moon to the earth because both revolve around the sun. Nor does it render the relation of the planets in the solar system any less important
because the entire system, including the sun, revolves around a more distant central sun.

Children leave their parental homes to form other ties, of marriage and parentage, but are none the less children. One might as well suppose that the relations of life, parent and child, husband and wife, brother and sister, are blotted out by the Soul's relation to God. All are included in the Infinite Love. So this Soul-life must include all the relations and expressions of spirit, retaining the real and rejecting the shadowy or unreal.

The mother, whose child is left upon the earth, does not change her natural or spiritual relationship, she fills her function toward that child. When there is an added expression upon the earth, in another embodiment, it is after all possible duties have been filled toward the child; and that relation of mother and child, if it be real, is included as a portion of the Soul's treasures.

Generations pass, usually including from one to two hundred years, before another embodiment occurs, except in particular cases where the life has nearly reached a culmination.

There are exceptional states in the expressions of every Soul, wherein the spiritual existence after an embodiment may be very brief, or very protracted, extending to one or two thousand years, or more; but the average is, as previously stated, about two hundred years. We could mention instances where those who have lived what they have considered unfinished lives, wherein their work was not completed, and they have had a wish to take up their work again, have soon had expression in another embodiment. We could mention instances, for illustrations, in which it was evident that one embodiment was nearly related to another, that the line of retrospect was complete, as in the case of Pythagoras.

Strange messages from spirits, that have been mysterious to those receiving them are herein explained. A lady asking of a communicating spirit for a certain spirit friend, received the answer: "He has gone on a voyage back to earth for the benefit of his Soul." Other answers, which were veiled, yet easily understood in the light of these teachings, have been given by spirits at various times, who could not explain the absence in their spirit states of certain ones whom they expected to meet.

Reminiscences of previous embodiments do not exist in ordinary life on earth, nor in the spirit state following the ordinary life; therefore it is not strange that mortals do not receive these teachings from spirits usually, for unless the earthly embodiment is ready to receive them, the spirit state following the embodiment will not reveal them.
It is with spirits as with mortals: very few mortals know; but there are in each individual, in mortal and in spirit life, if the indications were carefully noted, certain flashes of reminiscence: we mean in such lives as have reached any degree of thought or intuition upon these and kindred themes.

Each spirit enters, therefore, the spiritual existence with perfect freedom and safety; as far as personal existence and relations are concerned each must carry out, as spirit, the spiritual continuation of the line of mortal life.

To the spirit of each embodiment there are no new beginnings in this spiritual state, unless those beginnings were included in the embodiment, even though veiled; but each spirit state is greater than the embodiment because the fruition of its line of expression. The spirit that has already started on earth in a line of moral excellence can not change that moral excellence in spirit life; can only carry it to a degree of perfection in that line. The one, however, who has made no conquest of temptation while in the earthly state, where temptation really exists, can not win that victory in the spiritual state. So one who passes into the spiritual state of existence, passes only to the spiritual completion of the solution of the problems already commenced, not to a moral renovation; nor is that lack of moral victory a state of active or aggressive evil in the spirit existence; it is an aggregation of weakness. Those shadowy states, frequently referred to in spirit messages, strongly pictured and typified, are not states of positive, active, aggressive, evil, but are states of negation. That which in earth life is positive, because fed by material and organic conditions, is spiritual imbecility. To be a murderer on earth is in spirit life to be a weakling. Those spirits having no knowledge of goodness have no spiritual power. All who have aims, aspirations, and exalted reflections in earthly life, pass on to spiritual states commensurate with them.

No added embodiment is necessary until all obligations and duties belonging to the late embodiment are expressed and perfected.

Where infants pass to the spiritual state there is a spiritual purpose to be served even by the transient earthly state. You often hear mediums describe the spirit as growing up in spirit life; such is really the case. In each embodiment the impulsion or expression, even though but commenced in the earthly form, is carried out in spiritual existence, for such embodiments are not intended to be perfected here; in all cases where a child passes on, a double purpose is served. When a babe comes it is not always that it comes for expression, that little hour of life would not count as an expression; but the object is that
something is wrought in the lives of its parents. These waifs that float into existence below, and linger but an hour or a year are not robbed. How stupendous would be the robbery if one human life were all they could have!

There is no theory in religion or science, unless it includes that which we are teaching, that will explain why it is necessary for one man to live until he is eighty or ninety years of age and a babe to die before it is a week old, or before it is born. If it is said in reply, that the spirit state can supply all the lack of experience on earth, why not in all cases? Why must any grow old?

We find that there are numberless ways in which Soul-life can be expressed, and each Soul can and does find absolute expression in all possible states of human existence, so the life of an hour or a moment may balance the life of fourscore or a century. Thus there is no loss, because in the great culminations of existence, just as in experiments in science, those states which are stepping stones, experiments toward a result, are not counted, only the successes; so in all these successive lines of embodiments, for every flickering life that goes out before one has time to know that it is here, there is always opportunity and time to equalize and balance all; and whatever was unexpressed, seemingly, finds expression; and the real intent of each embodiment is expressed.

To have the whole of human experience one form must not only die when it is eighty, but one form must die before there is birth; the expressions and experiences include all possible states. The spirit state in each embodiment is included in the whole plan. Your spirit life, or spirit world, is not disturbed by these teachings. It is only provided with a diviner sense and recognition: is included in the larger sphere of being. A knowledge which is far greater, and is encompassed and surrounded by as much larger life than before, as the sun's light is brighter and more potent than that of the moon.

Spiritualism without these lessons is as the moon revolving around the earth. In the moonlight of existence, limited by certain spiritual states, you may glow and shine after the state of earth, but when you find the source of the light of the spirit, it is this Soul-life which includes all spiritual states and all human existence. Under its divine and solvent radiance you are not only reconciled to birth and death, but to any birth, and to the death that is in human life; you are reconciled to all different conditions in outward existence; to all those states in spirit life that are not provided for in theology, and that Spiritualism only touches lightly or not at all, and can not explain, and can not answer. This light is the only solution of the heretofore, and of those
states far beyond spirit existence, in the realm we name angelic. Those differences also in spiritual conditions you know are ultimately all to be solved, but how, or in what way, has not been revealed except in this light of the Soul.

Spiritual existence, as a rule, includes the period of time which would be required for the full perfection of the life on earth, and for the carrying forward of its purposes in spirit life.

As there is approach toward the final culmination in embodiments on earth the spiritual harvest is riper before entering spirit life, so the interval of time between embodiments is much lessened, for as the embodiments approach the final culmination there is more rapid tendency to expression. It would not be surprising to you to know that where geniuses have been perfected in many ways and there are many lines of culminations coming together that the embodiments are much more rapid, that the earthly ties are less dominant, as they are not needed, and that at last only the spirit prevails and the Soul seeks expression in its final states on earth.

We have endeavored in this and the preceding lessons to impress upon you the equality of all Souls, we have endeavored to impress upon you the absolute justice of this law of expression as applied to all Souls. We should like to impress upon you more fully that which should be the lesson, particularly to mortals in their present state, that not only everything is possible for each individual Soul, but that no Soul ever expressed any genius or splendid quality that all will not express.

We would like to give encouragement to such as are athirst, seemingly restless and dissatisfied, that what is not attained will surely be won; and even though it may be valueless when it is attained, you must each accomplish it and find it out for yourself. No one can have expression for another. Even in the short space of one generation the son never follows the admonitions of the father, unless the son is older than the father in expression, but if he is not older in experience he will have his own experience, whatever the admonition may be, and he soon gets it in life. No human life can have experience for another. One who has never experienced love can not declare what it is, so that divine impulse, of love, must ultimately come into every life in all guises until the light of Soul-love is known. No one can tell what religion is, until a religious force is born within; others may call it a dream, enthusiasm, unreality; may have no interpretation where-with to solve the sacred flame, but if it has been experienced it is understood. The same is true of poetry: many may write in the rhyme, or rhythm, or measure, of poetry who are not poets; but no one can under-
stand the quality or essence of poetry unless he is a poet. This can be applied to music, to all attainments. Often that which one will throw away when it is won, proves by the desire of having it that it must be won; and each will be obliged to win for this experience: the joy of conquest and the disappointment of it too.

That which allures and captivates man's ambition and deceives his conscience, is a false height from which he may, perhaps, perceive the real mountains upon which the true light shines afar off, but he must descend into the valleys to reach them. Man may build towers for observing the stars, but he can not reach them by climbing to the top of the towers. So each tower of pride, ambition, false hope, or love, man will build; nay more than this: he may wear the laurel wreath and the wreath of bay, and prove what the greatest in the world have known for all the ages, that both of these bear more thorns than did the crown of thorns on the brow of Christ.

Please also remember, that it is not possible while one is measuring the deeps to recoil from them, nor for any to have had experience that all have not had, or that they must not have; it is not possible for one height to have been attained or any beauty or perfection, however fair they seem, or that fairest height of all, moral and spiritual perfection, exemplified in the greatest teachers, revealed in the loftiest minds of earth, that all will not one day attain.

As, sometimes, one's past is a background against which one draws the contrast of the present with the past attainment, let your present imperfections be the background against which the light that is divine shall picture the future achievement in glorious and triumphant beauty; and then remember that that achievement, great, and wonderful and perfect as it may be, will form but the stepping stone to that higher height, that diviner glory which shall follow.
FIFTH LESSON.

THE REUNITED SOUL.

INCLUDING PARENTAL SOULS AND KINDRED SOULS.

Not alone is any Soul pushed out of the Celestial Heavens, out of the whiteness of the throne of God, to seek expression in material life. Even as the mother bird gently pushes her young from the parent nest that they may learn to fly, but ever hovers near and dives beneath, spreading her wings to catch them if they fall, so the Infinite Mother Love watcheth the fledglings of the skies.

Not alone do Souls approach the earth. In all manifestations of nature there are association and groupings; atoms arranged in duads, triads, quadrads and quintads; the flora and fauna in species and families. So groups of Souls pass from the Celestial State toward a solar system for expression. Archangels and Angels, of degrees adapted to the states of expression intended, accompanying them.

In groups of one hundred and forty-four thousand come Souls under charge of an Archangel. This is a Kabalistic and Messianic number, is referred to in the vision of the Apocalypse in the New Testament; it here refers to such Souls as approach the earth (or any planet) at any given time for expression. Other groups of Souls each numbering one hundred and forty-four thousand approach the earth, until all are embodied that the planet can ever perfect in its expression. This largest group is divided into smaller ones, the two smallest numbering one hundred and forty-four Souls, and twelve Souls, respectively. The group of twelve is called a Family of Kindred Souls, and is in charge of a Parental Soul; i.e., a Soul having passed through the degrees of earthly expression and being, therefore one of its angels.

The number twelve is the mystical number, the sacred number of the ancients. The larger number, one hundred and forty-four, twelve
times twelve, expresses also a mystical meaning, and has relation to the Twelve Angels, who, grouped in the angelic state, have charge of the twelve groups of Souls. One hundred and forty-four thousand constitute all that come in a certain period of time and begin, approximately, their lives together on the earth. One of these groups are those who first approach the earth and form what is called the "primal nation," the beginning. These take their primary lessons and pass on through the different steps of this life, taking the same steps at the same time, though scattered far and wide upon the earth.

The indications of the relations of the groups is made manifest in the first nations of the earth, where tribes and nationalities held away according to their physical states, and there the indications are very strong. The tribal rules of the primal nations, the absolute sway of the patriarchal form of government prove that the idea of the parental Soul was recognized, that the one who has charge of the tribe is considered the superior. Sometimes this parental rule is represented by both man and woman. This patriarchal rule, and the harmony of the tribe and family, existing among primal nations, is like the innocence of childhood, and is soon disturbed by the material selfishness that follows.

There are periods of peace in the primal conditions of the nations of the earth; after that there are discord, striving, and warfare; the groups of Souls then have become dispersed into different nationalities; the members of the same nation are no longer kindred, they quarrel in the same household. The typical Cain and Abel of Scripture are the typical aliens in the same household, not being kindred in Soul, expressing different stages of growth in connection with earth. These aliens are to be found in almost every household in any society or community. But for these illustrations, and the true causes of them, there never could have been wars among the nations and families of earth. Souls become separated, they are no longer nations of the life of the Soul, but nations of the body.

The foregoing explains why the ties of relationship and the ties of consanguinity in the lower orders of human life are much stronger than they are in the intervening states, between the lower and higher orders, because the ties of consanguinity are the physical expression of what is termed affection. The first beginnings of strife are after the dispersion of the primal household or nation, and before the higher or spiritual recognition begins. The kindred Souls have become dispersed and only gradually, with occasional glimpses and vivid flashes, do they come together in the same household or nation. They do not
usually meet until in later embodiments when there are great crises or culminating periods on the earth.

Illustrations of these groups of kindred Souls, and their recognition, are upon the earth now in great numbers, and are to be found in every period of human history. When you see, in different portions of the earth, lives spring up suddenly, with natures that resemble one another, similar in thought, alike in purpose, having corresponding sympathy, you may know they are kindred Souls, and yet they may have never met in their earthly forms. There are those who appear and act together in emergencies. Take, for instance, bodies of reformers or groups of people who are intent on carrying forward art or science; musical, artistic, scientific, patriotic lives, who are as brothers and sisters, yet do not belong to the same earthly parents.

It has been observed by thoughtful minds very frequently, that poets and painters exist in certain countries and ages in groups. What constellations clustered around a certain period of time in Italy; the Preraphaelite period, leading up to the wonderful age of art when there seem ed to be poured out a new spirit upon the earth, an age created by the group of geniuses that clustered around imperial Rome. Then followed the Renaissance. In poetry also there was the Grecian age; afterward was the Dantian age, and later the Elizabethan age of poetry and literature; all these ages are so named because of the constellations of minds that seemed born for the same epoch, and created the art, or literature, of their period. Who other than a group of kindred Souls could have thrilled Germany with such light as finally clustered around Goethe and Schiller in the small court at Weimar?

When any great movement is in the world, like temperance, like the abolition of slavery, like anything that enlists the attention of philanthropists, there spring to the surface workers in that movement, seemingly already prepared though they dwell in different lands. Around the Reformation there clustered a certain galaxy of minds that seemed to have been made ready for the occasion and the work; were one in the fraternity of the Soul.

In the matters of scientific discovery or invention it usually occurs that more than one mind, perhaps several, make the discovery or invention at the same time, and there is scarcely any nation that does not claim for her favorite scientific mind the honor of each discovery, proving that many think in the same direction at the same time. Each is as much the author of the discovery as any other, but the friends of each frequently have accused the others of plagiarism in ideas; in most cases this refutes itself, since none could know of the experiments leading
to the discovery of the others. In the time of a great intellectual epoch, like the period of the Platonists, there are those who are ready to rally around and receive the central thought. The teacher, like Socrates or Plato, represents the center of the group. The household or children of any particular light rally around their center as there are others who gather around other centers, of art, science, philosophy, or religion; all in these groups are more closely united than those who are simply united by the ties of consanguinity, each recognizes that theirs is a larger brotherhood.

These fraternities are observable in advanced states of human society, not in the lower states, as said before, because of the selfishness in external things that intervenes. In the higher states, when great themes or purposes enlist humanity, you will observe that there is a spontaneous fraternity formed among certain people for working out great moral purposes. This is why there are groups of reformers, groups of men of science, groups of artists. What greater evidence of these groups of Souls could be offered than that afforded in the high state of art revealed in the geniuses who gathered around the period of time when Raphael was upon the earth? What greater evidence than when the poets of England followed one another in quick succession, and when they passed on left the earth almost bare and barren of poesy until a new generation of poets came into the world? What greater evidence than in the patriots, heroes, and statesmen, who rise with wonderful power of pen, or sword, or voice to fight for country? what greater evidence than Italy; than Hungary; than Europe to-day, where not only individual groups, but constellations of groups, seem to rally around the great movements that are upon earth?

Even in ordinary states of earth-life, how easy it is among the multitude of people, if formality is withdrawn, to discover the attractions of each: artist seeks artist, poet seeks poet, the musician seeks his fellow harmonist, the convivial seeks one of his kind, men of trade and commerce confer together, and the butterflies, who hover near the gaudy blossoms of fashion and pleasure, are found at the shrine of their worship.

Frequently people in different stations in life associate mysteriously together. Sometimes a prince of royal blood finds his chosen companion in a peasant. The court, society, and all the world are scandalized, but the prince, in some subtle way, recognizes the fact that there is more spiritual sympathy and kinship between the peasant and himself than between himself and a whole line of his royal kinsmen. This kind of illustration extends in many ways into lines of thought.
that are most fascinating; sometimes in reading a book one will recognize a kindred Soul in the author, although unknown in person.

If one were on the plane of Carlyle, but had never seen him, and if in perusing his works his sentiments would impress one more than any other writer, this would prove a kinship. If one understands another person and sympathizes with each aspiration, it is always evidence that they belong to the same family of Souls. One often meets with strangers, so far as any previous personal acquaintance is concerned or any outward recognition, yet after five minutes in the presence of such an one, each feels that there has been an acquaintance of years. One frequently enters into conversation with another and in a short time the two become intimate friends; while with others one may live in the next house, or even in the same dwelling, and each never know the other. A clasp of the hand in an hour of need or sorrow; a look of encouragement from kindly, although strange, eyes; a tone of the voice that sounds like the voice of one long lost and well beloved; these are the occasions that sometimes reveal a kindred Soul.

This is the solution of those ideal friendships that history has recorded; they are typical illustrations of the fraternity of the Soul. Damon and Pythias is the ideal brotherhood which, beyond all ties of consanguinity, made these two one in the consciousness of the Soul. This tie is that which frequently binds men together in business or in literature, or science, and they are as one man, they are brothers.

This longing for the kinship of the Soul explains often the great loneliness that is felt in the world. How many people have felt that they were aliens, almost outcasts from human life! Many people feel that there is, perhaps, not one upon the earth who can enter into their feelings or understand them. The most God-like mind, even the Christ, was heralded in the ancient record as the one who trod "the wine press alone;" so far in advance of mankind as not to be recognized. This loneliness which many feel, which sometimes results from friends and relatives having passed out of mortal life, or from being alienated by conviction, sentiment, exaltation, from other friends and relatives, is explained in this higher kinship of Souls. Thus when one meets with a mind who is sympathetic, who understands every thought, who in conversation seems to understand what truth it is that one is striving to express, who continually exclaims: "I understand this, it is plain;" the thoughts of each flow together: such as these are Soul kindred, unknown to each other by name or nationality; they may each be of a different country, speaking another language; but when that language is translated by the spirit, when each thought is understood as coming from within the Soul, it expresses the kinship; such as these
are of the household of Souls. When you find your friend, your brother, your sister, though not reared in the same family, who has a different name and parentage, yet to whom in your very heart and Soul you feel nearer than to those who have ties of consanguinity, you have found one of your Soul kindred. For such friendship the whole world has often been forsaken, as history many times has revealed.

We have known those who were orphans in the midst of their parents and a whole house full of brothers and sisters, so far as the earthly tie was concerned. The story of Cinderella is not a fable: rejected by earthly kindred, the Fairy is the Soul who works wonders out of meanest material things and brings each Cinderella to her own inheritance where her Prince is sure to be found.

We have known those who had wealth of kindred in Soul who had no human relatives. To those who feel the orphaned state which seems full of desolation and wandering weariness; that which sometimes takes possession of lives at birth; that which causes them to feel as aliens upon the earth; that which comes to each one, oftentimes in crowded cities, or even in the midst of friends, of family and of the household, that there is no one who understands, no one who can appreciate the feelings and thoughts that are within, we will say: do not believe it; there are those who do understand, those who appreciate; and the time will come when you will meet, when you will recognize one another, when the longing for the brother or the sister will be fulfilled; when the Soul-tie is accomplished.

These periods of recognition come only at some great height: when the Soul has had expressions of sorrow, when the heart has had its tears, and the days of weariness have been full of trials, they have quickened the perceptions and made the Soul rush through and claim its own. This recognition does not come to those who have not need of it: to those in the outward conditions of life, who are satisfied with worldly things and treasures; nor is it always true that they come to those who are dissatisfied. Sometimes there are members of the same family who are Soul-kindred. Two brothers will be more attached to one another than to the others, two sisters will seem to be nearer and closer to each other than to the other members of the family. Sometimes the adopted child is the heart-child of the mother, is nearer to her in spirit than those of her own flesh and blood. She puts it aside in outward conviction, or it is veiled from her consciousness by the soft light of tender pity, but in spirit she knows it. Even those who have no children oftentimes may recognize in the ones about them those who are children in a dearer and nearer sense than if they were their own in mortal tie. So what is denied in material life the spirit always
provides. Sometimes, like a prophecy of the divine family, the whole household are kin. This is the ideal household on earth; there is no jarring or discord; all are pervaded by deep spiritual love.

There are those who say, concerning these teachings of embodiments: "They divide the mother from her child." We answer: the tie that is real can not be divided either by mortal birth or death. Can any one tell us what tie it is that binds the mother to her child unless it is the Soul-tie? There is no Soul-tie, and sometimes no human love, accompanying some states of physical parentage. Can any other teaching explain why the harsh parent sometimes casts aside the child, disinheriting from love, estates, home or crown? No teachings can separate the mother from her child; the world and its selfishness divide, but the Soul reunites, and the true parent and the real kindred find every tie perfect in the kingdom of the Soul.

All Souls having expression at one time upon earth, being in groups, those in the groups of any twelve Souls (twenty-four embodied human lives) express themselves in similar states at the same time. The twelve groups composing the one hundred and forty-four are also, as groups, passing through similar experiences. But there are divergences among the one hundred and forty-four thousand, some groups passing through an experience or series of experiences a little in advance or in slightly diverging lines from the others; but when the culminating period is reached all groups belonging to one Dispensation will have had similar experiences.

As all Souls in these groups of twelve, and one hundred and forty-four, and, at last, in the whole one hundred and forty-four thousand, have similar expressions and experiences within one of the cyclic periods of the earth, their ripening (or perfection in expression on earth) forms one of the smaller Messianic periods, or Dispensations, hereafter to be explained.

The foregoing will explain why in great crises, like that of the Reformation, there were those who were ready, those who rallied to the cause of the Reformation. All who thus answered were kindred in Soul, belonging to the same or kindred group, had reached the same altitude of perception, through expression and experience, at the same time. If upon the earth to-day the highest subject that enchains the human thought could be presented simultaneously to the whole world, as one might fire something from a cannon's mouth without warning, there would be one hundred and forty-four thousand ready to receive it. Soul-groups of twelve and one hundred and forty-four would receive the new truth together, and the ones who are ready are in those numbers.
All religious societies, brotherhoods, and sacred recluses who have united for an exalted purpose are illustrations of this idea. Associations, or communities like the Shakers, Quakers, and some of those smaller bodies who have retired from the world to establish the millennium, are prophecies: the ideal of Socialism, (not its degenerate namesake,) the ideal human brotherhood, of which Fourier might have been the prophet, and Shelley the poet.

Kindred Souls, as said before, do not recognize each other, except in momentary glimpses and prophecies, until a certain line of embodiments are being completed, or in culminations of genius. They recognize each other in great crises of nations, and, finally, in periods of great spiritual change, like the birth of a new religion. Every Dispensation appears simultaneously to those who are ready among all nations. The truth which is the heralder of the New Dispensation is not given to you alone in this far western land, but to all the nations where human lives are found ready to receive it: the light from beyond death, and the truth which is now being expressed to you, finds also its expression in almost every language beneath the sun.

We have thus made known who are kindred Souls; they come under charge of the same Angels, and their Angels under charge of the same Archangel. They traverse together the degrees of human life, and reach those states that will be referred to throughout these lessons as the “first fruits,” in each Dispensation, that are gathered by the Messiahs.

We now, with reverent steps, approach the most sacred shrine of the Soul in the expression here: the reunion, or recognition, on earth of the Soul, divided in expression by material existence. This is the culmination of all embodiments, the Crown and Kingdom of all experience.

As the monogamic marriage is the highest state of human society, so is it a prophecy of the Soul marriage, this divine reunion. This ideal state is revealed in all poetry, in the highest literature, and is that which constitutes the dream of the world. In every human life that is lifted above the clod, there is the one ideal state: the thought of each that there is, somewhere, another all its own, its possession. Once each one seems to remember having had this Soul companion, this other self, in some long past period of human expression; or was it an ante-natal dream, a glimpse of the heretofore and the hereafter in the skies?

The Soul, in its twofold expression, having passed through all forms of embodiment, meets. This is the perfected Soul, in its conquest over matter. What is meant by this is, that when the expression
of life is spiritually perfect, when the exaltation is complete and the earth has no more temptation, the Soul having expressed in every form, then the life is complete, then the dual life appears.

Once only, in the entire series of embodiments, do these divided expressions of the Soul meet, before this final expression. In such cases the meeting is called "a happy marriage," a union of those "made for each other," a "marriage made in heaven." This meeting is when one half the cycles of earthly experience have been passed. It is a prophecy of the final recognition and leaves its impress or reminiscence. Such instances of marriage, form the typical state of human happiness; it may not be accompanied with great exaltation in any other ways; but in the perfectly happy marriage, where there is never any jar nor discord, nor divergence, there is spiritual, as well as mental and moral interchange and interblending. This is not because the two portions of the Soul are interchangeable or may be expressed, the masculine portion in other than the masculine, and the feminine in other than the feminine form, but because, in this meeting, there is a mutual exchange of experiences, which forevermore is borne on until this final experience when all the lines are complete in the Angel. This is why the most exalted men are tender and loving as a woman, not that they are "weak and effeminate," but that they are tender, kind, and feminine; because, having come in contact with the feminine portion of their Souls in expression in the one half cycle, they have received the baptism of this feminine life. The same is true with women who express, as did "George Eliot," the intellect of a man, but with all the sensitive nature of a woman; as did many Grecian women in philosophy, or poetry, or strength of physical endurance, express the qualities that are supposed to be masculine, but always coupled with refinement and delicacy.

In this, as in all other states of human expression, there are the false and the true heights; the fictitious and the real attainments; so in this Soul relation there are the most fatal earthly mistakes before the real height is reached. In many states where the life otherwise is, apparently, ideal, as in the intellectual height of Greece, marriage seems to be disgraced and disregarded; in the revolutionary period in France, when woman's power seemed to be the greatest, there was the least sanctity in the home life.

Frequently minds who are illumined somewhat on the subject of the Soul-life start from their anchorage as though they expected to become angels at once. Let no one suppose that by going out with intellectual, spiritual, or other than angel light, this angelic state is to be found. No man seeks or finds that which is greater than his attainment. The false and feverish states in social life are as easily solved
in this system as the many other complex problems of human life, as you will perceive ere the close of the lesson. When we portray the real it is the truly ideal, the divine; not a present possession with many, but a prophecy for all.

The different stages of human experience convey indications of approaches to the angelic or perfected state. Human society offers many beautiful and many painful illustrations of the true and the false heights in this direction.

In human states there are many who expect to attain this perfect angelic life while merged in the imperfection of the senses; there are those who expect to convert, or pervert, the accepted states of human society into something that will lead them to the triumph of the ideal height where their selfishness will never permit them to ascend. Human beings are not angels until the angel, by growth in expression, is fully revealed, and then the perfection is manifested in that perfect state. Many social reformers, as they are named, suppose the ideal state is to be reached by the making or unmaking of human laws, but most of the unhappy conditions and relations in human life (indeed we may say all) are the results of the states of individuals, which no human ordinance can affect. One must not confound this ideal and final state with degrees of expression less than perfect.

Many suppose that they have to begin at the apex to build the structure of perfect life on earth, instead of growing to the height by attaining self-abnegation by growth. So it has been supposed that institutions are in the way of human happiness, but human states are in the way of perfect happiness. Let no one suppose that he or she can find this Soul-state by going out and searching for the immortal matehood. When one grows to the height of a perfect marriage there is no power in heaven or earth that can keep it from one. Until one grows to that height, there is no power in heaven or earth that can bring it to that one. Therefore the lesson to be learned is that every human state of society is as perfect as the individuals that compose it. Fulfillment of all the duties in life, fidelity to each relation, constitute the highest law in human progress.

There are often lives that are trembling toward completion, having longings, aspirations, prayers and hopes which certainly do not belong to the physical, but are the approximation of a nearer relation, an inner unfoldment. You have, perhaps, known gifted people, similarly endowed, who were merely kindred, but who have entered into a nearer relationship that has proven disastrous to both. Many of these instances might be cited in those intellectual marriages, so nearly do they resemble the real, so nearly are the ties of intellect and aesthetic
taste like the ideal, that it is often the fatal mistake of genius to suppose that in another genius is to be found also the other portion of the Soul. Where, sometimes, such association has been but a blessed state of mutual helpfulness, there are other lives where it has been shipwreck and disaster, not from any immorality in either, not from any fault that could be named, but from the mistaken idea that that kinship is Soul-marriage.

There is always a restless period accompanying any reform. These agitations afford most singular illustrations of what we are now teaching: that wherever the changes of such revolution affect the intellectual, political and religious states, they affect marriage. Under imperial decrees there are marriages formed or abrogated, set aside or increased; in periods of speculation as in France or in this country, marriage becomes a commodity, a matter of barter and sale. In periods of revolution all marriage is lightly set aside and lightly entered because every depth of human life is being stirred. This is why many reformers, springing toward the ideal, as in the German "Storm and Stress" period, or in the French Revolution, or in the earlier Grecian history, or as in more recent times, have expected the perfect marriage on earth before there were perfect men and women.

The highest law of Christian lands is the marriage law, as the highest state of Christian society is the marriage state, the bulwark of all social and moral ideals. The mistake is in supposing that the ordinance makes perfection; it is the state in each individual that makes the perfect or imperfect marriage. By laws man merely regulates the differences that must arise in states that are inferior to perfection, but the Divine law is in itself the ordinance of Heaven. That which made the typical man and woman in Eden, before and after the fall, cling together, makes marriage sacred in the light of Heaven, as truth unto the present state. No one can depart or fall from that truth and win the highest, because the highest must grow up from within. As marriage is the highest state of civilization, so its abuse by perversion, by force, by unjust laws, must constitute the deepest source of human misery. There must come a state to the whole world, as there has come to individuals and groups of Souls, when all dross will be put aside and the Soul will be one in this state. Each will become the angel again.

The Souls embodied here do not pass back through the Eden state, but through the experiences of darkness and light, sorrow and joy, tribulation and conquest, reach perfection; and this perfection can not be reached until all earthly things are vanquished. Foregleams of this ideal state, prophecies of this divine fulfillment have been given
in the perfect lives of past dispensations, and in the expressions of Genius, whose Soul-dreams become the reality of the perfect human paradise.

This Soul-marriage is the theme of many writings; many songs and many philosophies; of music, poesy, painting, sculpture; so does it pervade and imbue literature and art, and different forms of philosophy, that it has become accepted generally in human thought that this perfect Soul-union must belong to the perfect human state, when that state becomes divine.

The Deities of antiquity reveal this Soul possession as the final recognition on earth. Osiris and Isis were a prophecy; also Jove and Maia, and the enthralling divinities that clustered around Olympus and Parnassus. Great scholars, teachers and geniuses, as Cadmus, the builder of the city of Thebes, and the inventor of sixteen letters of the Greek alphabet; he it was who searched in vain for his sister, his spouse. Plato pictured the ideal of his Soul in the divine "Una." Dante, at Florence and Verona, exiled, bereft and lone, revealed in his sublime vision Beatrice, who from out her Paradise taught him the words and works of his divine poem, gave him the syllables in which to breathe it to the world, and across the only stream which divided them, which was human life and his earthly state, gave him the White Rose of Immortal Love.

Schiller's "Mystery of Reminiscence" is the surpassing poem of this Soul recognition:

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"Who and what gave the wish to woo thee,
Still lip to lip to cleave for eye unto thee,
What made me long thy very breath to drink,
Thy soul in mine to sink?

"As from the conqueror's unresisted slave
Flies without strife, subdued, the ready slave,
So, when to life's unguarded fort I see
Thy gaze draw near and near triumphantly,
Yields not my soul to thee?

* * * * *

"Were once our beings blend and intertwining,
And for that glory still my heart is pining;
Knew we the light of some refulgent sun
When once our souls were one?

"Round us in waters of delight forever
Ravishingly flowed the heavenly nectar river;
We were the masters of the seal of things
And where truth in her ever-living springs
Quivered our glancing wings.

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"Weep for the godlike life we lost afar,
That thou and I its scattered fragments are,
And still the unconquered yearning we retain,
Sigh to renew the long and vanished reign,
And grow divine again."

We have only quoted a portion of this beautiful poem, also wonderfully rendered into your own tongue by one of your own poets—Longfellow: Shelley's rare but imperfectly understood ideal, as revealed in the Soul-poem "Epipsychidion," portrays this possible recognition as seen in the highest realm of poesy, which is also the realm of inspiration.

The most sacred Soul-love is also the most enchanting to mankind. Dante, painting the divine image of Beatrice upon canvas as well as in verse: who would not give more to see that picture that he held sacred, than to read the poem given to the world? Who would not rather have seen the sonnet that Raphael wrote to his beloved, his wife, than to see all the beautiful images, the dear Madonnas that he painted? And who, knowing that Plato worshiped his divine ideal called "Una," would not rather know what mystic tie of human recognition was included in that Una than solve all the problems of his "Kosmos"?

What this revelation and recognition means, when it is attained, let those lives who have given perfect truth to the world attest; what this revelation means let every heart longing and thirsting for perfect love realize in the promise divine; what it is when attained let each wandering waif in existence hear in the voice of prophecy from within.

You who are alone, lonely and desolate; you who think yourselves companionless and unknown; you who long for the highest companionship, remember: that there is no dream, however beautiful and perfect, that can, by any possibility, equal the perfection of the Soul that knows and claims its own; that there is no ideal, however pictured by painter or poet that can possibly illustrate the Soul possession. But it is by no self-seeking; when all external self is vanquished, then, as a revelation, comes this divine state, and the nearer you approach it the more humble and less expectant do you become, for you feel the presence, at such time, of the divine and perfect life. Sometimes it has been revealed in the typical marriage of earth, which is also the ideal and, in its highest estate, is the prophecy of this divine marriage.

When all vanquishment of earth and self have been made this final recognition comes into human life; it is not necessary that when the recognition takes place there shall be any exalted external position, or anything that people will recognize as greatness in art, science, or learning. Sometimes it is in the lowliest walks; sometimes it is in the
cloister or convent when across the sacred barriers of vestal vows and celibate lives the flashing light of the revelation comes, not to break down the barriers, but to send the light of Soul-love far from the body within the Soul. In the angelic condition there is no turbulence nor turmoil.

All lives tend to this ideal. This perfect, transcendent state is that which was pictured by Swedenborg when he said: “Those who are truly married on earth are in heaven one Angel.” When Jesus was asked about marriage in heaven, He said: “They are neither married nor given in marriage, but are as the Angels.” This is the meaning of the state of “the Angels.” No spirits are angels, but when the Soul has been expressed in all possible states of mortal life, the recognition then takes place and the Angel is there. The two are one Angel. This is the revelation that comes from the angelic state to earth. Disembodied spirits do not know it, but Souls. The light of this truth gleams fair and bright above all earthly conditions, and this is that which comes as the crown of all expression and experience on earth.

So step by step the progress to attainment of power and glory must be won in equal portion, and that achievement, that attainment, that final recognition betokens the Angel. It is the final step which is always indicated by no self-seeking, but by the vanquishment of all earthliness; by that which makes humanity perfect and complete, a life of self-abnegation and self-forgetfulness; and he who would go to find the Angel because he thinks himself ready is blinded by selfishness. Lives that are dissatisfied and restless will do well to attend to the duties of the hour and know that when the Angel appeareth there is no more self-seeking. Sometimes in dungeon cells wherein the self-forgetful life has been immured; sometimes in lowly paths of duty; sometimes in such self-denial as expelled Dante from his native home, and gave him the key to the gates of paradise; whenever and wherever found it is the one life of fulfillment, the crown of existence.

The dual life merged in one becomes the Angel; not by the pathway traversed in the involution, but by the pathway of overcoming, of vanquishing the material expression until there can be revealed through the mortal form the angelic Soul. This height has been attained by such as have led and guided the world, which slowly follows after them.

The dual lives flow together in outward expression, and that is the perfected life, the expression of the perfect Soul; the final embodiment on earth is that perfected Soul expression, and not until this expression is attained by every conquest can the recognition take place, and
not until that recognition has the Soul finished the earthly expressions, then the Angel is made known.

When the Angel is completed in expression, when such as these pass from mortal forms, they are not in spirit states, but as one Angel enter the angelic state, which is beyond the spiritual state, the perfection of all spiritual states; they will no more be embodied in mortal form, but will have charge of the Souls that come after them. These Angels are Parental Souls, or Guides; not in the sense that the word parent is used generically, here it is used to express the degree of difference between the perfected Soul, i.e., the Soul that has perfected its expression in the earthly state, and the states of the Souls who are still in the progress of perfecting the expression. So those who enter and pass through the earthly state and who have been gathered into the angelic kingdom constitute the Parental Souls of those who are to follow in the next cycle or dispensation; are their guardian Angels. When any one is told of a Guardian Angel this term must always mean the Parental Soul of a group of twelve Souls, (twenty-four human embodiments) who are kindred Souls.

These Angels have possession of all experience and wisdom of earth, and thus have the power to aid others who are following on in the pathway and pilgrimage of earthly life. Those in the spheres of Angels, being beyond the spheres of ministering spirits and departed friends, keep watch and guard by appointment over those spiritual states connected with the earth, each Angel appointing ministering spirits according to the need or state of mortals. There are many degrees of Angel life which will hereafter be referred to.

These completed, or angelic Souls, remain in the state of angelic ministry unto earth until succeeded by another harvest of Souls, who become in turn guardian Angels of those on earth; so that all who ripened under the past dispensation remain as guardian Angels of the Souls that they have in charge for the present dispensation.

There are other angelic states; and in each of these states there are degrees; but that which is to borne in mind in this lesson is, that none are either left to grope their way in darkness nor are they unduly aided, but are assisted by all the light and knowledge in the universe, by the Parental Soul, adapted to the needs of each.

In great periods, like those of spiritual dispensations, more lives culminate than at any other time. So when Christ passed into and out of the earthly ministration His Angels accompanied Him, and the “first fruits” of His kingdom were completed Souls who were ready to become angels when He appeared.
Unto those to whom this ideal thought, this perfect revelation can come, this recognition of kindred Souls, this knowledge of the Parental Soul and its guidance, this Soul-marriage, there is complete fulfillment of all prophecy. The states of mortal life, chastening, purifying, uplifting, unfolding, lead, step by step, to the condition of fulfillment, to the condition of perfect recognition, and under that love, under that fulfillment, the Angel is won. Then all lines of life are revealed, there is no more imperfection, each portion of the Soul sees within the other that which has been passed, there is all reminiscence with its perfect grace; and all divinest prophecy.

The points to be remembered in the lesson just given are:

The Souls accompanying each other to and passing through earthly experiences at the same time are in groups.

Those in the smallest groups, of twelve Souls, are called a Family of Souls, and are Soul Kindred.

The larger groups of one hundred and forty-four Souls are Societies of kindred groups.

The one hundred and forty-four thousand Souls are Messianic groups and are the "first fruits" of each Dispensation.

Parental Souls are Angels having charge of groups.

The Soul reunited or recognized on Earth becomes the Angel. This angel state is the result of the conquest over every form of earthly imperfection, the perfect man, the perfect woman, the two perfect expressions of one Soul.

All Souls are in groups.

All Souls have Kindred.

All Souls ultimately recognize their kindred.

All are in charge of a Parental Soul: an Angel.

All will ultimately arrive at Soul recognition and reunion in the Soul-marriage: the Angel.
SIXTH LESSON.

ANGELS, ARCHANGELS AND MESSIAHS;
ALSO EMBODIMENTS IN OTHER PLANETS.

Wondrous as seems the attainment of the completed life of the earth, perfect as it would seem the angelic state must be, when the earth has been vanquished and the Soul-light has shone through matter, wonderful as is the perception of that Angel who is prepared to lead other Souls to the knowledge that material life is not life, still this is but one of the stepping stones, one of the first steps in that great series that in every solar system must be twelve.

The angelic state of each planet is the perfect life of that planet, representing the Soul in its essence, or unit; but there are, as said before, many degrees of angelic states belonging to each planet. The perfected Soul, having become re-united, does not at once pass on to another planet and have expression there, but in the heavens that belong to each planet the Soul exercises its beneficent parental power. By parental power we mean having charge of other Souls who are passing through the experiences of time. These Angels are secondary Angels and represent the Primal Angels, those who accompanied them and their groups of Souls to earth.

The whole of the angelic life belonging to the earth would occupy as much time as all the embodiments upon the earth. Just as the periods in spirit life correspond, in some degree, to the expressions in mortal form in point of time, so in the angelic state there is fruition of all expressions, and a period of ministration corresponding to all the time of experience; so if Souls have been one million, or ten millions of years passing through the embodiments in one planet, the angelic state belonging to that planet will occupy a corresponding length of time, and they will assist other Souls and spirits in the states beneath.

In the angelic state, as a unit, the Soul performs the labor for which the experience and expression has been perfected on the earth, in
Piloting other souls through the quicksands and shoals of human life, as each has been piloted by the Primal Angels; thus there is a succession of angelic expressions belonging to the earth in the ripened states of angelic life, the harvest of all attainments.

The Angels of different degrees belonging to the angelic states of earth, whether as primary Angels or secondary Angels, from the beginning, in all degrees, have especial names, functions, and powers; but their states are so far beyond the earth and its present comprehension that we can only refer to them. For instance: the earth is one of the least of the planets of the solar system. When Souls approach a system of planets they approach for embodiments in all the planets of that system successively. The intervening angelic states are, therefore, what might be termed periods of respite, from expression to ministration. The ministering power being in the Angel, expression being that which includes all of the mortal career; so all ministering power in the solar system and the palpable aids to human spirits are in the angel states. Angels employ the ministering spirits to do their bidding, which is the will of God. Ministering spirits are often confounded with guardian Angels; you now perceive the difference. The ministering spirit has not finished earthly expression, is in sympathy with earthly conditions, is affected by the turmoil of earthly existence.

The state of the Angel is the most perfect state of labor as it is the most perfect state of rest; is that which is near the state of causation, that which is the force impelling to every activity, and that must be a state of calmness and rest. While all is agitation in the spirit state, and in the conditions of mortals on the earth, in the angelic states there is no agitation, because there is possession. That being the state of calmness, the state of perfection, so far as fulfillment of expression is concerned, on the planet of which it is the angel state. You thus perceive the object of the expression on earth and other planets, in its fruition, just as you have in the fruitage of the vine the object of its planting.

It may, therefore, be said that the angelic states of each planet are, in reality, the fruition of the planet, and hold as possession all that Souls have expressed of love and knowledge, from within, through the victory over matter, this victory being attested in the presence of the Archangels. In the angelic states of the earth, if earth were the highest planet in the system, all would have been attained that is possible in this solar system. But as there are planets beneath your earth, some of which have not reached the state of possible expression to any human life, (those within the radius of the earth’s orbit are
beneath the earth in generic expression) so there are planets outside of the earth's orbit that express unfoldment in the exact order of their positions in the solar system; those planets are beyond the earth in expression.

If the Angels of earth seem to be exalted beyond human comprehension, what will you say of those planets whose Angels would be as Archangels compared to those of earth?

When the knowledge of the solar system is complete there will be twelve planets included in your astronomical tables. Those not yet discovered by the science of earth will be known when that science is further advanced. The planetary steps from earth outward are all steps of advancement, and after the Angel of earth has remained in the different degrees of the angelic states of the earth as long as is required for the entire perfection of that expression, ministering to others, having charge of others who are following in the paths of time and sense, expression on the next planet begins.

In approaching a solar system Souls approach the lowermost state of expression possible in that solar system, passing successively through the different states of each planet. The earth was the lowest state when Souls commenced expression here. Venus is now lower than the earth, the next in degree is Mercury; the next planet nearest the sun is not even discovered, and the outer planets are not dreamed of. When Souls were first embodied upon the earth, the earth afforded the stages of expression that the planet nearest the sun, capable of any human expression, now affords, and that will be afforded by the last planet nearest the sun when the solar system is completed. When all the planets are discovered, it will be found that Souls can be embodied in the lowermost and outermost states at the same time.

The planet Mars, being next the earth in the astronomical order of your solar system, has no lower expression of life than your highest and most spiritual expression here. So, any embodiment upon the planet Mars would represent a higher state of expression than the highest embodiment upon the planet earth, (excepting the Messiahs who are beyond the angelic state of the earth) would be like your Angels.

In taking this next degree of embodiment, when all is fulfilled in the angelic states between the earth and Mars, the Angel does not pass beyond the solar system but enters expression in the next step. As there is every experience and expression on the earth which belong to earth, so in the next step, which is expression on the planet Mars, the Soul must have all embodiments and must express all that is possible there, all that the planet has provided. On entering that planet there
is expression, as here, according to the laws that govern that planet. Do not think that those expressions are like the expressions on earth; if they were, Souls would not be required to pass through them, as before entering upon expression there, all Souls must have passed through all possible experiences of earth as mortals, spirits and Angels. Souls must pass through all expressions on the next planet after having fulfilled all ministrations in the angelic states between the two planets, i.e., having fulfilled all that relates to the group to which the Soul belongs. As long as any Souls in that group or in the Messianic group of that dispensation shall still have expression in mortal, spiritual or angelic states of earth, none can enter the next planetary existence. In fact, in point of time, as said before, in the angelic state there must be as great a period as in the unfoldment of all embodiments on earth.

If some of the inhabitants of the planet Mars were presented to you, were it possible for you to perceive them with your earthly vision or spiritual perception, you would consider that they belong to a race of Angels; yet these would be but the human beings of Mars. They have physical powers and possessions of which you have no knowledge and which can only come through the Angels of your planet. Disembodied spirits can only give you this knowledge from beyond the orbit of the earth through the Angels of earth, because the angelic states alone perceive and impart this knowledge, unless the planet be beneath the earth; if it is, then disembodied spirits can minister to that planet under guidance, but if above the earth the disembodied spirit can only be shown those states and degrees, as said before, by the Angels of your planet.

To typify the states of that planetary life—what they are—we will say: where you crawl they walk, where you walk they may fly, where you dream they fulfill; compared to the earth, the atmosphere, the life on the planet, and everything pertaining to it, are of such a nature that you would think them all spiritual, angelic; still they inhabit organic bodies and are material. But as all science and art and religion upon the earth in its present unfoldment, even in the highest, are the next degree beneath the lowest that the planet Mars expresses, can you judge what must be the condition of the planet whose lowest states already typify your highest ideal? You can not even conceive it.

As said before, could you see the inhabitants of Mars, as embodied in the material life of that planet, they would seem to you as gods. Such is the next step of expression. But we are here to tell you that through the expression of life upon the planet Mars there are as
great victories to win, and great achievements to be wrought, as between the lowest and highest states on earth. Thus, it will be seen, that they can by no means be like what the earth has offered, but must be a continuation, just as a next higher grade in education must commence where the lower one ceases.

Among the ancients, who knew most of these teachings, Mars was supposed to be the Nemesis of the earth. It was supposed that all powers regulating the justice of man to man, and retribution for wrong, were in some way connected with this planet Mars. It has been referred to in a previous lesson that some lives seem to sweep into human existence, not governed by the usual rules that regulate humanity, for the specific purpose of righting wrong; that these are messengers from the planet Mars.

When all the degrees of expression have been experienced, when every possible conquest has been made upon Mars, the Angel again appears, (the Angel of that planet, Mars,) and that Angel is as much higher in achievement than the one that has expression as the Angel of the earth, as the planet itself is higher in relation to the planetary system. All this time the expression is from the Soul. Remember that it is only that the higher planet affords a better opportunity for expressing that which is within the Soul. The Angel of Mars is one who watches over this world in ways that are mysterious to you, but can be understood by the Angels of the earth, those who guard mankind. These Angels of the planet Mars, having higher knowledge and wisdom than the Angels of the planet earth, must announce to the Angels of the planet earth any truths in the Celestial kingdom, any approach of a dispensation, as these can only be known through the higher Angels.

There is a break in the geometrical order of planets in the space occupied by the Asteroids. Among the ancients there was a series of traditions, that there was a war in Heaven between Mars and Jupiter, or between the deities of those planets there seemed to be discord, which caused the disruption of a planet. This divided or broken planet illustrates that which has been stated before: that the usual order proves the rule, and the exception is that which illustrates the rule. It is generally accepted by astronomers that, geometrically, these Asteroids occupy precisely the position that a planet should or would occupy under Herschel’s system of ratios. Unquestionably, in the great cycles of material life there is always a break somewhere; that, as you compromise with perfect harmony by certain notes of discord, that, as every musician will understand, there is no music that is not a compromise—were harmony perfect it could not be played
by any living musician upon any earthly instrument,—so in the twelve planets, which are the harmonies in the solar system, there is this interval, this compromise.

These Asteroids are places of experiences, experiments, fragmentary states. Perhaps you know people who consider that they could have made a better world, some who think that they could regulate things better, that they could govern the world better than it is governed, those who think that God has made a mistake in the order of the universe, that something is out of place, unfortunate or wrong; these have an opportunity of experimenting upon the Asteroids. As you often send naughty boys to play in a place that is limited, giving them something to do that they may test their boasted strength and power, so these Asteroids are places of experiment for vain spirits; those who think they can do something better than, in the usual order of things, earth affords; there is an opportunity for experiment, which is generally a failure. Perhaps the typical Lucifer might have been banished to one of the Asteroids had he not found a larger kingdom on the earth where he could illustrate the darkness of his light.

As said before, it was supposed by some of the ancients that this break was caused by war between the reigning divinities. Not so, however: Jove is acknowledged to be Jupiter, and takes secondary charge of the planets next to the sun, while the Angel of Saturn has charge over all planets within its orbit.

It will be useless to expect, either on the wings of philosophy or poetry and imagery, to traverse the entire solar system or endeavor to take you through all the planets and their states. The lesson can be stated but the magnitude of conception must be left to the domain of the Soul.

The lowest expressions of Souls on the planet Jupiter are higher than the highest on the planet Mars. Forms, although having generic life, still have almost instantaneous perfection, such is the subtle power of spirit over the very refined substance that constitutes that wonderful orb. Even in the planet Mars it is, unquestionably, true that the inhabitants are now wondering why they cannot make the inhabitants of the earth perceive them; are endeavoring by signals, which will one day be perceived, to attract the attention of those who live upon the earth. Could it be possible for you to perceive the inhabitants of Jupiter, as they will be revealed to you by interplanetary life, you would see beings whom you would fall down and worship, but they are not to be worshiped, they are only higher expressions of Souls like yourselves.
Those who are the highest Angels of the planet Jupiter enter into cycles or periods that make them lesser Archangels, representing the period of the one-half cycle of all planets. These Archangels are those that have communion with, or send messages to the Souls on earth; are those that announce the approach of a dispensation; are those that in the Middle Ages have been named; and, after all tradition is taken away from demonology, enough was known to show that there was an order of Angels regarded as belonging to your planet; but the ancients did not know, however, that these were the Souls of those who had once had expression on this planet; they become, by higher expression, higher Angels, Archangels, i. e., beyond the Angels; these Archangels are those who have greater power and scope of knowledge than the Angels. The higher Archangels understand the creative processes of life.

Between the inhabitants of the planets Jupiter and Saturn intercommunion is carried on to such an extent that you could only conceive of it by your rarest angelic communion.

If the expressions on the planet Jupiter are such that the grossest forms there would transcend your highest ideal, your visions of fairy-land, your conceptions of paradise; if matter is so subjugated by spirit, and by the law of the planetary life of Jupiter that all labor is performed by the rarest mechanism and thought; if even the perfection of all mechanical impulses, inventions, and delicate intricacies of life governing Mars are superseded, set aside, by the still more subtle and wonderful processes known in Jupiter, when its spirit prevails, then there could be no conception in the mind of man on earth of what the expression of life on Saturn is, or what the Angels or the Archangels of that planet might be.

After planetary experience on Saturn and its angelic states, the Archangels pass into the interstellar heavens, ministering there to all lower Angels. They may even pass beyond the solar system, into the solar systems of your central sun, exchanging labors and ministrations with the Archangels of those systems.

The outer planets of your solar system reveal a life that is far beyond statement. Life upon each planet reveals as its culmination the Angels and Archangels, of as much higher degree as the planet itself is higher. Those higher planets and their expressions are so far beyond the imagination of the children of earth that it cannot be possible to state them, only to say that the embodiment on each planet begins where the expression of the preceding planet culminates, until we reach the outermost planet of the solar system, where all are Archangels. These are the Souls who are ready to have charge over
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worlds, and it is unquestionably true that, in certain states, not only beings of a still higher order, but Archangels, must know the process of making worlds, as well as of assisting those who are passing through the experiences of planets.

In those remote and wonderful systems that shine upon you in the stary pathway or "Milky Way," some Demigod holds sway, or in clouds of nebula, where unborn worlds seem to move, some highest Archangel, some Demigod who has passed through all planetary existence of the twelve solar systems, is arranging new solar systems, and even knows the Souls that will be in his charge; as that most ancient Archangel who saw this solar system in its nebulous state, knew what Souls were to pass through the various expressions on the different planets. No more, to an Archangel, is this creation of worlds than the building of ships by the master builder, or the erection of a temple by one who understands it.

Such, then, are the steps of this wonderful planetary existence that they can only be hinted at in these lessons. The degrees that intervene between you and the outermost planet are degrees of gradual spiral ascent toward that which we have denominated the Archangel. The Archangels belonging to the solar system freely mingle with the Archangels of other solar systems; yet there are beings of a still higher order. There are Archangels who dwell in an atmosphere that would correspond to the white light of the sun; such as these would be denominated

"Sons of God."

Not Archangels of the solar system, but those who have overcome worlds; who have passed through system after system, conquering the external strife, and sin of all planets; who, in the presence of that Infinite Light and Splendor, perceive the twelffold radiance not known even to the Archangels.

Around a more distant sun whose direction is hinted at in the shaft of the pyramid of Ghizeh, toward Alcyone in the Pleiades, are twelve systems of planets including your own, each having a sun. From out that central orb beings of wonderful light appear. These are the inter-solar Archangels: the Demigods, appointed by Infinite Love to aid in the formation of worlds. These are they who plan places for systems of suns, who are blessed with creative power; possessed by the Deity in the infinite degree, it is possessed by them in a finite degree. These are they who have worn the garment of mortality in all those planets and systems, who understand the meaning of all forms of expression, and have vanquished all worlds.
You thus perceive that when the Soul has given expression to all its possibilities in all these twelve worlds and systems, then the “Sons of God” appear. When Christ said, “Behold, I have overcome the world,” he did not mean simply the earth, but all worldly conditions. The “Sons of God” are twelve in number, they are the culminated light from eleven other systems where they have passed through all the stages of planetary existence corresponding to your solar system. The term “Children of the Sun” is what was meant in the original, but that you may understand it better we use the words “Sons of God.”

Once in a fixed period of years, when this series of systems moves in a certain portion of the heavens, there is a Messianic Dispensation. There is certain planetary growth at times of perihelion, when the systems are nearer the central sun, corresponding to certain periods in your particular solar system. So when the great Sun of Truth shines upon any world from this Messianic center, regulated by the great law of growth of expression on each planet, there is a period, or cycle, called a Messianic period. There are the shorter Messianic periods, and lesser Messiahs, called Buddhas, in the East. These appear on earth once in twenty-two thousand five hundred years, marking only one portion of the large astronomical cycle; but when this entire system of planets and your sun, and when all the twelve encircling suns and their systems have made a revolution around the Central Sun, then a greater Messiah appears; there is fuller growth and larger expression for the harvest of Souls. Each Messianic period gathers a harvest of Souls; i.e., those who are ready to become Angels, Angels who become Archangels. Twelve Archangels of the inter-solar heavens accompany the Messiahs. These are they who breathe to the Archangels of any solar system, the approach of the Messiahs. The Archangels of the earth receive from the “highest heavens,” meaning the inter-solar heavens, the state of the Sun, the messages of approaching dispensations.

It was the Archangel Michael who stood by the gateway of Paradise with the flaming sword, that those who passed out of the Eden of Adam might not return by that way, but by the only way possible, the way of Christ. Michael was the Archangel of the Mosaic dispensation, and he, realizing that man passes thus from the state of innocence, the Eden of Love, also knows the way he shall regain it: by the way of victory over sin, by the way of conquest over error, by the way of perceiving that even though he seek in the sun or in the shadow he shall not find the light there, but only from within. This is the return to the Father’s Kingdom; it is not, as said before, by the
gateway of Eden, which you remember was the gateway of innocence over which Michael with "flaming sword" held guard, preventing man from returning that way; (the "flaming sword" is conscience, the perception of shortcomings in material life) but by the attainment of victory over temptation when in the mortal life; so do you attain purity. The difference between purity and innocence is, that innocence is without knowledge of good; purity is perfect knowledge. Therefore in this kingdom, which is the return to the Father's Dwelling, there is the Christ state.

The Archangel Gabriel knew that Christ was to come, was appointed from the preceding dispensation to usher in the new. It was Gabriel who closed the Christian Dispensation and passed on to a higher state of Archangels. When Gabriel had finished the Christian Dispensation, another degree was added to his experience as an Archangel, for he had seen the beginning and the ending of a dispensation.

There are only twelve inter-solar Archangels who can ever be known to earth; they usher in and close the dispensations. The Archangels between your earth and other planets of your solar system are one hundred and forty-four. As each inter-solar Archangel is accompanied by twelve who are within the system that you belong to, these each have their appointed powers.

Around the sun of your system twelve planets move. (When that entire system is known.) Twelve solar systems move around the more distant sun; and twelve times twelve around the still more distant sun. This is the planetary scheme, and it corresponds to the Messianic plan. The Sons of God have overcome the worlds. When a Messiah approaches the earth He is accompanied by twelve Archangels of the inter-solar heavens, when He approaches a planet His Archangels are accompanied by one hundred and forty-four who typify the highest state within that solar system, and into the charge of each of these planetary Archangels one hundred and forty-four Souls are given. These Messiahs constitute the redeeming power, the highest teaching the planet can receive, and each must be a Messiah in all the planets of a system; so there are successions of dispensations. These are the "twelve manner of fruits" grown upon that "Tree of Life" whose leaves are for the "healing of the nations." That "Tree of Life" lost in the Eden of Adam is restored in the Heaven of Christ.

Chosen Archangels accompany the Souls to be embodied in a solar system, so the first one hundred and forty-four Archangels (including twelve Messiahs) must constitute, successively, Archangels and Messiahs of all the planets of the solar system. You will have, before the
earth and the planets of the solar system have fully expressed their entire perfection, twelve Messiahs, each one accompanied by a group of twelve Archangels from beyond the solar system. These are the typical twelve in Sacred Writ, to whom, as nearly as possible in outward form, the twelve disciples are to be compared; they typified the symbols of these divine lights who have each different names and offices to perform under a given dispensation. Gabriel was the herald, under the Messianic Archangels, of the Christian Dispensation, and belonged to your solar system, but could not approach excepting to announce a Messiah. These twelve Archangels have beneath them, as said before, one hundred and forty-four Angels gathered from the other planets in your solar system, who have had experiences in those planets and who, from the first, have charge of Souls upon the earth.

When Oresses, (not Osiris) the "most Ancient Angel," was pictured as presiding over the incubation of the world, with countenance almost like unto God, he was the Archangel who heralded the approach of the first Messiah unto the earth, with the Souls that were to be born upon the earth, in the kingdom that was to be ripened first. The seed was sown for the harvest of all the ages. Those were the "Angels of God who shouted for joy" when the "morning stars sang together" for the infant world given unto their keeping, which was to be the cradle for the experience of all the Souls that the twelve Messiahs are to call their own. The group of twelve Archangels accompanying the first Messiah, when the earth under the first dispensation was ready for that Messiah, are all the Archangels of all the Kingdoms. Those, as said before, were accompanied by the highest Angels belonging to the solar system who came with the first groups of Souls belonging to your solar system.

There are the larger and the smaller cycles, or Messianic periods. The latter refer to individual planetary states. Under the Brahminical religion the lesser period was indicated by a Buddha, or prophet; the greater period by Vishnu himself, who became incarnated as the "Lord of Earth." In Egypt the larger cycle was indicated by the reign of Osiris and Isis, (god and goddess of the Sun and Earth) while lesser deities reigned during the shorter Messianic periods. Astronomical signs were frequently used by the ancients to represent these two cycles, in which the twelve signs of the zodiac were conspicuous; but they always had a spiritual, as well as a literal meaning when so used. A knowledge of the esoteric meaning is given in these teachings, so you may separate the literal from the spiritual in reading ancient records.
When under one of the vaster cycles (not simply a cycle that
includes one hundred and forty-four thousand Souls, for these are
under the smaller dispensations) all the Souls of a dispensation shall
finally be gathered, it will be found that all the Angels and all the
Archangels, and all the inter-solar Archangels and their Messiah will
have left the states of experience and expression belonging to one
planet of this solar system, and will have passed on to the next
planet, the Angels as spirits to be embodied there, the Archangels to
be Angels, the Messiah an Archangel until “the fulness of time.”
A certain length of time is given these to have expression in the next
stage of matter under the law of the culmination of the Soul’s entire
expression; that law would include all Souls that belong to a certain
dispensation.

Concerning the Christian Dispensation: when it was said that
there were one hundred and forty-four thousand from the tribes of the
Children of Israel who would be called into Christ’s kingdom it
undoubtedly was true. If you could know positively, which you can
not excepting under this law, the number that ripened from the
Jewish nation into the Christian Dispensation for the angelic state,
you would perceive that typical number. You can not know, by any
human knowledge, the whole number that Christ has reached: those
who have passed to the angelic state under the Christian Dispensation;
but rest assured the typical number of Souls that ripen under each
dispensation have already ripened in Christ. You are children of the
New Dispensation or you would not be here. You do not belong to the
kingdom of Christ because He has harvested His kingdom, but you
belong to the kingdom that is to come.

Your Earth is approaching the culmination of one of the larger
cycles, the beginning of a wonderful dispensation, which includes the
larger Messianic period, so that the fruitage ripening is more abundant
than in the lesser Messianic periods of the earth. This grander cycle
will include all Soul-fruitage that has been ripened since the preceding
grand cycle.

This, the Sixth Dispensation is imminent; by imminent we do
not mean that it is today or tomorrow, but the heralds are here, the
signs and tokens are in your midst; the Messianic period dawns upon
you; the light that has been foretold is coming: as it dawned over
Egypt, as it dawned over Assyria, as it dawned over eastern Asia,
as it dawned over Jerusalem, such is the light that is now coming
unto you.

The five past dispensations are not all within the realm of your
historical knowledge. The first you cannot recall, even by the dim,
The Soul;

prehistoric Egyptian divinities; but in the eastern portion of Asia there is a clear and distinct record, from the lines of the Brahminical faith. You may also look for a dispensation in India; another in Egypt, the prehistoric Egypt; another in the lost Atlantis, and now you have passed the Christian dispensation (the culmination of the Mosaic) and are entering upon the new. This dispensation must be nameless until the Messiah appears. The "Comforter," whose coming was predicted by Jesus, is now here, the Avatar of that dawn that is now upon you, the herald of the Messiah that is to come.

There has been much confusion and mistranslation connected with past dispensations because the larger and smaller cycles and their Messiahs have been confounded. The true Messiahs of the larger cycles have been mistaken for those who followed after them bearing the same names, or for reformers or teachers of a given religion.

Because this Sixth Dispensation, which you are approaching, indicates one-half the cycles in which the earth and solar system will yield up their treasures, because civilization has traversed the entire circuit of the globe and you are now at its beginning, (the country which is supposed to be the newest is in reality the oldest,) because the sixth dispensation finishes one-half the cycles of religion upon the earth, one-half the Messiahs, so this dispensation is the more important as it will be the more complete.

The Messiahs are recorded in history only by their masculine names, but in almost every instance the feminine Christ was also understood; although the feminine principle was veiled, yet, because veiled, was the more sacred. Isis and Osiris, who were not a Christ, were the typical Angel or Archangel; were heralds of the perfection of Christ on earth. There was in every Messianic name that which was understood to be the feminine expression; in the Roman Catholic Church the Madonna is worshiped, almost more than Christ; in all other religions there are dual names for the Messiahs. When the earth passes its physical expression and advances toward spiritual culmination the feminine expression of the Christa will be more prominent than in the past. In this coming dispensation the expression will be dual, there will be man and woman, the typical Christ, the perfect humanity.

As said before, there are indications of the approach of this dispensation; under its dawning light you can trace all the different lines of religion in the past, those that are clearly outlined and are prehistoric, and by a reflected light you can almost trace those that are prehistoric, through the lines of tradition. As this light approaches
the earth you can trace not only the lines of the lives of the Messiahs, but the approach of the Archangels, those who ushered in the dispensations. As the Archangels have no connection with the earthly state excepting in connection with the Messiahs, they usher in and close the dispensations. The revelation of Gabriel and Michael form typical illustrations of this; Michael was the Archangel who ushered in and closed the Mosaic Eden, and the Archangel Gabriel announced and closed the dispensation of Christ. Gabriel is the synonym of that voice which is sent forth to herald the next Messiah. That Archangel of the new dispensation hath a name unknown to the children of earth, but known to the Angels who herald the new Life and Light.

As the earth approaches this Messianic period there are hosts in the upper air and in the angelic states that seem to come together; and could you perceive them, with even the smallest perception, they would seem like the moving of grand armies of Peace and Love, each bearing the standard of their Messiahs. As the new Messiah draws near the pathways of truth broaden and deepen. The earth is preparing for a greater harvest, all the ancient nations are to be stirred. Not only are ministering spirits and angels approaching mankind today, but the Archangels who precede one of the larger Messianic periods. As it is, there is no wonder there is deep agitation; it is no wonder that nations are rising to new activity; it is no wonder that the foreboding of this light brings to some minds disturbance and to others peace, according to their states.

If between the embodiments of spirits upon earth a few hundred or a few thousand years seem long to you, and if between the expressions of the Soul on one planet and the commencement of expression on the next, the millions of years, which people count as a period of rest from their labors, seem long, what must it seem when unto the “Father’s house” those who are qualified to be the Sons of God return and pass on? While worlds are being born, and systems are recreated they aid in that wonderful process as Sons of God. You are thus shown the great scheme of existence to illustrate the possibilities in all Souls. As the Sons of God overcome all the physical expressions in all the planets of a system of systems, this is typical of that which each Soul will attain. All those trembling now somewhere in bodily form will one day in other worlds express the perfect Soul of which the present form is a feeble expression, will go and be a Christ to some benighted world: then each shall have passed through all expressions in all the planets; when the life that trembles here, and is so fearful of being blotted out, shall have gained the triumph over material existence; when each in the light of the Soul
shall stand for the fullest value in that expression, and shall know
that where a Soul is to become the Messiah of any new made center
or solar system, that Soul shall not only have a voice in its creation,
shall not only be one of the Angels that shall shout for joy when
the worlds are born, but shall watch the Souls as they pass through
those states of expression. Planets will wait for such an one as their
Messiah as you now wait for yours.

As that which is lowest must be touched by the "Man of Sorrows,"
so that which is highest must be typical of the culminations of the
expressions of all Souls, and if you complain at even the lowest clod
that you see upon the streets are you not humble when you think of
Christ? In this great balance of all things is it not a revelation to
know that He whose lips could breathe no scorn for those who
 crucified Him revealed the possibilities of all? There could be no
 crucifixion, in reality, to one who was victorious over all things and
worlds; and when in teaching His disciples the true Christ nature,
He said, "Be ye perfect as your Father in heaven is perfect," He
knew what he commanded, the perfection being within the Soul which
is given each to express. All are to be perfect men and women here;
all are to be perfect in expression as Angels; all are to be expressed
as Messiahs from out some central flame, the light of that surpassing
knowledge of the Messianic heavens. One day there will be summoned
twelve, the group of Souls to which each belongs will be that number,
and the Light Divine, which even Angels can not see and Archangels
can only perceive afar off, the Light of God's surpassing Love will be
known; the name of each as a Messiah will be revealed; the truth will
be known that it is not only possible, but the greatest joy of expression
to be the Message bearer, the Christ of Perfect Love to darkened
worlds.

As there is the shadow before the light, so there is the typical
Lucifer, the antichrist, the message bearer of darkness. We have no
doubt that there is something upon which to found this theological
idea or it would not be in existence. While you admire Christ and
condemn Satan you do not know how high an Archangel must be the
bearer of the message of sorrow and darkness. Let any one endeavor
to take a message of sorrow to a friend; to a wife the message that a
husband has suddenly been killed; you can not do it, you try to get
some one else to take it, one is chosen who is most wise and gentle:
and if from among the Archangels one is summoned to be the back­
ground for the Christ must not that one be wise? Although not to be
envied, no Archangel would hesitate if called upon. So the fallen star,
the typical Lucifer, becomes the light-bearer by contrast.
There is no doubt that there is always a shadow upon which the light is to shine. How wise and wonderful must be the Archangels chosen to bear the lesson of sorrow, of sin, of pain, of death unto the worlds! No weak ones are chosen as fitting representatives: they must be strong who can bear to stand and veil their archangelic light, who are willing to become a death, a sin, and a pain, and bear the blame of all the sins of mankind so that the Christ may be more visible: as a dear friend might put forward one best beloved to receive a blessing, so are all willing to receive the Christ. All this is included in the divine plan; and no Soul can be in the state of an Archangel that is not willing to be the shadow as well as the light, the messenger of sorrow as well as of joy; who is not willing to minister to those in need of sorrow: for behold, it is only in human states that there is any sorrow or any earthly joy.

The divinest light is that which comes in the highest attainment. Think you that Christ ever contemplated whether he was happy or not? Is not divinity in itself such a surpassing possession that one forgets whether there is to be happiness? There is such light that one does not care to question whether it is light. Only in the dimness of partial light does one wonder whether there is light or not, but when the sun shines fully upon the world and there is no shadow, one goes out into the glad day, drinking in its splendor and radiance; thus the Angels overcome the shadows of earth and dwell in the light that is celestial.

In each of these dispensations there have been twelve lesser lights corresponding to the apostles of Jesus, forming what has been named the “Apostolic descent,” the family of apostles or Angels in human life appointed to carry forward the line of light from one dispensation to another on the earth; under these circumstances only do angelic Souls become embodied on the earth again; i.e., to become apostles and disciples, in a certain innermost sense, of a dispensation; and to carry forward to the next dispensation the lines of light by direct spiritual succession on earth.

The Sons of God, known as a sacred order in the Kabala, were not supposed to be Messiahs, that name being too sacred even for them to pronounce, but they were the sacred twelve who, under divine commission and appointment, carried forward upon the earth, as Angels do in heaven, a dispensation which has passed, until the new one shall appear.

There have been successions of these twelve lives upon the earth since the advent of the latest Christ, as in the Orient there were twelve. In scripture they were referred to under the name Mel-
chizedek. The Roman Catholic Church enfolds some in its keeping, others are scattered over the whole earth; they are known only by sacred symbols and signs that belong now to the spiritual kingdom and are only known by the twelve in the material world. It is a singular fact that there are perpetuated in the East, as well as in the Roman Catholic Church, the exact means by which the chosen know one another; if one of the Sons of God in the Roman Catholic Church should meet one of the same order from the Orient, they would know one another, not only by divine perception, but by the indications that are known to belong to the order.

This sacred order can only have twelve at any one time on earth. While there have been many orders fashioned in imitation of this none could be real excepting that which has the light and life. The Sons of God belonging to the Christian dispensation unite the close of the Christian dispensation with the beginning of the new dispensation. Other Sons of God will appear when the dispensation has reached its culmination: when the Messiah of this dispensation comes the Sons of God will be chosen.

This being the dispensation of reunited lives, the sixth dispensation will be twofold, as the central embodiment on earth will be twofold, and will have recognition; the coming Messianic embodiment, which represents one-half of all the Messiahs of earth, will be twofold, and there will also be twofold representation in all the sacred offices belonging thereunto.

The Angels and Archangels revealing themselves as heralds of this dispensation appear in dual perfection, revealing each portion of the Soul. In ancient time the Archangels appeared only as man, now the double life appears. One of the Archangels heralding the new dispensation is one whose feminine name is the synonym for Delight; we will call her name Delecta, the masculine, Deleton. The feminine appears above the earth, she broods and hovers near those on earth who have knowledge of the new dispensation and her name is the symbol of Joy. So the Archangel appears whose name is the symbol of Peace; the peace that conquers strife; and this is symbolized in the name that represents Harmony; Euphemia, Eupheon. The other Archangel typifying the absolute celestial state of the new dispensation appears in the name of Celestia, the feminine name of love, and Celestion, the masculine name of wisdom. Unto whomever these revelations come that belong to the New Life, the Archangels, Angels and messengers appear in dual completeness, and each portion of the dual Souls are named.
The "first fruits" of any Messianic period are those who have ripened unto dispensations, having had suitable time since their approach to the earth for that dispensation. Each dispensation gathers a certain number of Souls; this, the sixth dispensation and the next the seventh, will gather as many as all the others: for those having been prepared under different dispensations, who were not quite ready, those who rejected Christ, are ready now; many not ready for the previous Messiahs are ripening now. Many from among all the nations of the earth hear the voice of the summoning Archangel of this dispensation, and are awake, alert, and aware. This is why the new ministrations encircle the globe. This is why there are those among all people who know and understand it, even though it is under a new name. When the Messiah shall have fully come; when the light shall be fully here, there will be six times as many ready for this light—it being the sixth dispensation—as at the dawn of any dispensation the earth has known, so the Messiah that approaches the earth, mingles and blends the harmonies of all past dispensations in one.

No preceding Messiah has mentioned other Messiahs excepting the one preceding him; but in this dispensation all the previous Messiahs will be recognized, acknowledged, placed in their proper positions in history, and their missions to earth clearly understood; and the New Messiah will declare them and recognize them. As the day and hour draw near many hearts are quickened, many lives are touched, because there will be harmony; that which heretofore has been strife will be peace.

The New Messiah will explain all things; interpret all law, bid all sounds of warfare to cease, and will even make science a clearer pathway, and the daily thought of man more and more perfect and exalted. The children of earth will then perceive the light more than at any other period of human history, and will know the spirit of the divine life. No more, when this dispensation is fully come, can the world walk in shadow as in the past ages of darkness, for the majority will turn toward the light, earth's children will have passed the shadow, they will have turned to the spiritual state: that which has heretofore been lived and viewed wholly with reference to the senses, that which man has mistaken for conquest and victory will have passed away; man will see that the only true victory is over self; crime and injustice will be the exception instead of the rule as in past time; violence will be almost unheard of, though there will be the ebbings of the tide, as between all dispensations; but the ebb tide will be higher than the flood tide of the first dispensation.
Only the Angels know that the Christ has come unto the heavens of the earth; but spirits know that the light is here, that the new life is being manifest, though they do not know from what rare and wonderful source of light it appears. The new Messiah will receive greater recognition than any previous Messiah: after this dispensation has fully come no more Christs will be crucified; no more prophets will be put to death; martyrdom for truth’s sake will not be known, for the earth will have passed the great half-cycle of all the cycles. Matter has eclipsed the Soul, and the earth has ever seemed to scorn her Messiahs; but spirit will more and more prevail.

Bright and wonderful as is this picture; great as must be the light that approaches the earth, that has overcome worlds and suns, there are no souls, of which you are now the feeble expressions, but what will one day in the vast spheres of eternal life, also be approaching some world, some planet as benighted as this, with great and wonderful power, with the light of all this knowledge upon you. Perhaps a glimmering of this present time will sweep across your Souls when as a Messiah you approach some world; when you will say, like Christ, even when put to death in the defense of the truth that you bring, “Father, forgive them, for they know not what they do.” And this is the beginning, the stepping stone, one portion of that immortal pathway by which all Souls who have expression in time shall also have expression as the greatest benefactors. None so feeble, none so lifeless today, but what in the great cycles of eternity they may approach some planet, shadowed as is the earth, with quivering pinions and the light of Love Divine, giving forebodings of a Messianic dawn.

Thus do you perceive the order of the Soul’s expressions. Angels ministering to those who are following after them in experience, Archangels to successions of planets beneath them, Messiahs to all the worlds of a given system through which they have passed, having been spirits, Angels, and Archangels in each (or a similar) system. In this light you will understand what it means when the Sons of God are named, or set apart in these teachings as an especial order of beings; why it is that the Sons of God under the names of Avatars, Buddhas, Christs, as Messiahs shine out more brightly as time passes on, and all are more perfectly recognized as the races advance to their height. These Sons of God, like the crucified Christ, say: “I have overcome the worlds.” They abide in the perfect whiteness of the consciousness of God’s Love and Presence. This is what is meant by the final return to the Father’s house. Out from that kingdom of life and light Souls are sent forth, in the divided form of Cherubim and Seraphim, for successions of experiences, and they never come again
into that absolute and divine Presence, called the Throne of God, until they have been Messiahs and return as Sons of God. All expression, the whole line of being is to that end.

What other aeons, or ages, or cycles, may hold for Souls; what beginnings may be made and perfections attained you may not now conceive, not the loftiest mind or Soul on earth can dare to dream. If Messiahs constitute the highest perfection of the inter-solar heavens what can be the perfections in other series of worlds whose systems you do not even know are in existence, whose suns will never have a name to you upon this planet, and whose light you can not perceive save in that dim, fathomless space where, like meteors, the largest suns flash and shine! If in the feebleness of the human senses man tries to grasp these divine possibilities let him remember how simple it is, how easy it is for the Soul to recall these divine possessions; and, because the Soul can recall them so easily, you may readily understand that no life can be wholly valueless when every life shall culminate in a Messiah.

It is well to beware of fictitious heights of self-exaltation and vainglory. So imminent is this New Life, so is the spiritual atmosphere of your earth and heavens pervaded by it, so impending is it in the spiritual and angelic heavens, that if one only has a glimpse of its surpassing light he would almost think he had attained it. Those who are easily exalted, who under the influence and stimulus of the New Life feel that they already possess it, may be excused for making mistakes in the direction of that exaltation.

As there were "Christa many and Lords many" in the older time so, even today, there are many self-appointed chists; but the real Christ may not even be known or recognized when that Christ appears; so different is perfection from imperfection; for "the light shineth in the darkness and the darkness comprehendeth it not." So when Christ came there were premonitions and warnings; but only the "wise men" knew that He was there. These "wise men" were from the previous dispensation, were in the direct line of succession, and recognized by their spiritual discernment the Christ in Bethlehem.

The Five pointed Star was the symbol of that Messiah. Each point bearing a typical number and name, five being the number of that dispensation. The Six pointed Star is the symbol of the New Light and includes all the dispensations that have passed. So Egypt, and all of the Orient, all nations in the past yield up their treasures, for the earth is making ready for the New Messiah; the children of God are being made aware. Those who are ready to ripen under the new dispensation are having fine raiment, of the
spirit, woven from within the Soul; with each successive embodiment, they better express the life and light that tend toward it.

As years before Christ was born the women of Israel turned prophetically toward that light wondering where, and how, and to whom the Messiah would come, so, even now, upon the earth, hearts turn expectantly toward the dawn; many mothers under the stimulus of the New Light that is here think that the Christ has already come; and so, in one sense, the Christ of Love is here; for whenever a child is born under the influence of such light and glory there is promise of the real Messiah.

Now you are approaching this light, as the dawn is here in its glimmerings and glory, your lives are more and more impressed. As upon the mountain tops there are those who see the day more fully, in the valley are those who see it dimly or not at all, so, strain your eyes heavenward as you will, you can not enter that atmosphere nor perceive that glory one moment in advance of your actual growth and unfoldment: but the Messiah can no more be put aside, nor the approach be denied, than can the royal chariot of the sun be set aside when it is time for the day. None can hasten, none can delay the day and hour; happy are they who upon the mountain heights perceive the dawn.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

All hail the dawn of the new day; the reign of the New Messiah! All hail the Christ in every Soul: lowliest in all worlds, greatest in the kingdom of God!
SEVENTH LESSON.

RECAPITULATION.

Having thus rather suggested than given to you the foregoing lessons, we think it desirable that the class shall remember the principal points from the beginning.

God is the Infinite, Omniscient, Omnipresent, Eternal, Immortal Entity of the universe; revealed to man in all ages; under symbols, numbers, and names, which to the nations of the earth have revealed the meaning of God: whether Jehovah, Brahm, Allah, God or Lord, each term in its ultimate meaning is the same.

Soul is an eternal, immortal, finite entity, uncreate; in essence like unto God; therefore all Souls have had and will have being forever.

God and the Souls in the universe constitute all the consciousness of the universe.

God is the Infiniverse, and the Universe is that which God expresses.

As the Soul is finite that which is expressed by the Soul is finite. In the circle of finite expression the Soul bears the same relation that God does to the infinite expression, except that the laws governing the finite expression are forever under the guidance of the Infinite.

There is never any change in the relationship between the Soul and God: the Soul is always finite, God always Infinite. In essence, the quality of the Soul is like the Deity, yet no more can the Soul be God than the drop of water can be the ocean. This being clear, the Infinite includes the finite, but is not the finite; the Deity pervades, surrounds and controls, but is not the finite entity; nor is the finite entity God; nor are all Souls God, or parts of God, but "like unto God." When the mind has once established the correct idea concerning the relationship between the finite and the Infinite the thought can never wander from it.

As the Soul is an eternal entity, is a unit from eternity, so, being immortal, the Soul is not impelled from the Infinite, it is not a gift
from the Infinite, does not return to the Infinite, is not lost in the Infinite.

**THE SOUL IS ALWAYS IN THE INFINITE.**

The Soul does not depart from nor return to God: the state of being is always within God: the state of expression is called existence, and *seems* to be a departure from the state of the Soul.

There is never any change in the quality of the Soul; nothing can be added to or taken from that which is absolute; whatever the expressions are they are expressions whose *sources* are all within the Soul; i. e., the impetus, the power, the light and knowledge are there. Expression differs from being as matter differs from Soul.

God is manifested in the universe in Dual attributes: Father-Mother. God through expression manifests duality in all forms of the universe, and in revealed attributes.

The name that in the Orient was known as the Mahadai, the God-Goddess, has everywhere appeared in modified form expressing the twofold *nature* of the Deity; but no one among the seers and prophets ever made the mistake of supposing that this twofold expression was other than *one* God in the Infinite, any more than that the threefold expression as worshiped in Isis, Osiris and Horus; in Brahma, Vishnu and Siva; and in Father, Son and Holy Spirit, had other meaning than the threefold expression of the one Infinite, Eternal, Omniscient, and Omnipresent God.

The Soul represents in the finite what the Deity does in the Infinite: the nature of the Soul is dual, and the approach toward expression of the Soul is dual. The first stage of expression is found symbolized in the "Cherubim and Seraphim," pictured as heads with wings of light and countenances illumined with celestial glory, but no material form.

The first stage toward expression from the absolute that is like God, is that of duality, as portrayed in the Cherub and Seraph, and is by a process that we name *Involution*, which corresponds to and is the antithesis of *Evolution*, in matter. The states of involution previous to mortal birth, or genesis, are not states to be remembered or expressed, because they can not be known until the return process which is after the expression in human or outward form; but there are Angels of succeeding lower degrees, beginning with the Archangels of the system, and then Angels of the planet on which the Soul is to find expression, who take charge of this involution, as there are those who take charge of each life when involved. Thus by degrees the Soul approaches expression in the outward form: not suddenly from the
Celestial to mortal life, not suddenly from the Soul to the body, but through stages of descent.

The typical Garden of Eden was made the first expression in human life, i.e.: the typical contact of the Soul with matter. Adam being the man of earth, and Eve being life; Eve the serpent, the sense surrounding, the human environment.

The twofold or divided state in matter is simply the incident of expression: as matter causes the divided expression of that which is dual in essence, one in Soul, so when the Soul seeks expression in matter that expression must always be divided; there is not division in the Soul, in the absolute, but division in the expression of the Soul for the time that the expression takes place; these expressions are always man and woman, and the sexes are not interchangeable.

The state of human expression is called an Embodiment, of which there are successions. Embodiments begin with the lowest planetary life (adapted to human expression) and with the stage that is lowest on the planet which the Soul approaches. Thus each Soul begins at the beginning of expression. No one ever graduated as a master mason first; there is the degree of "entered apprentice," the "fellow craftsman" then the "master mason:" each Soul enters, as an apprentice in the earthly expression, the lowermost human state. This is the typical life of every Soul that is ever expressed on earth, and all must pass through the same states; upon each planet of a system, all possible phases of that planet's experiences; so there is no injustice, no partiality, no different experience; that which one Soul requires to express in any one planet all Souls must express who approach that planet for embodiment.

The dual life finds expression in man and woman on earth, and is always man and woman; the feminine expressing the feminine, the masculine expressing the masculine; there is interchange and blending of experiences by one union on earth, and by the final reunion as the Angel; they make the journey of the Soul in its dual expressions through the earthly life, passing through similar states at the same time, but not together.

There are three general degrees of expression, each of which includes many embodiments. The typical Physical expression being the first stage; the typical Intellectual expression being the second stage; the typical Moral or Spiritual expression being the third stage. Interblending in the various conditions of human life as the unfoldment goes on, these stages are all modified to the culmination which must be comparatively separate; i.e., the mere culmination of physical life never occurs if there is great intellectual attainment, and the
culmination of the mere intellectual attainment never occurs after there is any great unfoldment of the spirit, because when pursuing physical attainment no other aim in life is of any value to the one seeking expression in that manner. To a physical life typified in Hercules, who was indeed the representative of man's physical attainment, nothing could be great but physical power and strength. Man would be considered unfortunate in that state of expression if seeking for moral propositions in the place of a strong right arm; so when nations, as well as individuals, are in the stage of physical culmination little else is thought of; but when, sometimes, as in certain states it is true, the physical is merged into the intellectual there is a plain echo of the physical state in the higher sports, like the ancient tournaments and amusements.

The giant in intellect becomes as the gladiator; in the second stage, or degree, he is worshiped who has the greatest mind. This planet as a whole has not passed the intellectual culmination. Certain nations have so culminated, and have passed on to their ripening; groups of Souls have also; but the inhabitants of the planet, as a whole, are seeking the intellectual culmination. But the races who had beginning long ages ago have passed on through the physical, the intellectual, and the spiritual culminations, to the angelic state. The highest states of expression in individual lives upon the earth are typical of the spiritual state. Prophets and teachers afford lessons concerning the higher culminations; but the Messiahs are typical of the divinest culminations possible.

Life thus becomes perfected by gradually achieving victory in these three conditions. The most complicated condition is the moral or spiritual; since that state oftenest seems devoid of the qualities most successful in other degrees, and since in a moral direction people often deceive themselves more than others. Hercules may exemplify his strength by conquering hundreds or thousands, or by overturning a temple; the intellectual giant can accomplish the feat of solving mathematical problems in one or five minutes, or hours; or he may grasp the proposition of the creation of worlds and systems: but the man who is governed by moral force has often no way to demonstrate to mankind the truths he espouses, and the truly moral nature must wait for the world to grow to its height. Because of this the world has put its prophets, and teachers, and seers, and Saviors, to death.

These moral culminations are the most subtle, because in the highest realm: they are the lessons of the ages. But in individual lives mistakes are often made: that sentiment is morality; that that which is esthetic is moral; that some particular kind of intellectual or
artistic recognition is moral growth. All will do well to analyze most closely these states of mind in themselves, and they will not fail to discover that there is little to criticise in others when individual states are so uncertain. Then in tracing these moral culminations, you have to look not only for long periods of time, but for every complex state of temptation, struggle and testing, and all that the experience of life affords, in its many intricate and winding labyrinths: and then, when you learn the final lesson, not to judge, not to condemn, it is after all possible temptation has passed from the individual life into the perfection of that divine Charity that knows all. It is because charity knows all human conditions that "charity suffereth long and is kind, vaunteth not itself, is not puffed up."

Souls approach planets in groups. We will explain the different conditions of expression. Some Souls may be in the beginnings of expression while others are ripening or culminating: this is because all Souls do not approach the planet at the same time. Souls come into expressions in groups, each group beginning expression in a given cycle: those who have precedence here in point of time may have been last in a previous expression in another solar system, so there is no partiality, that which seems so is in states where seeming partiality is possible: as time, and space, and the material senses; the conception is relative and is only in the limited view of man's mind.

Man supposes that the human consciousness is limited by the human senses and faculties; this is true so far as the senses and faculties govern, but the real consciousness is within the Soul. This we will illustrate: supposing the Soul to be represented by the sun which shines through the earthly atmosphere, it may be obscured and clouded by the mists of earth, but still all the light you have is from the sun, without it you would be in total darkness; so with the consciousness: that which you recognize is broken, refracted, and clouded by the earthly state, still you would have no consciousness were it not for the Soul; and however imperfect that may seem as compared to the Soul itself it is all the light you have. The light comes from the Soul, the shadow from the earthly state. It is when the clouds of physical conditions are overcome by that light that the power of the Soul is expressed in matter.

Whatever is physical in man is generic, organic, and governed by law; but that law is always subject to the higher power which is from the Soul. So whenever the Soul begins to express itself the law that is above the organic law becomes operative. The spiritual teaching of every age has been exactly the same: i. e., that over the physical is the moral power; the physical law is to conquer for self,
the moral power is to conquer self; the spirit is that which conquers the physical life; but until one enters the physical life there is no moral conquest, because there is no shadow.

We would have you remember that these states of expression, or human embodiments as they are termed, are not in themselves entities, but the spirit of each embodiment is a breath from the Soul; and that which the Soul possesses is always its own, so, disencumbered of that which is merely for expression, the Soul still possesses all that it has given to matter, and all that matter can not express; what that matter is, what the human mind is, what the personal state is accompanying the expression, are of no final importance. Just as adults do not wish to be children, in the sense that they were children before they became men and women, just as that state of childhood is merged into the state of adult existence, so the final expression includes the preceding states and all expressions are merged in the Soul possession. The personality which is so much prized on earth is not lost, (excepting the earthly part is cast aside) but is a portion of the larger individuality, the Soul entity.

Thus in the vast range of experiences you become aware of what the Soul wishes to accomplish in its expression through matter: facility over the conditions that pertain to matter; the conquest, consciously, over all earthly states, to the end that, as each state ministers to the state that is next lowest, all may minister unto others. So when expression in all embodiments has taken place, when the experience of earth is done, when every vanquishment has been made, the greatest of which is the conquest of self, the Soul, because of having passed through all the culminations of all the embodiments of earth, is again united; and this is an Angel of the earth. The angelic states of earth constitute the harvest of what has been accomplished in the earthly expression, and the angelic ministration is to those who are still in the wilderness of time; these states succeed one another in height until they become allied to Souls in archangelic states who minister to the higher Angels, and who through them approach the earth at unusual times.

Eternity includes all planetary cycles of expression, and there are such intervals from expression to the absolute, the state of being, as constitute sufficient respite from all expression. Every Soul is in the absolute state such cycles or epochs as intervene between angelic, archangelic, and Messianic states, and the commencement of a new series of embodiments on another system. Those are Angels who are perfected on each planet, having conquered that world. The Soul in its reunited state as an Angel has expressed all possible degrees, and
therefore has charge over Souls that are still in the state of expression; when that charge is fulfilled after every planetary existence, the Soul passes on to another planet.

If any one has endeavored to measure the periods or cycles of time in connection with earthly and planetary expression it would almost be fruitless; although it is possible to state in numbers the years included in the vast cycles that intervene between the commencement and close of expression on a planet, also the cycles that intervene between the planetary expressions, when the Soul is in a state of being instead of existence, also the seasons that intervene between expressions in systems of planets; but those figures would convey no idea that the human mind could grasp, so vast would be the number.

Those who are Archangels of lesser degree in the solar system are Angels from the planet Jupiter: the Jupiter referred to in ancient symbolism as the central light of the gods; and as the gods were Archangels they had their beginnings, i.e., their home on that planet. Souls in the highest angelic state of Jupiter, therefore, minister to the earth or any other planet within the radius of the orbit of Jupiter. Beyond the planet Jupiter Archangels are interstellar, and they have sufficient power to shape and mold some portion of the destinies of the planets of your system. The interstellar Archangels are those who announce the Messiahs, who are twelve in number. There are inter-solar Archangels from beyond your solar system, those who accompany the Messiahs; these are among the highest order of Archangels, and by them are chosen, from among the Archangels of your system, those who shall usher in and abide with a dispensation until its close.

Souls approach planets in certain numbers in a given cycle. We have given the number twelve as the family of Souls: that being the typical generic number of the universe; that being the typical number of planets in a system. In the companionship of Souls there are twelve families, one hundred and forty-four Souls, and in the larger groups one hundred and forty-four thousand kindred Souls. These come into a dispensation and are carried forward by a dispensation together; another one hundred and forty-four thousand approach the earth after a certain cycle of time, succeeded by others, until the preparation for a dispensation is complete.

The full number of Souls have approached the earth: all the Souls are upon the earth and within the heavens of your planet that ever will have expression here; so that all embodiments now are of Souls that have been embodied, some of them many times. The lower states are represented by the primitive states of nations now upon the
earth; the higher states of expression now on earth offer sufficient encouragement to those who are seeking to know what the ultimate will be.

All states of existence having been expressed; all victories having been attained, as illustrated in the different conditions of human life upon planets and in the different degrees of angelic and archangelic states, there is but one other expression within the possible range of man's comprehension, or even conception, and that only in some of its results: the order of Divine Lives that come to the earth as Messiahs. These are the Sons of God: those who have overcome worlds, as explained in the sixth regular lesson. These are Archangels of so high an order that their names could not be spoken on earth with any knowledge of their meaning. Messiahs approach the earth in cycles: these are denominated the twelve Messianic cycles, as there are twelve Messiahs for each solar system; i. e., those who are Messiahs to each planet of a solar system.

A dispensation is the entire result of a Messianic visitation, from the birth of a Messiah to the full culmination of all Souls (as Angels) who belong to that Messianic cycle; the harvest of a Messianic life.

The Messiahs are a prophecy for all: the state illustrating the last and greatest victory over all expression in matter, the entire forgetfulness of self: the perfect recognition of the divine entity in each Soul, and the Infinite entity, God.

Of the twelve dispensations that the earth shall know, five have already transpired, the sixth now approaches. Its close will complete one-half of all the Messianic periods of earth; therefore its culmination will also be a culmination for the preceding dispensations; a restoration and a recognition of their places by the children of the New Light.

The Messianic expression of the New Dispensation will be in dual form, man and woman, typical of the perfect human state; symbol of the Divine Soul union. Both expressions will constitute the One Messiah and will have recognition in the New Life. In the Christian dispensation this is symbolized by the marriage of Christ and the Church, to which a superficial and very material interpretation has been given by an uninspired clergy. This will be the reconciliation of man to God. (As God never is other than one with man, but man departs from God; i. e., from the perception of God.) The new dispensation brings the "peace" of which the dispensation of Jesus was but the prophecy. The people of the New Nation will cease to wage war, will not outrage the "image of God," and therefore will not outrage God. All this is to come to the children of
the new dispensation when the New Messiah appears, and to all
the nations of the earth when all the Messiahs shall have come.

Thus have we given you the outlines of this system to be completed
as you pass on. Thus you have in the line of Impulsion from the
Soul, Involution toward and into matter, the line of Embodiments
toward each Culmination, and the line of final Culmination in the
Angel, the solution of the entire problem of human life; and thus you
have in the Angelic, Archangelic, and Messianic states, the suggestion
of the state of Being, the Soul state: eternity.

As in the material state you are accustomed to consider the
source of all life the light of the sun and of the more distant sun of
suns, so in the Celestial state, within the Infinite Love, guided by the
Messianic Sun, heralded by Archangels, ministered to by Angels, all
Souls move in their expression toward the appointed goal.
VALEDICTORY.

As when the horticulturist has carefully prepared the soil and planted his seed he allows time for germination before he watches for the tender shoots, so we will ask you to allow these seeds of celestial truths to rest within your spirits until they have time to quicken into growth. Do not permit material shadows to retard, nor superficial reasoning to attempt to hasten, their germination.

Not all at once can the mind grasp any truth, and never until there is preparation from within.

We have given the thesis for you to accept or reject; rest assured that we neither ask you to accept it on our authority, nor will we seek to enforce it by argument. Truth, like mathematics, is its own demonstration, when the principles upon which it rests are known. Thinking without knowledge is of no value: when you are perplexed seek the source of knowledge, of perception, within the Soul; the mind grows clear when illumined from within.

Endeavor to grasp the central truths and all small problems adjust themselves easily to the center. If the mind revolves around anything less than the central truths we have enunciated, bewilderment and error will ensue.

Bear in mind also that truth, as well as the perception of it, comes from within; the presentation of truth to the mind is of no avail unless the Soul comes forth to meet it.

If in doubt wait for growth; if perplexed wait for growth; and if in darkness wait for the light that cometh from the Soul.

We have planted in perfect love; let the growth also be in love. Let the sunshine of your prosperity and the tears of your adversity fall upon the sacred garden of the spirit: we shall know by the fruitage of your lives, by your love, and truth, and goodness whether the germs have quickened unto the harvest of the Soul.
PSYCHOSOPHY.

PART II.

EMBODIED ANGELS.

THE WORK OF THE ANGELS ON EARTH.
INTRODUCTORY AND EXPLANATORY.

To the Beloved reader unto whom these teachings are given we would say: that in the illustrations given no attempt has been made to follow the chronological order of history, but such names, incidents or larger events have been used as would best serve as illustrations of the principles being stated or taught under the Dispensations or cycles named.

Also in the use of names—especially of Angels and Archangels—it should be borne in mind that the names of those Celestial beings in their own realm are not known on Earth, nor by Spirits or Angels of Earth. The names here employed are such as from usage and the etymology of the words best express the attributes to be illustrated as manifested by the Angels.

Among the Splendors of the Heavenly State the Divine beings are known by their perfections. In their state of manifestation they must be known by that which they come to illustrate or declare—attributes.

It is thought best to preserve the original form of "Lessons"—as they were given in classes; and, primarily, they were intended for those who received the teachings; but since several editions of Part I. ("The Soul in Human Embodiments") have been issued and read by many people there is an increasing demand for the book above referred to and for these added lessons, it is considered best to include the entire series in the one volume.

It is recommended that Part I. be not only read but studied, that the one thus reading may know the Fundamental basis upon which the entire System, "Psychosophy," is founded.

No added word is needed. In the intervening years since the first edition of Part I. was published many thousands of people have become interested in this System of Teachings. To such as are ready the work appeals, to others there is no word required.

Whatever is True must survive. All else will pass.
THE WORK OF THE ANGELS ON EARTH.

FIRST LESSON.

EMBODIED ANGELS.

The perfect work of the world is performed by the Angels. Souls in their complete Angelhood are not at once transported to far-off regions of bliss, remote from the Earth and its Spiritual states; when they have become Angels or attained Angelhood, they thus begin their real work.

True happiness in the re-united Soul, long ages severed by the conditions of Time and Sense, consists not only in the perfect Oneness that has been regained by "Overcoming" those conditions, but must also be the result of such helpfulness and ministration to others as belongs to the degree of Angelhood thus attained: ministering to others; to Spirits either embodied in earthly forms or existing in some of the spirit states that immediately follow the earthly embodiments.

As older children of a human household share in the care of the younger and more helpless ones, so these Children of the parental Angel of a Soul-household (group) become in turn the aids and helpers of those still struggling through earthly states.

This assistance is given by ministrations as guardian Angels (under the Guidance of the Parent Angel), for always upon the Earth are those who can receive impressions from such Angels: Inventors, Discoverers, Announcers of Truths pertaining to the material and spiritual well-being of Earth's inhabitants.

Not only are such inspirations given to geniuses, those who have reached the culminating state in any given line of investigation or accomplishment, but for the better illustration of Truth, Funda-
mental Truth in any branch of Human inquiry or need, Angels are appointed to appear on Earth in human form, to wear the garb of mortality; not this time for experience and conquest, but to illustrate the victory they have won, to give the real answer to the vexed problems of life. Since none but the perfect Soul (having vanquished all the obstacles and solved all the problems of earth-life) can illustrate perfectly such solution.

Angels thus embodied bear no distinctive mark, do not come "labeled" as Angels, and though the higher Angels would know and place them, mortals still in their imperfect state could not discern the Angel, even though in their midst, or in the same household.

It must not be supposed, as previously stated, that those lives expressing Culminating lines: Geniuses, Inventors, Discoverers,—lines of any of the Arts, Mechanics, or other Culminations—are Angels. Those who struggle through many, many successive embodiments to reach a given height, become at last the Geniuses of their art or pursuit, whatever it may be; but these are only culminating in one line of victory, and must take up each separate line of human endeavor.

Angels are already equipped, mentally and spiritually, for the work they come to do, which, of course, they must accomplish with earthly things. With them is no need of "experiment," "practice," or other preparation. And while their human parentage and environment may be obscure, conveying no hint of the purpose for which such a life (Angel) is born, still the personality of the Angel very soon demonstrates superiority to the usual conditions and limitations with which human beings are surrounded.

Since human existence on this and all the planets is so wisely governed by the Infinite Law—fashioned in Wisdom and Love—the Angel must become embodied in either the masculine or feminine form—or, for especial work and illustration, both forms may appear at the same time to express the One Angel.

Contemporaneous lives, and even the imperfect and partial records called history, may not perceive or mention, much less understand, the object or mission of the lives of these Angels. Persecution, calumny, scorn, even the infliction of physical torture and death, have no terrors for the Embodied Angels. Oft-times ages must pass before the world begins to realize the work outwrought by some angelic life on earth. Not always is the work or purpose of the life definitely announced, but is fulfilled in the life itself, in the nature of it, in its accomplishment.
EMBODIED ANGELS.

It is not too great an assertion to declare that the really perfect work going on among all the nations of the world: the work in cities, towns, communities; with governments, legislative assemblies, rulers; in agriculture, in science, philosophy, discovery, invention; in art, literature, mechanics; the real work, the perfect work, is performed by embodied Angels.

Mathematics alone,—thus far in human history the only perfect Science,—illustrates this: that the perfect, fundamental Truths (Principles) are announced by those who know. It is true that human beings in ordinary states, fragments of the divided Soul, may partially see and note the perfect principles, and apply to uses of life the primal truths of the universe as illustrated by those who know, who, through having conquered every obstacle and weakness of earth, have come into the Divine possession of the perfect state of knowledge, and that the Angels so demonstrating these Fundamental Principles may guide, aid, and show the way to those still in the imperfect conditions of earth (or planetary) life. These are some of the palpable reasons revealed in the Divine Government of Souls, for Angels to walk the earth as human beings.

Such embodied messengers are referred to in both the Old and New Testaments of the Bible of the Jews and Christians, and in the Vedas, Avesta and other Zends, Shastras and various Sacred books of the Orient; while Grecian, Roman, Egyptian and Scandinavian Mythologies are filled with the accounts of the tutelar "gods" (Angels) who become mortals for some especial work or purpose in connection with the will or wish of "Jove" (or the Most High). In fact, Olympus itself was not so far removed from earthly states as to be wholly exempt from human ills and temptations. It seemed a sort of meeting place between the earth and heaven, a commingling of heavenly and earthly attributes, and Parnassus was a dwelling place for those divinities, the Muses, that aided and bore part in the graces of human life and art, and sang the songs of the Skies, revealing thus the perfect attributes of beauty.

It is also clearly evident that many of the "messengers" ("men") referred to in the Hebraic records, were Angels clothed with human forms for purposes of especial ministration. "Entertaining an Angel unawares" is not, therefore, a mere form of poetic speech, but often a reality.

THE PATHWAY OF EMBODIED ANGELS.

This shining way is not revealed by distinctive announcement or demarkation; but after years and generations have passed, and
perhaps new nations have sprung into existence, the Trail of Light is distinctly traced by those who follow, and who are seeking to emulate the works of the "Shining Ones," the "Great Ones."

The Ideals they have made Real, the master works they have accomplished, the encouragements left for those who still must journey the toilsome but ever eagerly sought way, to reach the heights—and the knowledge that one day they will achieve; their time of attainment will surely come.

Colossal monuments and Temples, all useless implements and outgrown structures, will pass or so change as to be no longer recognized as useful or valuable. Works of art—even those disentombed that have been buried for ages and restored to the gaze and admiration of the world—will in the lapse of time perish—be allowed to crumble to dust.

But for recurrent periods of human existence,—to those requiring similar expressions—similar results, similar illustrations, from the embodied Angels, for the new period—those Angels will appear.

Such illustrations and periods are cyclic, and demonstrate that souls reaching certain or particular states of unfoldment in expression, have as they require similar Teachers,—Exemplars; and that the primal Truths are the same—whether taught in the first or latest Dispensation or cycle, while, probably, not a new Truth—except in the form or manner of its expression—is given to the world except in the Dispensations (Messianic).

Yet again and again are those Truths enunciated, those Principles illustrated,—as needed by the embodied Souls traveling along the pathway of endeavor in those directions.

Shining heights of Religion, Philosophy, Art, Science, reveal the way these Bright Ones have trod; while along the valleys and toilsome steeps toward the heights, toil and struggle the aspiring ones, oft-times the weary ones—seeking for the "perfect way" to reach the height of

Divine accomplishment.

And when we consider that almost every nation and age has produced philosophers, poets, musicians, inventors, masters of every Art and Science enough to adorn and beautify dozens of the most barren worlds; sufficient true Religious life to redeem a hundred worlds, we must realize that it is because every life, every soul must experience its own perception of beauty, create its own works of Art, find expression in its own poetry and music, and be crowned
EMBODIED ANGELS.

with its own Religious experiences—and its own final Victory: Self conquest.

It must not be understood that all the helpful work of the world is performed by the Embodied Angels, but the perfect work, the example, the copy, illustrating the final attainment of all embodied souls. This perfect work is to Show the way.

Every earnest seeker for knowledge, for the best and highest good for humanity, in fact, every longing, aspiring Mind that seeks to fulfill in life the ideals welling up from within, helps the world. Each step is a little in advance of the last one, and there are always those to be helped by one who has taken any advance step. Little children help each other, children of larger growth aid the smaller ones; it is a continuous spiral chain of life leading to perfection.

Angels are here to show the way, to make Talent press forward to Genius, and Genius to reach added heights and culminations.

The Soul of us is never satisfied until the perfect is achieved in every direction.

Some things are finished, others will take their places,—and when all the dust of the earth and atoms of space have been utilized, still will the Soul cry out for “more worlds to conquer.”

The realm of mind, Spirit, Soul, limitless as it is and must be,—will find not only new worlds, but systems and Suns of systems to conquer and create. And still it will hold in its creative grasp the sources of Eternal Being and Doing: these two the alternating ebb and flow of the Infinite in whose Image are we.

These Shining ones—these Matchless ones—are prototypes of all; and such as are taking the first steps in the school of Material victory may look forward to the sun crowned heights where they also will “show the way” of perfect accomplishment to those less advanced, because of the perfection that comes from the Soul.

Life was not intended to illustrate Imperfection, but to seek and attain perfect expression.

“Be ye perfect even as your Father in Heaven is perfect” is no idle command. As mathematics is perfect, and when the problem is not correctly solved the student has blundered, so every work and problem in life is to be ultimately perfectly outwrought. The Angels have found the Key, as the true Mathematician has found his.

What Mathematics is to the Mind, in the solution of all Material problems, Love is to the moral and spiritual nature. The Angel is the Soul; having found perfect Love, which also means perfect Wisdom, there are no longer any “problems” to be solved. The
work of the Universe of Life is now understood; when Divine Love
and Wisdom are attained.

"Love is the fulfilling of the Law."

Through sunshine or shadow, calm or storm, these appointed
Shining Ones pursue their way; leaving the perfection of their
works to be gradually recognized, and at last followed, by those who
become ready: the toilers, strivers, strugglers, in human life. And
that all Souls may at last attain similar perfection in expression is
the one great encouragement; for, with all the obstacles to overcome
in the very nature of the material environment, if there could never
be the perfect victory in any and all directions, human life would
indeed be a dismal failure.

This pathway, seen by its perfect brightness in after years, may
lead the Angel on Earth to a Kingdom or a dungeon cell,—to a
palace or a hut,—often to Siberian exile or the guillotine;—the work
remains. And the millions who struggle along the thorny way, see
the illuminated road and take heart of courage; and where, ever
and anon, the path leads to gardens of flowers and fruits, to peaceful
valleys and ever-glorious heights,—how beautiful to know that
sometime, in their own day and hour—their own time of achieve-
ment—each and all may reach the Place Beautiful—the state of
Victory and peace!
SECOND LESSON.

ANGELS OF STRENGTH.

Not in the Tournaments, miscalled "Olympian" games, or athletic contests of the arena, or in the "sports" of various Nations, called "Enlightened" people of the Earth, are the Strong Ones found. Theirs is a distinctive mission, which would be utterly subverted if "championship" or "competition" were sought or indulged in.

The various "games" that from time immemorial have formed a portion of the entertainment and pleasure of different nations,—the cruel and brutalizing contests of the arena, the no less brutalizing contests of the Prize Ring and of Modern Athletics, are illustrations of those states of human struggle for physical supremacy, which not being gained in any other way, must find expression in fields of contest for the "amusement" of "kings"—the "nobility"—and even the rank and file of the people.

The Angels of Strength are on Earth to show—without pride or ostentation—that mere physical force is not real strength—although it may accompany the other qualities that serve to make up the concrete term, "Strength of character."

Human history, both sacred and secular, has illustrations of the two ideas of strength.

THE TYPICAL IDEALS OF STRENGTH.

Samson, Hercules, (David and) Goliath are familiar illustrations.

Among the millions of people inhabiting the globe at any one time, Angels of Strength are to be found in many walks and conditions in life.

We have in mind a "man of affairs," unworldly but successful; he was at first but a modest and unpretentious "Son of Vulcan."
He became, by ability, industry, thrift, and economy, one of the greatest structural builders, especially of bridges,—first of stone and wood, then of iron,—that the people of the nation where he lived ever saw. To those in his employ—whom he always called "helpers"—he was gentle, courteous. Low and firm of voice, clear and quick of vision, sometimes when the men were unable to move or place a particular piece of stone, timber or iron, he would with great modesty apologize for seeming to interfere with their work, take hold of the difficult piece of wood (or whatever), and lifting one end, say, "Now, boys, all together," thus doing and lifting as much at one end as several men at the other. Two effects were visible from his illustration of strength and accompanying characteristics; the men became more willing and anxious to succeed in their work and were more kind to each other. Such was the psychological influence of the Master Bridge Builder that all the men became more efficient.

Sometimes one of these Strong Ones appears suddenly from the midst of a crowd of onlookers in a case of accident or emergency,—stopping a runaway "team" of horses, rescuing a child or woman from danger, rescuing some one from drowning, protecting some one from a falling wall or other imminent peril, and as suddenly disappearing, no one knowing who he is or whence he came.

Frequently the strength is not known or suspected by others until some occasion, like the foregoing instances, calls it into requisition; in fact, the possessor never indulges in any mere test for the sake of exhibition of strength.

Sometimes in great crises, where the welfare of a nation or community may be at stake, a number of the Strong Ones rally as if by a common impulse (intuition) and throw themselves into the breach,—the needed place.

It would be impossible as well as useless to endeavor to designate these Strong Angels who are walking and working on the Earth at the present, or who have appeared at any given period of time: their works illustrate where they have been, and what they have accomplished; yet instances might be recalled in many communities where one man, "The Strong One," performed more actual work than all the others in the community. Mere physical Strength, however, except as an illustration or demonstration, would avail little in the real work of the world without those co-related attributes—Superior to bodily Strength—that give force and direction to physical effort; in fact, are the real source of Strength, whether physical, mental, or Spiritual.
EMBODIED ANGELS.

ANGELS OF COURAGE.

Nor can it be truly said that this much praised attribute is born of the senses.

There is, indeed, a sense of safety in the possession of animal (physical) strength, that places the possessor on a safe footing in struggling with insensate physical obstacles, and even with living adversaries, when they are known and measured. To “know no fear” means, however, an equipment that is far-reaching, and touches the roots of human character—down deep in the Spirit.

It is well attested that the merely physically strong Soldier may, on facing actual conflict in battle, prove a veritable coward, and may, on long marches, or when exposed to strenuous conditions of climate, etc., be less able to cope with them, than one of slighter physique, reared in more intellectual ways, where an enthusiasm or a profound spirit of patriotism is existing. Indeed, it has been reported by commanding officers of armies that the soldiers who were enlisted on account of a certain degree of physical strength and bravado, were less reliable on occasions requiring great courage, than those of more delicate and fragile mold. This attribute, however, is of too broad and sweeping a nature to be classified without probing to the very foundations of human expression, hence those who illustrate in a perfect degree the very essence of courage are undoubtedly embodied Angels to “Show the way.”

To be absolutely without fear of aught that earth or any of its conditions can bring, is to be supreme in courage.

Underlying and pervading such illustrations must be the a priori consciousness of having conquered all ills. Physical courage, to meet and overcome obstacles of superior strength—courage to meet the darkness, the storm, the wild beasts of the forest or jungle; to meet whatever one may encounter, is great; but when we enter the realm of mental and moral action, where the complex conditions of human life are found, the possession of this attribute becomes a divine Endowment.

We must, however, note the strong and courageous men who have learned through discipline on shipboard, in the time of wreck and direct peril, to obey the commander fearlessly and meet death unflinchingly; those who mount the ladders in the midst of fire and smoke and rescue the women and babes; those who man the boats at the Life-Saving Stations—all, all brave and true hearts and strong hands—led by the Angels.

It is also to be noted that often even when men are afraid,
actually experience physical fear, there is a strength, a pride, or a moral force, that enables them to overcome it, and this is real courage.

ANGELS OF ENDURANCE.

Endurance is that quality or attribute combining both physical and mental strength. One may have strength for a moment, or for an emergency, but Continuity of Strength must include the mental and Spiritual states as well as the physical; in fact, “to hold out to the end” under a great strain or stress, is given to but few in human life, and, of course, may sometimes illustrate a culmination along the line toward more perfect attributes.

The Stoics taught uncomplaining submission to whatever ills or adverse conditions life presented; but mere physical endurance or stubborn submission is not the illustration that an Angel would bring into expression. A dogged determination not to yield to either physical or mental circumstances, is frequently found in a person of otherwise inconsiderable force of character; but when coupled with the attributes that illustrate broad lines of unfoldment, Endurance rises to the grandeur of heroism.

Angels of Endurance show the possibilities of what one in human life can bear.

Nor is the illustration one of bearing merely—but of doing as well. It includes so much that must be treated under other names that we pause here for the time until those illustrations are reached.

ANGELS OF EFFICIENCY.

To be ready and willing to perform a part—to do a thing that is needed—this is the one great requirement in the world of human affairs;—but since most lives are at best in the stage of experiment, or of trying to do things, the average is far, far below the standard usually required; hence things are not done—they are only attempted, and this is well; for life, after all, is a matter of growth; i. e.: unfoldment from within—and these various stages of growth form the interesting parts of life.

As the parents and family of children find amusement and entertainment in the attempts (and mistakes) of babes—their imperfect, lisping speech, their little uncontrolled steps, their imitations of the older children,—so in these children of larger growth, called men and women, there are the numberless stages of growth before attainment of efficiency in any given direction is reached.

When the Master appears (man or woman), the one who
knows and can do and can show the way—how wonderful are the results! How changed all things become! chaos becomes cosmos—uncertainty is changed to certainty.

It is a great delight—in the midst of almost universal inefficiency, states of incompleteness of performance—to find the one who is thoroughly competent to do the thing or things undertaken.

How quickly all the incompleteness changes when the Angel of Efficiency appears! Wonderful is the transformation! There is no heralding of power—no vaunting display of ability—no vain-glorious boasting, but, the time and place and thing to be done being given—the work is performed!

Sometimes the one thus endowed dwells among the lowly and takes on no different garb or habitation in human life from the others who are around, but when there is need responds—straightening out this piece of work—substituting that device for one less perfect, and influencing the whole neighborhood with the conviction that there is one in their midst who “can do anything and everything.”

We have in mind a man in the world of work today—and in your own country—who has been in such demand for many years that he could not fill the numbers of important positions offered him. He is sought by firms—by manufacturers, by those owning or managing great interests, to ascertain—when there is difficulty or inactivity in the works or the business—the “cause of the trouble” and regulate it. At one time he would find in a large manufacturing plant, wherein the management was at fault in its personal treatment of the employees; too harsh and exacting as to hours; too little interest taken in the welfare of the operatives; the business itself was lagging—the heads of departments indifferent; a general air of unconcern and “O, what’s the use?” pervaded the entire establishment. He was appointed “General Supervisor”—a position not called for by the articles of incorporation or by previous usage—and some of those in positions of authority showed enough spirit (anger) to rebel or protest against a “new boss.” But he won them from the first, not by taking any portion of their authority or duty from them, but by interesting them in their work—in the workers. Slowly at first, but surely and with increasing acceleration, everything assumed a more animated and cheerful air. He untangled knotty problems and knotty work—he was asked his opinion about the various difficulties with which the department heads found themselves surrounded—every one soon began to try to do his best instead of doing his worst. There is a sort of “psychological sympathy”—if one may be permitted to use the term—between people and things
as well as people and people; not only does each person reveal or reflect his personality in his surroundings (if he or she has means to express the personal tastes and preferences), but the inanimate objects in some subtle way seem to respond to moods, and to the general trend of one's disposition.

We recall an elderly gentleman in Washington, D. C., who found "things" generally disturbed in the household one morning, and who came into the presence of his wife, exclaiming: "It is awful, awful, awful; the whole house is possessed of — ." The maid was cross, the cook was cross, the coachman was cross, the cat and dog were cross, and the chairs and tables and breakfast were all out of temper. But the wife was smiling and calm and soon restored order.

And so it came to pass in the matter referred to in the preceding pages that the entire machinery, the wheels, spindles, engines, and even the warp and woof of the manufactured articles became smooth, harmonious and beautiful; while the buildings were beautified, within and without—bare walls covered with vines—walks bordered with flowers and verdure—and the workers? Oh, how happy, contented and efficient they had become! Every one was proud of his or her position and, however humble the work each one was assigned to perform, it was done with cheerfulness and an effort to do it well. If mistakes were made, encouragement instead of rebuke was given: "We all make mistakes," they were told, "but you are very careful and so it cannot occur again or often."

No one knew just how or when this change had taken place. And he who had been the primal cause and source of it all never for an instant betrayed or possessed any self-consciousness of having accomplished it. Adjustment is harmony, and he had adjusted the human and inanimate machines to themselves and to each other.

One more example will serve to illustrate the presence of the Angels of Efficiency. This was in teaching—just the usual lines of instruction in one of the Educational Institutions. There had not been harmony—there had been great lack of progress in their studies among the students—something was wanting, somewhere there was a lack—alas! where is there not a lack in all teaching in all Institutions?

There came—at last—a change in the "head" of the Institution. It was not an unusual thing to occur and all supposed, with mingled curiosity and indifference, that matters would go on much as before. After a little time there was an awakening Faculty.

Teachers, Assistants and Students began to take an interest in
their teaching and their studies. It was not merely a mechanical process of grinding out just so much technical knowledge, or evading it if possible and trusting to luck of "coaching" to carry the students through. They were aroused to their best endeavors by the presence of a new light in their midst. Knowledge, Beneficence, Power.

"He knows everything," said one of the teachers, "yet how unassuming he is!"

Efficiency is Power.
THIRD LESSON.

ANGELS OF KNOWLEDGE.

"Knowledge is Power."
"With all thy getting get Understanding."

All Knowledge is from the Soul, but its broken fragments, or rather its small imitations, are scattered along the mental ways by which human beings have sought to climb to its surpassing heights.

Experiment, research, investigation are all prompted by the a priori knowledge from within. And when fully in accord with that knowledge, lo! the "discovery," the revealment, the "invention" becomes a part of human possessions and is capable of aiding in human endeavor; solving human problems, in fact, of molding and shaping material things to obey the behests of its magical power.

In all the avenues of human research and investigation, in the realm of "Science" (physical and mental) there has been discovered —revealed—but one absolute Science:

MATHEMATICS.

The Primal Angel who revealed mathematics gave the one perfect solution of the method by which the sublime workings of nature are borne forward. From the simplest numerals to the Calculus, is the pathway of mathematical knowledge made glorious; from the infinitesimal vibration of the primal "Electron" to the magnificent array of worlds, systems and Suns—Systems of suns—mathematics has been the Eye by which the mind could bring within its grasp the laws of the movements of all substances in the universe, and, no doubt, the higher chemistry, as well as all the associated or co-related branches of the Science of the physical universe.

The minutest organisms, the petals of the flower, the insect's
EMBODIED ANGELS.

Iridescent wings, reveal mathematical accuracy; and the wonders of the spectrum are repeated in the rainbow tints of the butterfly's wing,—no less than in the glorious Arch of Triumph in the Storm released sky!

It is not, however, within the scope of these lessons to show what Knowledge has accomplished—but what it is, and to tell of the Angels of revealment and accomplishment.

The Concept of all provable knowledge must be from within, from the Soul. The Angel of Knowledge is one who has released that knowledge, by experience, to the practical uses of human life.

"To know because one knows" is the province of an embodied Angel. Sometimes in ordinary life where women are not Angels (except by courtesy and gallantry, and to those who love them), a woman will give as her reason for an assertion, "I know it is so;" when asked for the "why" and the "wherefore" she simply replies: "I know, because I know." This is often from Intuition—from "a priori" knowledge, and in most instances her assertions are found to be correct.

But the embodied Angels of knowledge! Ah, how vast their power; how far-reaching and inclusive their influence! All of the world's real knowledge is announced by them.

The cumulative results of all experience; the authority that needs no experiment—no answer to questioning!

Human knowledge may be classified as follows:

SCIENCE, ART, PHILOSOPHY, RELIGION.

SCIENCE is formulated Knowledge.
ART is the perfect expression (form) of which Beauty is the Soul.
PHILOSOPHY is the adjustment of one's mind and life to his highest knowledge.
RELIGION is the perception of God and the Soul; its expression the manifestation of the perfect Love and Wisdom.
Utility is Science adapted to the common uses of life and may or may not be accompanied and adorned by art.

In the most ancient days of which there is record or tradition at the present time, Science, Religion and such Art as existed were confined to (and preserved in) the cloister, the cave, or the hidden dwelling place of the Scholar, who was also the Priest and Artist.

The Mysteries of Alchemy and Mathematics were thus preserved, not only from the eyes and minds to whom they would convey no meanings, but for the preservation of such appliances and apparatus
—crucibles, mathematical instruments, and so forth—as were needed for their study and work. Naturally these Learned and Gifted ones were looked upon with awe and reverence, as indeed they should be, since they held in their keeping the keys to the knowledge of the Universe.

The Story of Prometheus is thus no longer a fable. The Angel of Fire gives to earth's children the most wonderful solvent of her secrets. But the knowledge of it without Love and Wisdom binds man forever to the earth until set free by the Love of the Soul, the Wisdom of the Soul. The Angel of "Alchemy" could reveal all the mysteries of the laboratory only to those who were ready, who could understand.

"With all thy getting, get Understanding."

That must come from the perfected life, the completed sphere of existence.

The "Sacred Flame" of the Persians—still held sacred by the Parsees—was none other than the Symbol of this Divine Spark—this Inner flame that never perishes, and that, fanned often to a flame of Inspiration, reveals the meaning of the God of Light—and by contrast the Shadow—as the light of the sun (fire) reveals the wonder and life of the material Universe.

When Science and Religion (the parents of art) held sway together, many things were made clear by Intuition that were afterward relegated to the domain of "superstition." And Science became (in the periods of Materialists) a body without a soul, an expounding of an automaton without mind or spirit.

This also has frequently occurred under the name of Religion; for when the living, ever present Spirit ceases to inspire because of material blindness, everything becomes sordid, even the Sacred name.

Angels of Groups.

Far in the Orient, and in the most distant ages, groups of Holy men—Recluses—wrought out the problems of Astrology, Alchemy and Religion, blending in one the threefold attributes that constituted the Angel. Such symbols or language as was theirs—ideographs, numbers, hieroglyphs—were often made interchangeable, expressing both science and worship; hence the Sacred Numbers and their religious as well as their mathematical meanings.

It would be impossible to trace even the smallest number of these groups and their attendant or leading Angels. In mathematics you may find them from Egypt and Greece down to the present day.

In language—letters—Memnon, Cadmus and Thales, until at
last we stand in the full splendor of the possible expression of thought of today.

Whosoever gave the possibility of expression in written (and spoken) Language gave to the world of human life the highest gift (i.e., highest form of expression), since language expresses, without appeal to the senses, the ideas and emotions that spring from the Soul, pure Idealism.

It can be truly said that in the highest use of language today, both in writing and speaking, the human mind is capable of expressing every range and shade of human thought. Words and combinations of phrases and sentences that, appealing only to the mind, stir the innermost depths of thought and awaken from the Soul the immortal Truths otherwise veiled from expression.

The one endowed with best Ideas, and the language to best express them, is the greatest among mortals—mentally. This Angel must be the one who is master of expression—verbally—having the highest thoughts to express and knowing the best forms of expression.

Sometimes the Angel of the Group appears in the threefold expression of Art and, as Teacher, Leader, shows the way by perfect demonstration and elucidation. Around him gather those culminating lives that are just ready to complete the line of embodiments in one, and sometimes all, of those directions.

These groups and their Angels shine out with wonderful brightness as the centuries pass and time reproves the falsehoods and prejudice of contemporaneous historians.

There can only be a few illustrations of these groups with their attendant Angel, that can come within the possible range of modern perception, although it is less difficult as time goes on and years and even ages modify the harsher points of history—animosities, hatred, envy and prejudice of all kinds. The "Reformations" in Religion, in the political life of nations, and in Art, have their especial groups easily recalled by the student.
FOURTH LESSON.

ANGELS OF SCIENCE.

The only ultimate or exact Science, born of Absolute Knowledge, is Mathematics.

Science may therefore be defined as Demonstrated Knowledge, i. e., the method and the exact result of demonstration.

Along the pathway of human experiment may be found many, many “failures,” so-called, yet each of these apparent failures was a stepping-stone to success, to final attainment; but the Angel of any new announcement in Science is always correct in the first or primal statement, and comes prepared to undergo whatever the ignorance and bigotry of those in authority at the time and place of the announcement may inflict. Since death has no terrors and torture means little pain, the martyrs of the Scientific Bases of Knowledge pass on (return) to their angelic states quite satisfied that the announcement has been made, although one, five, or ten hundred years may be required before the world is ready to utilize the principle announced.

Some of these martyrs have been human Geniuses, culminating in certain lines of experiment or discovery; and it is sometimes possible to trace the lives of the Angels of Science, especially in after ages, by the unfailing nature of the principles announced—and demonstrated by them.

The Master Mathematician has breathed into the Universe the exact vibrations of the Mighty Purpose. This INFINITE GEOMTRIST has thus placed the Seal and Signet of Divine Intelligence on all nature.

The challenge is given to human intelligence, the Soul, “Come forth and read Me aright, thou who only art like unto Me.”

The “Image of God” is the Intelligence like unto that Infinite;
hence, through Mathematics alone can the human mind climb to the wonderful heights of that visible creation, meeting at its uttermost and innermost limit the Limitless, the Boundless, where the Eternal Entity of Soul finds its image is Like Unto the Infinite.

The Soul thus perfected in expression finds in the order and arrangement of the Material Universe the exact answer to the questions that only the Soul can ask. The questions imply the answer. The Angel manifesting this branch of human expression has the completed cycle of expression and therefore knows.

Next to the perception of God and of Soul is the perception of the Methods of the Infinite in Manifesting the Universe.

**ASTRONOMY.**

Without Mathematics the knowledge now in existence called “Astronomy” would have been impossible. Wondering, watching, worshiping afar, like the “shepherds” of old, people would still be waiting for the unfathomable heavens to open and reveal the secrets of the Stars. Telescope and spectroscope would be naught without the Calculus.

Mathematics is the eye of the mind, the one glorious highway to the Suns and systems of space.

What the Ancients saw and how they saw it can only be known by records on monument, pyramid and entablature; but Mathematics was there, without which pyramids, obelisks, towers, domes, could not have been builded, and somewhere in those still entombed cities may be found the relics, or evidences, of telescopic aids to the Ancient Astronomers. The “Astronomers” certainly reveal a wonderful degree of familiarity with the movements of the heavenly bodies.

Backward into the dim labyrinths of Egyptian Science one cannot travel far, but even Africa gives up the secrets of ancient origins.

From Ancient Egypt and later from Greece must be gathered all that we can trace of what was known at that time concerning Mathematics and its co-related Sciences—its children. Yet all modern data concerning this subject seem to be included in the term “Copernican System.”

Galileo knew, but could not demonstrate to those who would not understand, “The World Moves.”

We burst almost at once into the full morning of Astronomical day.

Newton, LaPlace, Herschel and about a score of lights, all moving in the same direction, until now the world is full of ob-
servatories and observers, pressing forward over the starlit pathway that leads to the Temple of Astronomical Perfection.

**Electricity.**

The one term that promises a solution of the problem of primal substance (or primal Force) is included in the above word. The promethean “fire” was unquestionably Electricity. The man who “toyed with the lightnings,” and brought upon himself the theological wrath of his day, fortunately escaped the martyrdom of earlier Apostles of Science; but “poor Richard,” if now in his earthly form, would certainly have cause to open wide eyes of wonder, and breathe long breaths of astonishment.

From Benjamin Franklin to Edison and Marconi—a trail of Light, a magician’s pathway! No story of Arabian nights can compare, no dream of transcendentalist can equal the transformation that the world has seen in less than a century, aye, less than a half century of time! “The girdle” is around and over the Earth, the story of “Aladdin’s lamp” sinks into insignificance, the dream of poet and philosopher is about to be realized!

Fascinating as it would be to take up the various departments of physical science and trace their progress during the periods when the master minds dwelt upon Earth, it is not within the scope of these lessons to follow so interesting a theme. However, it must be stated that undoubtedly the word which stands for the “Primal” or “Ultimate” of matter is no longer the veiled word, “Atom,” wonderful as that word and its groupings has been in forwarding the understanding of the arrangement of matter, but the new word is “Electrons,” now supposed to be and proclaimed by many scientific minds as the primal and final statement next to Infinite Intelligence. It is not claimed that the “Atomic” theory “is destroyed by the theory of ‘Electrons,’” but made clear. “Primal substance,” as we have long ago claimed, is not many “Primates,” but One Universal acted upon by Infinite Intelligence to produce the varied manifestations of the Universe of Life.

That which is known as “Electricity,” has brought forth more wonders in a century, as said before, than all other names and terms combined. Yet, the centuries have been slowly revealing and unveiling, leaf by leaf, the book of “Natural Laws,” until it would seem this age is ready to step into the very innermost shrine of the Temple of Nature and see her most guarded secrets.

From Franklin to Edison! The magical key of the Universe seems to have been handed down from the skies. You can trace
the names, they are but few. Listen! 'Twas the first message by
the Telegraph! Listen! 'Twas the first message by the Atlantis
cable! Listen! "S. O. S." The wireless, the wireless! No longer
must ships go down at sea unknown and unaided.

Angels following Angels have found and shown the way!

RADIIUM!

"Forever burning, yet ever un consumable." Nearest to Spirit,
Soul, God, must be that Substance: giving perfect Light, yet never
consumed!

Like perfect Love, holding, retaining and giving all, yet never
quenched. From Newton to M. and Mme. Curie. From the labo-
raries of the Hermetic Recluses to the open (yet ever mysterious)
door of modern science! Husband and wife together, then she
alone, revealing, perhaps, the very innermost secret of Light Ac-
cepted by Scientific Minds, yet grudgingly, because from the hand
and brain of a woman. And they hasten to throw discredit on the
good name of the one who persevered and gave to the world this
group of astonishing substances crowned with Radium! But the
discovery and discoverers will survive, when the vilifiers and their
defamations sink to the oblivion whence they came.

Woman's Era is here; her right to half the knowledge of the
universe, as well as half of the opportunities of living, is daily re-
ceiving more and more evidence, because of her ability to demon-
strate that she is that "other half" of the intelligence that man has
failed to reveal.

Perhaps these discoveries along the "lines of Light" may lead to
an entirely new Science: a readjustment of all "atomic," "vibratory,"
and other theories, and bring the human mind face to face with
the Primal Light. And we shall find that "Creation" is but a
process of the

SHADOWING OF THE LIGHT OF GOD.

The Angels of Science do not pause by the Gateway of the
Temple, but hasten on—albeit, with reverent feet—to the innermost,
and there in the rare Alembic of perfect Light, they perceive and
make known the primal Truths.
FIFTH LESSON.

ANGELS OF ART.

Primarily Art is one, but is expressed in its broken aspect, broken like the primal rays of light for human perception and comprehension.

Unto each period of the unfoldment of Art, in any given direction, a group of lives on earth—ready for the culminating epoch—must belong, and the very center and crown of such a group is the Angel, embodied to show the perfect work, the perfect way.

For convenience, the divisions are:

Architecture, Painting, Sculpture, Music, Drama, Poetry, Literature.

ARCHITECTURE.

The “Master Builder” is not only the inspiring synonym of the “Creator,” but is the Sacred synonym of the “Master” in Free Masonry; used there as in general poetic literature as an ideal expression to describe or designate the one who has attained the highest knowledge of Architecture.

The most magnificent Temples have been erected to the deities of the various nations, and later to the Religion itself; but Pleasure, Beauty, and even Death, have commanded their share of the Temples.

Those wonderful cities of which there is no trace except tradition and veiled monumental record, nevertheless must have existed. As:

“On,” the city and Temple of the Sun whose resplendence almost rivaled the Sun itself; and a similar temple—city—“Heliopolis,” whose surpassing splendor words would fail to picture:

Colossal figures, imaging attributes of power, as represented in some of the deities; Temples whose vastness cannot even be imagined or guessed at the present day.
The first Builder was an Angel. No wonder "Free Masonry" was a Secret and Sacred order! To "Build" one must know: Mechanics, Mathematics, and all beautiful images of form. Prehistoric Architecture, revealed in the Pyramids and shafts of Egypt; in disentombed cities; temples, towers, walls, fountains; wonders upon wonders!

Whosoever caused to be laid the first corner stone (knowingly) of the first perfectly proportioned structure, was the Angel.

Back; back; through Ancient Egypt, following the Nile to its many sources; far, far across the seas to the ruins of Temples in Central America, and the "lost Atlantis!" And, returning to Egypt, whether "Hiram Abiff" or another, bore the secrets of the "Builder" into Jerusalem, some one greater must have borne them through Phenicia into Greece, and thence unto the world. Easily traced are the paths of these Angels, when the drifted sands and ravages of earthquake shocks have been removed.

Beautiful! Beautiful!! Beautiful!!! Column and dome and tower! Ah, but the Infinite Master hath placed the Dome of Suns and Systems, and the Pillars of the Eternal Heavens. Build as they may and do, these Angels of God's Mighty Will, the works all perish; the vast processes of Time and Change bear them away; but the Soul of them Survives!

The endurance of Architecture was one of the favorite delusions of the Ancients, especially the Egyptians, who came to believe that their Builders had propitiated even Nitus himself, and that their Pyramidal style of Architecture could forever withstand the encroachments of the waters and the devastation of Time.

The pyramids, ruins of a few temples, cities, and wonderful edifices, alone remain. How many centuries of rifting and drifting sands and alluvial deposits cover those wonderful works of man! Earthquake, tornado, fire and water! The destructive forces of Nature that ever proclaim to man: "How feeble thou art with all thy wondrous Building and fashioning, since all these works of thy hand have been and will be destroyed!"

Yet again and again the nations build; and we pass into the age of such wonders in Architecture, as bids us pause in reverence and awe, within the presence of such majesty and beauty!

Yet we pass out beneath the Dome of Stars and Suns, we watch the tinted cloud curtains, we are among the solemn, seemingly eternal mountains! or, we tread the dim aisles and corridors of the forests—and we know that these also must pass.

The Infinite hath builded beyond the scope or ken of man's
feeble imitation. Yet, the “enduring things,” the Temple Eternal, hath not been fashioned of worlds, and suns, and space, but of Souls.

The history of nations, however, is traced in their Architecture, whenever and wherever the cities, Temples, or stupendous works like those of Egypt are found. Though buried for ages, these disentombed cities and temples reveal the majesty and grandeur of the Ancient Builders.

The wealth of Kings and Kingdoms was concentrated in the building of the Palaces—of the Kings—the Temples of Worship, and the resorts of pleasure. The “people” had little or nothing to do with this grandeur, except to toil in their construction and, under special permission, to share in the national worship or pleasure. Slaves, the subjugated people of some conquered nation, performed the work, did the drudgery for those who were the Conquerors.

Whenever, among the subjects of a Sovereign, or among the enslaved ones, a Genius appeared, he must devote all his time and gifts to the building, decorating, or ornamentation of these palaces and Temples of splendor for the King.

Such were the conditions under which the Angel Builders appeared.

In secret oftentimes the Builder would find a home among the lowly, but as soon as the “gift” was known he would be compelled to study with the “wise” ones, the “Masters” and perfect his work for the Temples and palaces of the Ruler.

This concentration of all power and all wealth led to the building of those marvelous cities and Temples whose ruins are now only partially revealed. And of others of more recent date preserved among the classical relics of Greece and Italy.

These ancient monuments of past greatness and splendor still challenge the admiration of the world and the “Builders” of today.

However lowly the birth of the one endowed with Genius, or with the gift of the Art of the Architect, he was welcomed as one to aid in the glory of his city, his nation, his Sovereign—the last being the first in point of consideration. It was undoubtedly during the period when Egypt was “mistress of the world,” and the centuries that followed, that all the “arts of peace” were inaugurated and flourished; and that the order of Free Masonry bore its fruitage of Real Builders to the world.

The “crafts” and “guilds” were probably founded then, for the better conservation and protection of the methods of working in metals and other substances and preserving the secrets of the
processes, many of which are unknown to modern metal workers.

Some of the Angels then appearing have not again returned, or have only reappeared to reveal the secrets of their skill, or when the need has been for other and widely varying methods.

**SCULPTURE.**

The Creative power within the Soul must at last come forth in fashioning the images of living things and in Symbolizing Ideals. The "Ideographs" of the ancients were attempted illustrations: 1st, of thoughts that language now conveys; 2nd, of Images of real or Ideal beings, such as the Deities and Tutelar gods presiding over the nations or people.

The Modern Student and lover of Sculpture must turn to Greece and Italy as the Source of inspiration of the "Beautiful and Immortal" works of Art in Stone. The more ancient works, many of which have been recently disentombed from buried cities, are exceedingly interesting from the viewpoint of the Scholar; but the perception of beauty, which is the soul of Art, and its only excuse for being seems to be wholly lacking in many, if not all, instances, if we go back of these two nations already named.

Isis nowhere unveils for us her transcendent loveliness in the tablets and portraiture of Egypt or India. And the "vestals," although somewhat gracefully carved in the temples, are far from the perfection of form that appeared when this Art had its birth in Greece.

Beauty, perfectness of form, must be the one excuse for sculpture. Some of the Oriental images of the deities, like those of Buddha, are repulsive in the extreme; and often the lack of physical perfection so mars the images and bas relief of the temples as to produce far other emotions than those of worship.

But the works that survive all time, and even in fragments make the glory of the ages of Sculpture, only pass when all things mutable must pass away.

Many of the "Masters" were alike perfect in sculpture and painting and indeed in architecture, while in a few notable instances poetry formed also a portion of their peerless gifts.

**PAINTING.**

Form—Color—yes, the imitation of Nature goes far back. No one knows those enduring pigments of Egypt and the Orient. Sufficient is it to know that at the head of each group was the Master, the Angel of the time and place. At the present we must be satis-
fied with that wonderful illustration of the Group, in the midst of which Michelangelo and Leonardo lived and worked—that galaxy of stars that shone out with such resplendence as to eclipse all other lights.

As in every other form of Art-expression, and in Religion, Government, and social customs, each nation and period has its own particular ideals and methods, so in Painting (the reproduction in form and color of natural images, or the projection into color and form of ideals), there has been found the wonderful diversity and divergence of the Art of Painting.

Perfect in the guiding and blending of colors—some have lacked form (perception of proportion), or where outlines might be perfect, color is imperfect.

The Oriental nations seemed to have ideas of painting so at variance with those of the Hellenic and Western nations, that there isn’t even room for comparison; and the pictures can be called, in many instances, but little more than Ideographs; in fact, it is difficult in Egyptology to decide which is pictorial and which ideographic.

The Chinese have an Art of painting peculiarly their own, as also have the Japanese. And one must know the nations and histories of their art to understand them.

For all purposes of illustrating the creative imagination of the true artist, we must turn to those periods of painting called: “Flemish,” “Impressionistic,” “Pre-Raphaelism,” “Renaissance,” etc., which, with their Artist leaders and groups, form the distinctive “schools” or “periods” of painting. In every instance, however, a Master (or Angel) must have led the way and given the stamp of perfect art. Painting, however, is but to convey an idea, and is, therefore, but another form of language.

No attempt is made in these lessons to classify or arrange the period and artists in more modern “schools.” They are too near and, besides, students have access to them and can judge for themselves.

Whenever and wherever the perfect creative power exists in man it must find in its human expression that Perfect Art is the perfect expression of the Ideal, employing every method, but disguising all methods in the perfect presentation of the conception of beauty from the Soul.

Thence there is:

Art for use;
Art for Beauty;
Art for the Ideal (thought, feeling, emotion, truth). These are only some of the forms of expression—terms—employed to define "Art," but all must be summed up in "Expression," "Creation," if you will.

More and more the images of things and Ideals will give place to the things themselves, and the realization of the Ideals, not images of roses painted on wall or ceiling or picture, but roses—real, perfect, fragrant, growing where every eye can see.

More and more the living landscape will delight the vision, as the real artist makes "the desert to bloom as the rose" creates the "new earth."

As the "waste places" are redeemed by the living and loving mind and hand of man, the pictures and art galleries will be deserted for the vast and more perfect work of aiding Nature in her perfect work.

As with painting and sculpture, so with Religion; all worship will be in "God's holy Temple," the human Spirit, the inner shrine, the Soul. The Universe "will declare His Glory and all his works" (of which we form a part) "will praise His name." Daily life will be Art (all that is useful and beautiful), Philosophy (Truth's highest ideals formulated into reality), Religion will be life itself.

**ANGELS OF MUSIC.**

*Music is the perfect rhythm of broken Silences.*

As the Spectroscope breaks the white light to the gaze in perfect and harmonious division of color, so does perfect music (through harmonics) break the white silence of the Soul into rapturous sound.

Here, again, Mathematics becomes the one perfect means of expression. Poetry may well be the twin sister of Music, but perfect music requires no other language than itself. Properly, Love and Worship should form its only themes, since these are the Divine Emotions of the Spirit; and the Masters of Music have made these the themes of their most perfect compositions.

We find many of the sources of the inspiration of Music in the poetic mythological histories of nations.

The pipings of Sweet Pan lead us to its primal well-springs; Aeolus breathes it to us from the pulsations of the air; Orpheus touches his magic lute and we are silent before him; Apollo sweeps his Stellar Harp and we bend, we praise, we adore.

Where Isis lulled the Infant Horus, the soft-voiced Naiades sang their soothing songs, and far, far in the first Eden of Earth all Nature breathed and pulsated to the Morning Song of Eros.
When Angels of Music touch the chords of their perfect harmony on earth, the nations, the ages listen. A perfect composition sung by a perfect human voice is as the voice of an Angel. Perfect choral music is as a choir of Angels. One violin in the hands of a Master is as the Music of Heaven.

Perfect orchestration will combine every sound known in Nature and Art into one sublime symphony—*sometime*.

Harps of the forest, we sigh for you. Sobbings and sighings, what do you say?

Waves of the seashore, broken into white spray, sun gilt or storm-tossed, we bow with you upon the sands—we sob, we weep!

Egypt, Babylon, Palestine, Phoenicia, Greece, Italy (all the Latin nations), Germany, all the Anglo Saxon nations have their typical music.

The songs of a people are its heart beats.

The Hymns of a people are its Soul, and there must be words from the heart and soul to accompany the sweet sounds.

The Orchestration of a people is its Soul, Spirit, Mind and Heart, merged into One.

When the Master is there (the composer may also be the performer, the conductor), then the Soul and body of Music are perfectly united, are one.

We must briefly trace those lives in Music that are near enough to touch your spirits with their surpassing strains. A century ago Italy was the acknowledged home of Music, the shrine of all sweet sounds, as it was of Painting and Sculpture. As earlier was Greece the Shrine of Art. But it was not the birthplace of all, or even many of the geniuses that were hastening into the culminating period of Music; nor of the Angels of the Groups that stood ready to reach the earth with the rapturous music of the skies. Ah, yes, the Italian music was supreme for a period. Its matchless *melody* was the cause of its supremacy, but only for a time do we linger amid those enchanting strains.

Here they come, surging to the century of culminations on the waves of the northern seas, on the wings of the northern breezes, from the Halls of Valhalla they come! The breath of Odin still upon them, the kisses of Frieda (Frizza) still on their lips:

Handel, Master of the Music of Worship.

Mozart, Master of pure *tone*; composer, performer.

Beethoven, Master of the *Soul of Sound*; the deep.

Schumann, deep.

Mendelssohn, Master of Aerial Music.
Scores and scores of lesser musicians, until we arrive; we reach the height; we know for whom the centuries have waited: Wagner!

Scorned, derided, ridiculed, now all music that is written, even by Italian composers, is Wagnerized. Once, one or many could sing or play the score of the Musician. Now they must live it, must embody it.

What Michelangelo is to sculpture, painting, architecture, is Wagner to Dramatic Music (the opera).

From the Italian to the German schools of music is a long stride. The world of sentimental Music lovers reveled in the former; but the Harp of the Universe was strung in Germany, and we pass from Verdi, Donizetti, to the Masters of Germany almost without a pang. In the Northlands we find them.

England has yielded her masters. France has touched the popular mind and heart, the Western Continent has added its wonderful echoes, but German Music rules the world today.

More than any other Art (except perfect language), is Music allied to Religion, and even there succeeds, where language (as expressing ideas and emotions), fails. The Churches, realizing this, often cause Music to occupy more than one-half the time and importance of the usual service; and most of the service on unusual occasions, especially the Roman Catholic and "High-church" branch of the Protestant Episcopal Churches.

As a reaction against this appeal to the senses some of the denominations of Christian worshipers have abolished all Art as sensuous: the paintings, carvings and music of the Churches. The early "Reformers," the Quakers, primitive Methodists, Puritans, etc., rejected all aids to religious exercises (except, sometimes, the singing of simple hymns by the congregation), but more recently music, art, flowers, all desirable adjuncts to "worship," have been restored and many times take the place of the more spiritual exaltation and teaching, but next to silence music will always be the perfect language of love and devotion.
LANGUAGE, ORATORY, LITERATURE.

Language is any form of expression from intelligence to intelligence that conveys to a small or great extent the ideas that have forced themselves from within the Soul (intelligence) and have sought expression.

There can be no doubt that language written and spoken is the highest form of human expression.

The "Spoken Word," the magnetism of personal presence, the gestures, of form and face, may be considered the one best material method of conveying thought from mind to mind; hence the power and value of oratory and oral teaching among the Greeks and Romans and even more ancient nations.

Nearly all valuable teachings by messengers, sages, priests, initiates, and, indeed, all communication of inner and sacred truths, were by "word of mouth," from "lip to ear;" hence the mysteries of the sacred and secret orders could never be known except to those actually initiated and instructed in them. Such inscriptions and records upon tablets or papyrus as existed, together with the Ideographic symbols, were preserved in the cloisters and archives of the various "Orders" or of Holy Men. In Greece and Rome and wherever oratory became a means of inducing councils or assemblies to adopt measures for the benefit of the people through the betterment of the government, oratory was cultivated; even to the arduous overcoming of natural impediments, as in the case of Demosthenes. The language and delivery of these scholars in oratory were above criticism and form (as recorded) almost the perfect model in simplicity, directness and power for modern oratory.
The Romans, during the period of Progress and comparative "Freedom," excelled in oratory. The leaders and founders of the "Rome" that made it an "honor to be a Roman citizen," were orators as well as statesmen, and one also turns to Athens and other centers for perfection in Grecian oratory, as to Art in other forms, with wonder and admiration.

Seeking and requiring a form of expression that would make ideas and their co-related principles permanent for the use and instruction of mankind caused the invention of the Ideographs and Cuneiform inscriptions, resulting in the preservation of the learning of Babylon (Chaldeans, Assyrians, Accadians). While the hieroglyphic language of China and all the Orient, the Egyptian and Grecian alphabets, led at last to the preservation on stone, entablature and papyrus of the primal Truths of the Ages that had been taught orally.

**LITERATURE.**

The limitations of the spoken word led to the preservation of orations and teachings, and to the recording of great thoughts, that others who could not be present when the truths were spoken might know and thus be placed in mental rapport with the utterances and thoughts intended to ennoble and uplift mankind.

Of books there could not be many, comparatively, though scholarship was rife and "Scribes" were many, until the invention came that made possible the preservation and distribution of the spoken and written ideas.

The *Printing Press* alone has made it possible to reproduce and preserve for the many the wonderful thoughts and Truths formerly lost or recorded in laboriously produced manuscripts of past days.

*Literature* is the one great mental illuminator of this and past ages:

The highest form of expression for the preservation and dissemination of ideas and facts.

In noting the progress of the world in cycles, it is well to remember that following the so-called "dark ages" the wonderful 15th century produced the printing press, the Mariner's Compass, the discovery of the Western Continent (by Columbus), the "Renaissance" in Italy and Greece, that wonderful resurrection of the Ideal in which a group of Angels, led by the Master, gave a New Birth to Art.

As language has become more fluent and universal, especially the English language, there seems to be no slightest variation, no
smallest degree of difference in meanings, no loftiest thought, no flight of imagination, no fundamental or relative truths, no poetic imagery, no description of scenes in nature, no occurrences in daily life, no statement of scientific propositions, no emotion, no religious inspiration, that may not find expression in language.

The songs (poetic) of a nation reveal its heart, and the words of the “folk songs” are real history of the feelings and aspirations of a people.

Reverting to the simplicity of the “Classics,” the ornate tendency of modern days gives place, seemingly, in cycles or renaissant periods, to greater simplicity.

Those who utter great truths in the simplest and most perfectly well chosen words move the world most.

Written words lose the fervor, magnetism and impressiveness of the personal utterance; but Truths may thus appeal to those ready to receive them—careful reading where meditation is possible may cause a better understanding; while poetry, romance—works of “fiction,” so-called—and all appeals to the imagination, are often better appreciated in the written than in the spoken word.

Sifted of all that is transient, superfluous, useless, the literature that survives is that which preserves the best thoughts, clothed in the best language. The Truths of the universe might be stated in a few sentences.

POETRY.

When thoughts, feelings, emotions, surge from within the Soul and seek expression in words; when the Soul of beauty has touched and attuned the faculties of the mind to the most beautiful form of expression; when the tenseness of the thought and emotion is such that no other form of expression is possible, that is poetry.

Metrical writing (or speaking as in Improvisation) is an art. But verses may be constructed with perfect metrical accuracy that are not in any sense poetry. Rhythm and Rhyme are not poetry, but methods.

Imagination has no higher avenue of expression than poetry.

Inspiration no better aid. Many of the “prose poems” of great masters are perfect poetic Art.

From Æschylus and Homer to Shakespeare, from Hesiod to Chaucer, from Dante to Milton, we may trace the weaving of those wondrous numbers that win the world to pleasure, patriotism and worship.

The “Sacred books” of the Orient are poems: Songs of praise
and exhortation, syllables of Inspiration set to the Oriental lan-
guage with all the imagination that Love and praise can give.

The psalms (songs of David) are many of them among the
choicest and grandest poetic productions of the world.

And we all know what a valuable—in fact, indispensable—ad-
junct are the words of Hymns and Anthems of Worship in Modern
Churches.

One may turn from the severest of Watts' Hymns and that class
to the more cheerful songs of praise and Love of modern composers,
but Oratorio and Anthem in both words and music must continue
to inspire and enthuse the thought of worship.

Every nation of every period of the world's history, has not only
its poetic groups, led by the Angel of the group, but its perfect Poem.

Scholars and critics may quibble and differ, but the perfect
Poem (Lyric, Epic or simple song) will remain forever.

Sometimes (as in a more recent period) a Victor Hugo will
thrive the world with prose poems and Whitman be glorious—and
misunderstood—but the ages uplift and exalt them.

**Drama.**

From Æschylus to Shakespeare. Word and action perfectly
suited and adapted to each other.

The personal presence—the oral utterance—the gesture of perfect
oratory, with the impersonation in lifelike manner as the artist-actor
alone is capable, this constitutes real power in Dramatic Art. One
gifted with great imagination can read (alone) the perfectly written
Drama and enjoy it, supplying all the characters by force of the vivid
imagination (as did the poet in the writing).

In fact, it may be truly said that few if any "artists" can perfectly
portray the ideals and language of the written drama, yet it serves to
illustrate:

Impersonated attributes (of power, Joy, wonder, Love), the Gods
and Goddesses of Homeric verse;

Representation of persons, periods, institutions abuses—typical
heroes and heroines of any particular country or age;

Perfect presentation of human virtues, failings, benefactions and
crimes.

The perfect Actor (Dramatic Artist) is the Genius or the Angel.

That is most perfect in Art which expresses most perfectly the
thoughts, feelings, emotions, intent of the author, artist, or composer.
Therefore it may be truly said:

The perfect "School" of Dramatic Expression—presentation—
has not yet arrived—but one can safely say that the system of Delsarte probably is the nearest to perfection that has been given to the world.

Ultimately there will be no need of dramatic art.

Froebel is in Teaching—i.e., the recognition of the unfolding and questioning from within the mind alike of the child and the adult, and supplying the answer before the question is asked—the leader of a new age.

Ultimately Education will be like breathing—like physical growth. Life itself is the primal Educator.

We have seen the much-lauded "orator" of an occasion try his "Art," his carefully prepared and rounded sentences and periods, his studied and perfectly "correct" gestures, his much-thought-of peroration, upon a multitude to whom the occasion was an inspiration; and the "orator" was received cordially, applauded where the sentiment appealed to the people, but—the "finished" oration was valued most at its close.

When followed by another, equal in scholarship and in choice of language, who gave utterance in simple language to the spirit of the day and hour, the multitude was thrilled, filled, pervaded, and finally completely overwhelmed by the Master Orator who uttered what the day and hour meant to the people: The Soul of Expression was there!

The highest expression possible—and that which is the only excuse for oratory or the Drama—is to have a message, thought, or purpose, or Ideal of beauty, to express and to give it in the simplest language and manner; sincerity is the best "magnetism." Periods of history and states of scholarship where "oratory" of an ornate kind is required, pass with the conditions producing them, and the world of human thought returns to the simplest and best forms of expression.

To live the poem—oration—drama—this is the Art of Life—to be.
SEVENTH LESSON.

ANGELS OF PHILOSOPHY.

The Pre-eminence of the Philosopher over his fellow men consists in his larger measure of Wisdom and Love (fraternity), and the poise that comes of knowing the principles underlying any class of phenomena; or, in a broader sense, underlying the Universe—its order and harmony.

Pure philosophy is the perfect mental Understanding of the fundamental Truths of the Universe, or such portion of them as may be the possession of the persons as the subject of consideration at the time.

Many have denominated "Reason" as the one faculty by which philosophy is attained; but Intuition is the foundation of all knowledge—Reason is the process of utilizing that knowledge for mental purposes into a system of thought—or efficiency.

The Groups of philosophers have from remotest ages clustered around some wonderful leader—calm-browed, wide of vision and clear in teaching. In many instances the Philosopher is also the Poet, the Artist, combining in the one person who is the center of a Group, the perfect forms of two and three-fold expression.

How have we longed to join the group that listened to the voice of Socrates! And, better still, the teachings of his pupil (?) Plato! O, the voice of the Grove! O, the sound of many silences of wisdom and Love!

The rivalry between different "schools" of philosophy was not in the Founders—the Teachers—but among their followers.

Every thinker really established a "school" of philosophy. Aristotle held sway, perhaps, over a larger number than Plato; but the pure Idealism and absolute exaltation of the teachings of the latter commanded an ever increasing following among the
Idealists of his time, and during the intervening centuries of eclipse the Angels were preparing the way for the more complete acceptance of the "Divine" teachings of Plato. Today we are nearer Plato than ever before.

Other philosophers, like Seneca (Seneca's Morals), who lived before the Christian Era, might have written for the expression of the highest Christian Ethics, so do the sentiments of perfect philosophy and perfect Religion meet in the precepts and examples of lofty moral purpose.

Of the modern philosophers undoubtedly John Locke has exercised more influence than any one mind (especially in England), culminating in Agnosticism and Materialism. While a more refined and spiritual ideal has been handed down from the school of German Transcendentalists.

Through Greece and Rome, down, down to the German Schools—how far to Kant and Fichte!

Or if linked to poetry, let us pause with the little Group at Weimar. Wonderful lives centered there.

Many centuries of Thought and Teaching culminated in the comprehensive works of Confucius. This was not a Religion nor a Philosophy, but a Compendium of Eastern Thought carefully, understandingly arranged and partaking, certainly, more of Philosophy than Religion (as the latter word is usually understood), yet conveying the highest ethics.

Down through the ages sweep these mighty tides of pure philosophy, emphasized and reiterated at need by such lives as are born to bear forward the Comprehensive Truths thus given to the world.

Most of the great scholars of antiquity were also philosophers—than whom no more shining example can be found than Pythagoras, who, perfect in mathematics, gave several new mathematical statements, and whose school of philosophy was born of the pure idealism, the true transcendentalism of the Orient.

The Oriental mind, however, clothes its philosophy with the poetic imagery of the East, and its systems of Philosophy and Religion combine in a vast expanse of Transcendentalism, compared to which the Transcendentalism of the German and French Schools seem altogether literal, almost material.

This also is true of the philosophies of the Greek, German, French, and English (modern) schools. From Plato to Bacon is a "far cry." The pure Idealism of the former—the absolute literalism of the latter.

Plato would bring humanity up to his Ideals. Bacon would
bring the ideals down to humanity. Let us have both, by all means; but for us, if one system must be rejected, we would cling to Plato, the Idealist, whose world of thought and endeavor is the Universe instead of this lump of clay. Aye, the world of mind is nearer to Plato than ever before, and ages hence the world will have forgotten that the "Baconian System" ever existed, while still drinking at the pure Fountain of Plato's "Cosmos." The Ideal Republic is The Republic of Souls;—bodies will be cared for, and perfectly, when each human being is known to be Mind, Spirit, Soul.

We would fain linger amid these transcendent Groups that, like clustering stars around their suns of splendor, show the steps of the shining, ascending way that human lives have come—each soul seeking ever to reach a height, ever to arrive at an attainment, and at last in turn to become the center of groups like these.

So akin is the highest Philosophy to Religion that they meet on one common ethical ground. We climb to these ethical heights with the Greeks, the German schools of philosophy, as we do with the Chinese, through the Confucian system (a compilation of the wisdom of ages), similar to the compilation of the "Wisdom of Solomon."

As the greatest patriotism and love of one's countrymen often accompanies—nay, goes hand in hand with philosophy, we have many shining examples in comparatively modern times of those who have led their countrymen by the impulsion of their wonderful force of thought. In Germany, within a century, Fichte seemed to be the master mind, his epitomization of thought and truth being: "God is the Moral Order of the Universe, the Eternal Law of Right, which is the foundation of our being." No one ever did so much for a "United Germany" as he, even though that nation today falls far short of his Ideal.

The "schools" of philosophy matter little, when beneath the names we find the same fundamental principles of the "Moral Order of the Universe."

There are shining examples of the inclusiveness of Great Minds: Men of Science who were also profound philosophers and true worshipers at the shrine of the Eternal Mind. In fact, no man can perceive the principles upon which the Universe is fashioned without acknowledging with wonder and awe the Infinite Order of the arrangement by the Divine Mind.

Humboldt, who never ceased, even at four score years, to study the vast works of God as manifested in nature, acknowledged that his awe and reverence for the Infinite increased with every new
exploration in the field of science. His "Cosmos" interpulsates with that of Plato, proving a kinship of Soul.

These towering heights of Philosophy reach at last to the outer courts of the realm of Religion, and prove that similar Truths must proceed from the same source: within. Intuition declares them and "Reason" condescendingly arranges them and claims them as her own. A Truth is no more a truth because philosophers have declared it. Whether "The Golden Rule" was first declared in Pagan lands or in Galilee matters little; its ethical value remains the same.

There is a depth and a height where the Waters of Truth are found by the earnest searcher. If one seek through “Science” and “Philosophy” he will find that Religion (Intuition) has already been there.

One cannot but trace the influence of Spinoza on the German (and European) thought that led to the subtle transcendentalism of Goethe—and one is at a loss whether to claim the latter as being most poet or most philosopher. The German Schools of thought were saved from materialism by such wonderful minds as Spinoza, and later by Klopstock, and such as gathered around the group from which Goethe was rising to a higher life as Schiller entered.

Emanuel Kant said: “The argument for philosophy is that a man can live by it.”

The king of thinkers, Hegel, by sublime philosophy arrived at the truth of God, Soul, Immortality. Without her royal train of philosophical spirits, the period of “storm and stress” would have left Germany, and perhaps all Europe, stranded on the shoals of materialism.

Hegel, Kant, the Schlegels, Lessing, Fichte, Schopenhauer, Klopstock.

Aflame with the light of these master minds, their influence has never ceased to be felt, entirely eclipsing the later more materialistic schools of so-called philosophers. France, Great Britain, and the United States have later developed a “school” that well-nigh leaves the Spirit hopeless, stranded on the sands of “Agnosticism,” but for the counter claim of such minds as Dr. A. R. Wallace, Sir Oliver Lodge and a score of others who have by searching found the true light of Immortality of the Soul.

True philosophy, therefore, consists in the knowledge that the Universe is governed by Divine Order, and in adjusting oneself to that Divine Order. As Beacon Lights, are the Angels that guide others over the shoals and quicksands of shallow and superficial materialism into the calm, clear waters of Sublime Philosophy.
EIGHTH LESSON.

ANGELS OF LIBERTY:

(FREEDOM.)

Next to Love (which includes all true Religion), Liberty is the highest boon, the grandest attainment of human existence.

Next to Religion and Love, it is the word that has been most abused, and in whose name more cruelties have been perpetrated, more wrongs inflicted, more oppressions and slaveries fostered, than any other word or term in any language. Its Synonym, Freedom, has been the prompting impetus of more self-sacrifice, more mighty endeavor than any other human aspiration.

In its name millions of the bravest, truest and best have perished on fields of carnage or by axe or guillotine, or pined away in dungeon cell.

The occasions for seeking and maintaining Liberty are:
Resisting oppression, i. e., resisting physical bondage;
Defending the home and its sacred inmates;
Defending the country (the synonym of "home");
Defending the right to mental liberty;
Defending the right to "liberty of conscience," i. e., Religious convictions and observances.

ANGELS OF LIBERTY.

So Divine a gift is Freedom, and so intimately allied with all that is highest and best in the Soul's expression on this planet, that there would seem, almost, to be no other word so full of import. In its name all the wars of history have been waged, many if not most of the atrocities perpetrated, and the greatest heroism manifested.
The struggle for Liberty, for the attainment of Freedom, is the struggle of the human race, individually, nationally, and as an entirety.

Like all that is best in the conception of the mind, in the "ideals" of the spirit, Freedom must come from within. And when finally won, what is it?

The ability and right to do and be the highest and best that is possible to fulfill one's destiny.

The wild impulses of innocent, untutored, and undisciplined races, or stages of human expression, may be without restraint—for a time—but the ignorant can never be truly free. And in the final analysis, Perfect Freedom is perfect service, for only in perfect service to God and man can there be the highest expression of Liberty.

"The Freedom of Nature" must be within the bounds and limitations of "natural laws," but the mind has a wider and higher range. And the spirit seems boundless in its possibilities to conquer and control.

To do and be all that one aspires to attain without infringing upon the rights of others, this is Freedom—this is true Liberty.

To "show the way" to this attainment, for individuals and nations, what wonders of Wisdom and Love must be enacted before the eyes of men—what examples—what martyrdoms!

The bounds and limitations of physical nature have been, and are being, triumphantly overcome by the wonders wrought by the human mind: Inventions, discoveries, adaptations. Nature is relentless—she is also kind. We may never disregard her. We may always find, through knowledge, a way to work with her.

The Soul—primarily unconditioned—loses its Freedom in its contact with matter. The Spirit—in the environment of material existence—has the fetters of time and sense upon it, until it works its way through them to the glorious Freedom of the Soul.

There can be no real battle for Freedom, no genuine heroism, that is not a conquest from within, overcoming the fears that are produced by physical limitations, then by conquest over the environment bursting the fetters of time and sense.

The "Liberty" which men covet in particular states of partial growth is only license to do what they desire, not what they need.

The history of the world is the history of the struggle for Freedom—the Enfranchisement of the Spirit from the bonds of selfish seeking (at the expense of the rights of others).

Why should I govern or control another to serve me, even if I
have the power? This is the ultimate and primal question of the awakened mind.

The hallowed names with which history abounds (or should abound) are those who have resisted oppression (and the oppressors) and those who have endured martyrdom for the sake of their convictions.

Physical bondage is actual imprisonment—or compulsory service (slavery), brought about by violent capture, or by the creation and enforcement of conditions that require involuntary and unwilling service.

Mental bondage—after setting aside the greatest cause, ignorance—is the enactment and enforcement of laws or decrees forbidding any manifestation or utterance of thought at variance with the established order, whether Civic or Theological.

Bondage of Conscience—from the same causes as above stated—either the result of Ignorance and Fear, or both, or of enforced observances which, necessarily, if against one's convictions, must be hypocritical and acquiesced in but to placate the oppressors.

Angels of Liberty seek to illustrate the way to Personal Freedom;—i. e.: 1st, Freedom from all Physical restraint that includes in the possession of it the safety of other people. Aye, and here is also the subtle difficulty.

One may not—at least that is the claim—under existing states of "civilization" be deprived of his "personal liberty" without "just cause"—but so elastic is the term "just cause" that thousands of innocent people fall under the suspicion of those appointed to execute the laws "for public safety" and are frequently imprisoned—and sometimes put to death—under mistaken interpretations or "circumstantial evidence"—or other misinterpretations of "justice."

And—it is possible, even in this "enlightened" age to require people under the malcreation and maladministration of laws for "public health"—to introduce into a perfectly sound and healthful body—either of child or adult—the baleful serum or germs of vile disease, thereby profaning the fair altar of physical existence and always rendering the victim physically weaker than before.

Second. Freedom in the exercise of the mental powers; (a) in the pursuit of knowledge, (b) in the liberty of teaching and imparting that knowledge to others. In other words Freedom of speech, Advocacy by tongue or pen.

Third. Freedom of Conscience—i. e., belief or unbelief in established doctrines and forms of worship—"The right to worship God according to the dictates of conscience;" and this "right" in-
cludes the right to not "worship" (in the accepted sense of the word), but to find "sermons" and "hymns" of praise in Nature and all her works. Trials for "heresy," except in connection with particular denominational or sectarian bodies do not now occur, and expulsion from a particular body or organization on account of heresy is no especial disgrace.

Freedom is still afar off, however, when helpless babes and innocent people of all ages are forced to receive poison into their bodies.

It is a period, however, of great activity and awakening toward perfect health, "a sound body for a sound mind and a free spirit." Hygeia has descended with her fair attendants, "Laws of Nature," to win the Human race to right living, as the best safeguard for public health.

But "right living" cannot exist without right thinking. And "Boards of Health"—originated by Medical Societies, must either be abolished, or must be enlightened by the enlightened Minds of the people of the community in which they exist.

The fact that there is need of sanitary supervision and regulation—should not include the right or authority to introduce poison (virus) into a perfectly healthy organism—either of child or adult—even though considered "scientific" and countenanced—or commanded by law.

Liberty of Mind:—of thinking one's own thoughts, of investigating and exploring the vast realm of Nature, of creating or espousing any system of "Philosophy," exists now to a very great extent.

"The world does move" was once the signal for persecution; the Inquisition, torture and rack awaited the one who dared to "think."

Social ostracism, loss of position as teacher or leader, may even now follow the expression of certain thoughts and convictions; but usually the enlightened nations give great liberty to scientific and philosophical investigation.

Freedom to "Worship according to the dictates of Conscience," has been the watchword of all who have broken from the bounds of one form of worship—creed or ritual—usually to create another quite as difficult and severe. Persecutions in the name of "Religion" have been the most grievous, and "Religious Wars"—so called, among the most bloody in the history of the human race!

The "Prince of Peace" seems afar from His world sometimes.

To be free from the limitations of matter—time and sense—is the one longing of the Soul, when in this environment; but, since there is no other way of regaining the Spiritual estate except by conquest over these conditions—winning the way by conquering,
overcoming,—true Liberty consists in the removal of every barrier to that ultimate victory.

Barriers from one’s ignorance must be overcome by gaining knowledge, and knowledge must be gained by experience. The story of this struggle is the story of each Individual Soul. No one can have experience for another. For this reason “history repeats itself,” and each century or cycle finds new generations who repeat the errors, cruelties, and successes or failures, of previous ages.

Freedom is a state of mind more than a bodily condition. Pascal in his dungeon, writing his hymn of triumph, was far more free than those who placed him there.

In the market place where slaves were sold, one might see those who were free from the horrible gyzes and fetters of greed and cruelty that bound those who violently captured and placed them there. The slave trader and slave holder are more enslaved than the captive.

The armed Conqueror is not always the Victor in this great struggle for Freedom. The Caesars, Alexanders, Napoleons of history are slaves compared to the men who for love of home and country bore arms against them.

There must arise heroes of battle who win the Victory for people or nations for the sake of Freedom.

These are not those who glory in war, whose ambition seeks through the bloody path of carnage to gain the victories of worldly power. Thrones, Kingdoms and all their belongings fade and fall before the conquering arm of Liberty. Egypt was more the Empress of the world—we believe—when her warlike kings were subdued by the greater Arts of Peace.

When Rome became the Ruling Power of the world by force of arms and the enslaving of the conquered nations her downfall was assured.

“He who taketh up the sword shall perish by the sword.” Meaning: Whoso from love of conquest and worldly power wages aggressive warfare, sows the seeds of dissolution for himself and his nation.

The warlike Greeks did not wholly dominate—“Glory” was not the chief aim of the time, when Solon, Lycurgus, and other wise ones held sway. Greece could never have held the sublime record for Science, Art, Philosophy, that she held and still holds, but for those intervals of peace born of the highest liberty; i. e., Liberty of Mind and Spirit. Oppression and warfare often awaken their opposites; Socrates—culminating in Plato and their followers, were
the outgrowth of centuries. The response to the need of those who were ready; but alas, the rulers were not ready and the "slow poison" must do its work by command. Today the name of the philosopher is revered and those who caused his mortal death are execrated.

True Liberty will find a way—when lives are ready, when people have grown to her height by "attainment."

Who but Mazzini could have prepared the way for the wonderful results of the Sword of Garibaldi in Italy? Yet even then Italy was not wholly free.

These later days mean more and more and more for Freedom's reign, since Woman is, in the New Dispensation, to be placed in her true position side by side with man. No longer will the world be half governed.

The Angel of Liberty found the nations ripe for a new impulse—indeed a new Advent of Freedom—when, after centuries of oppression and depression, the New World awakened to the sound of the wonderful voice that gave to the world the Republic of the United States of America.

The cluster or group of wise ones who gathered around the leading minds of that day will be remembered and more appreciated, as time rolls on, when Freedom is everywhere more than a name.
Is the perception of God from within the Soul. Its manifestation is the attitude of the individual toward others. Religion is the true efflorescence of life: Love of God (The Infinite Mother-Father: Love and Wisdom) Love to all Souls.

THE ANGELS OF RELIGION.

Not only do the higher Angels announce the coming of, and accompany the Messiahs—but from Dispensation to Dispensation there are especial lines of life that bear forward the seeds of Truth, even in the “darkest Ages,” between the Messianic culminations—there are always those embodied Angels to testify unto the Truth.

When there seems to be a lapse from the teachings of one of the Masters of Truth, there are really no “lapses” or retrogressions; certain lives being ready for a Dispensation, are attracted to its “heralds” and to the Messianic Life that reveals its message. When all are “gathered in” that are thus ripe for that particular “harvest”—the recession is because the average human lives on earth were not ready, and many times such as are selfish, ambitious or powerful, use the New Name of Religious Truth to serve their own selfish purposes.

The building up of Priestcraft (see the Brahmans of India), Kingcraft, and Worldly Hierarchies, is because of this seeming recession. Ever in the midst of the “dark ages” of a Dispensation “ Reformers” appear to remind the people of the Primal Truths taught by the Great Teacher whom they (the people) profess to follow—but from whose teachings they have departed. These Embodied Angels usually form the centers of groups—and with their followers are persecuted, oft-times put to death by those who claim
to represent the real teaching; — The forces of the World—Mammon—obtains possession of the Name under which a Truth has been presented. Thus all history shows similar decline or decadence from the Light of the Messianic lives; hence those who arise with a "Message" are considered the enemies of the established order of things:

To the Brahmin—with his love of caste and his obedience to the ceremonials of his order—the later expressions of Bhuddist, Jainist and others amount to heresies.

Altho Bhudda Guatama established and bore forward the greatest Light Asia had ever received since the first dawn of its wonderful Religion—today one looks in vain for the temples, shrines, and more simple teachings of Prince Siddartha (Guatama). Again the Priests (Brahmins) hold sway and one must leave India and travel to China and other Eastern lands to find the strongholds of Buddha; there are mental, more than physical, indications of the preservation of his sublime teachings. The Jainists are still permitted to bear forward their works of humanity, kindness—to all living things—and form a large part of the business element of India; while the "Brahmo Somaj" or "Young India" constitutes the element that connects the Hindoo with the Modern World.

In Persia the "Parsees" rarely are found;—but here and there scattered over the Orient these followers of Zoroaster (Zardusht) worship at the shrine of the sacred Flame, Ormuzd, and keep their lives pure and free.

The history of Judaism and Christianity are too well known to refer to except in illustration. Always were the "Children of Israel" disobedient, always were the "prophets" reared up to call them unto the "true God" from whom they often wandered.

The true "Apostolic descent" is in the line of embodiments of these Angels.

We can better illustrate with modern times, we can easily see how Religious thought in Christendom has emerged from the bounds of creed and dogma—into the broad Light of a return to The Sermon on the Mount. Every sect or cult in Christendom, claims, of course, to be the way, but the true Angels can be easily traced; "by their fruits ye shall know them."

Geo. Fox and the Quakers—"Mother" Ann Lee and the Shakers. Dr. Priestly—John Wesley—John Murray—were "Reformers" of "The Reformation." "The Protestant Reformation" was a great awakening, an attempt to return to the first Principles of Christianity as taught in "The Sermon on the Mount," especially in the "Golden
Rule”—which is the key to all Religious action toward one's fellow beings. We know that Erasmus certainly prepared the way for the “Reformation”—leading to Calvin, Knox, Melancthon, and chiefest of all, Martin Luther.

True Religion needs no “Reformer”—it is a possession, but people not possessing the true shift from one interpretation to another—until they have attained the true perception.

We have in mind many of the various leaders and teachers within the Church of Rome, often persecuted because of their Christlike Teachings. One would go far to hear the enchanting voice of the Monk Savonarola. Ah! the “line of the Angels” passes into and out of the church oftentimes by the gateway of Martyrdom.

Back, back unto the very groups that gathered around the early Christian teachers—and back to the Disciples and Apostles of Jesus—we may find the Angels of groups.

Epitomized in the Bibles or Sacred Books of the various Nations and Ages one may find the pure Light of the Spirit of Religion—often veiled and obscure—but running like a silver stream of crystal water, now visible and apparent, now hidden, yet still clear, again to re-appear more beautiful than ever.

All Bibles are not Sacred Books. All Religion is not in the possession of any Race, People, Sect, Cult.

Religion: the Universal, Infinite God, manifesting to, and recognized by, the human Soul, must be perceived, felt, known.

Yet we must turn to India for the Vedic words—and must bear in mind that from India has come, perhaps, the most profound perception of Deity and the most perfect (tho’ intricate) statement of His Manifestation. The Vedas, Shastras, and various Zend—of the far East, together with the Confucian compilations, form such records as serve to show the resplendence of some of those minds whose names are not even known to the Occidental Scholars.

Pure Transcendalism—The perception of the Infinite without any trace of Materialism, must have been born in that far-off country and in a culminating age of pure Religious perception. An Absolutely Pure Perception of God as Spirit has few illustrations in Western minds. We might almost depend upon the “philosophers” of Germany, France, and England—and later America, for the unmaterial Deity, for the “Supreme Intelligence” recognized by them outside of Theological schools and definitions.

The Angels of Religion, therefore, must not be looked for merely in the History of the Church (or Ecclesiastical organizations), be that church Pagan—Jewish—or Christian—many of them surely
were within the Church, many, many, were outside its pale. And whether without or within, usually were martyrs,—i. e., unrecognized and sacrificed as "sowers of sedition," "heretics," "Infidels" etc., etc.

But who can declare—or in what pictured or graven image portray—or in what sounds of music—or in what written or spoken word—the true meaning of Religion? This nearness to, and communion with, the Infinite? This Love and Wisdom working from within and through the Innermost of the Soul and expressing itself in all that is most beautiful toward humanity and every living thing?

To this Divine attainment all human experience must tend; and wherever found, beneath whatever sky or Temple-Dome, Under Whatever Name, True Religion is one and the same thing, can have but one meaning.

The history of the Religious beliefs of the world cannot be here stated; but the shining pathway of those who have borne forward the messages of Truth may be traced, whether to the fiery doom of martyrdom or to the "Exaltation"—(misnamed)—of a throne.

True Religion, under whatever name—or obscuring formulas, is:

The Knowledge (perception) of God. (The Infinite, Omniscient, Omnipresent, Eternal One), from within the Soul.

The perception and knowledge of the Immortal Soul—(finite) like unto God.

Knowledge of the Fraternity of Souls; their relation to each other. The expression of Religion may be in any language-form ceremonial—temple—or in silence—according to the dictations from the Spirit.

The recognition of the qualities (Godlike) of the Soul as "like unto God"—gives the animating impulse and incentive to all good.

The attitude and manifestations toward human beings, and all other lives, under the dominating influence of true Religion must be all that is just, kind, beneficent and good.

"A New Commandment I give unto you: that ye love one another."
TENTH LESSON.

ANGELS OF THE SHADOW.

Since Lucifer the "Light Bearer" is also the synonym of the "fallen Son of the Morning," who shows (by contrast) the meaning of the Shadow, so there are those who walk the earth to illustrate in its uttermost degree that contrast.

If Selfishness must be (inordinate Selfseeking) there must be those to demonstrate to its extreme limit the results of such self seeking.

Lessons by contrasts or opposites are often employed by those philanthropic teachers and societies who—being a little in advance of those whom they would teach—are seeking to "reform the world," or to reform those who need it in any given direction.

Thus a "Reformed Inebriate" is chosen by them to illustrate and elucidate the beauties of Temperance; the "Reformed criminal," to illustrate the value of a life free from criminal transgressions. It is often noted that the children of drunkards are total abstainers; and it is argued by those endeavoring to solve the psychological mysteries of "Social Science," that the example of the drunken parent produces revulsion, disgust, in the offspring.

To know the exact value of the "lessons by contrast," there must be the extremes. As in nature, heat and cold, light and darkness, are only perceived as related to and contrasted with each other, and both are relative; so in the states of human shadow—lack of moral victory—there could be no shadow but for the light; time, sense, material conditions eclipse the light; but there can be no moral shadow unless there is moral Light: The Spiritual Perception, a priori, of that which is good.

When Self seeking reaches the degree of inordinate Greed, Covetousness, avarice, there seems to be one way in which to show these in all their hideousness: The Uttermost degree:
The Miser, loving gold for its own sake—not even for the Power it can bring;

The Avaricious one—Coveting all the wealth that can be accumulated, for whatever poor excuse can be offered; these must remain examples or illustrations of the Shadow state—.

You will bear in mind that “The root of all evil” has been supposed to be gold—or its equivalent—.

When Lycurgus fashioned laws for the benefit of his people—his fellow countrymen, expurgating gold (or money) from those laws, and hence from the country, then making his country-men promise not to alter the laws until his return, expatriated himself,—thereby securing to his loved people the great boon of freedom from the power of wealth, he failed to recognize that not gold but the love of gold is the root of evil,—or Love of the Power of Wealth; and that could not be expunged from the hearts and minds of those who were not ready—had not out-grown it.

Lycurgus returned not to his own country, but Love of Wealth—Gold—Money—Power of riches, did return.

Neither sublime Philosopher, Stoic nor Spartan hero could check the Selflove of the Greeks. Croesus is the typical illustration of the extreme individual possession of wealth; but the wealth of Croesus would seem like poverty compared with that of some of the modern

**Giants of Finance.**

These Titans may be counted on one’s fingers:—i. e., the absolute Kings of Finance, who never know failure.

When the state of a nation or the entirety of the world of advancing people, is such that pursuit and possession of wealth is the all absorbing theme in the midst of them, on Boards of Trade, Stock Exchanges, Commercial centers,—whatever may be the name of the place,—HE appears:—The Titan of Finance,—who never knows defeat. Those who follow in his train, who attach themselves to his Financial chariot, who obey his mandate, may also share a small portion of his success; others, seeking to imitate him, fall by the way and are often crushed beneath his car, a veritable car of Juggernaut.

Yet there he is: beneath his touch, the stored treasures of the earth are fashioned into wealth, power, beauty, and, oftentimes, Transportation by sea and land; Ships, railways, electric appliances, unfold as if by magic—; the work of the Inventor is made by him to yield its results in the mechanical appliances of the world. Cities blossom out with beauty and grow more horrible with vice and
degradation; Churches and Universities are founded—and (so called) "Education" goes on apace. Every boy and youth is told, "See what the Titan has done, go and do thou likewise."

And they try.

There is nothing in wealth, per se, to indicate shadow or light. "Finance" is but a name,—"Money" a commodity, but Greed, and its kindred traits, use these agencies to carry forward their uncontrolled desires—The exchange of commodities is easier thru the medium of exchange, which, in and of itself, represents only the value of the things exchanged,—or acquired. When gold (or other medium of exchange) becomes the object of pursuit, then may follow the acts that lead to self-aggrandizement and oppression of others through wealth. The traits of character, qualities, or dispositions, are the same, whether land, stocks, or other possessions, are sought. Whatever represents wealth, also represents Power in the commercial world; and frequently in society, church and State.

Side by side, connected with the same gigantic enterprise, sometimes may be seen an Angel of Light—and an Angel of Shadow, both intent on bearing forward the great work in which they are interested, but with such contrast of methods, of personal motive and aspiration, or intention, as would startle the beholder, could one become illumined to see.

Against the background or foil of greed, avarice, love of personal gain, the qualities of the Angel of Light would shine resplendently.

We have one in mind: when the officers of his Company were narrow, miserly, not inclined to be public spirited, he would say: "Gentlemen, yours is one way of procedure, and possibly of success, but it would seem from another point of view that this would be the better way." Then he would proceed to point out the larger, broader, better method until they were almost constrained to think they had proposed it.

He would—when a poor family or group of people were proceeding to find and found a far Western home that they were seeking, advise such rates of transportation as would make the "Company" say: "ruinous"—"impossible"; then in a short time the "Company" would follow his plan and, of course, claim the credit. The Shadow was there always lowering, growling like muffled thunder but ready to share in all the advantages, accruing because of the presence of the Angel. The weak, the weary, the helpless, were helped. And there came prosperity to the "Company" because of the wisdom of this one who was its heart as well as its brain.
To earn one's "daily bread," means to earn all that is needed to keep one from being a burden upon others, and to feed, clothe and shelter those for whom he is responsible; it means more: "Man shall not live by bread alone," means that the mind must be clothed and fed; must have opportunity to obtain the requisite training for expression of that which is within, must have access to books that express the best thought of others, and the leisure to read them. There must also be opportunity to obtain the "Bread of Life," the food of the Spirit that daily requires sustenance (spiritual) from inner and higher sources, and from sympathetic association with human lives that are in advance and in accord with one's own life. Whatever hinders or prevents these fulfilsments is in the nature of "shadow"—"barrier," the result of ignorance and selfishness,—and must be removed by the enlightenment that is the result of ages of growth and unfoldment from within the Soul.

And the Angels show the way through the Shadow into the Light.

But for the sublime conviction from within the Soul that ultimately all the conditions of war, of unspeakable crimes against humanity, of horrible acts perpetrated not only by uncontrolled persons, but by nations, WILL be overcome by the individual—and thus by nations—one would surely be constrained to believe that "evil" is something more than a relative condition—or "the absence of good." We know, however, that the possibilities of the Angel are the possibilities, nay, the ultimate attainment, of all.

The Angels of Sorrow.

Sorrow is the Shadow of which the Light is Joy. For human beings it is, apparently, the only gateway to true joy: because the supreme victory (Self-Conquest) lies that way. Other worlds and other states there are where such is not the way.

"The Man of Sorrow acquainted with grief," is the Ultimate Illustration. Angels there must be to show as well as guide the way through this Shadow, this one mysterious and indefinable Shadow, into the light. People mourn and murmur over trivial things; the petty annoyances of daily life, the small "losses" or imaginary ills of human states, things that are but incident to human experience. When the Great Trial comes—the Supreme Sorrow—how small, how insignificant seem all the previous things of which such complaint was made!

The Angel has been that way. The great, the wise, the good
EMBODIED ANGELS.

have trodden the thorn-path, ah, but they passed on and through
into the light!

One's grief is and must be one's own—"to tread the wine press
above." To know, however, that others have been in that Valley—
have pierced their feet with its thorns, and have watered its blossoms
with their tears, have breathed their sighs unto the branches
of its Tree of Life—this, this is wonderful!

First grief is like the child-sorrow because of a broken toy, a
disappointed wish of pleasure, a city of block houses overthrown
by a careless foot. Grown-up children have no greater seeming
sorrows than those of human childhood—yet the child and the one
of larger growth survive.

When the Angel of Sorrow walks in human ways, takes on the
conditions and obligations of earthly life, illustrates that even the
uttermost of human ills can be borne, how great is the lesson!

The one who is complaining because of small ills or disappointments,
is confronted with the measure of endurance, fortitude, patience that the one experiencing the Supreme Sorrow must possess,
and with the knowledge that others have walked in deeper shadows
and have gone through darkness into the Light.

No night time was ever set aside by the Infinite because of the human fear of the darkness. On and on the hours march until the
day breaks and the shadows disappear. And O the glory of the
Night of Stars! of the madonna of the heavens, the pale, patient
moon!

All sorrows lead unto the Light. Angel of Sorrow, bow thy
head, shed thy silent tears; we learn from thee the lesson at last,
at last. And we know that without thee there could come unto the
children of Earth no triumphant Joy.

Useless repining, complaining because of trivial pain or discomfort, must pass; and step by step the awakening knowledge that all selfish grief is born of that self-aggrandizement that would have every obstacle removed, every thorn brushed away from one's pathway! And if the smaller griefs are false and born of selfish desire, may not the seemingly larger ones also have their root in self-seeking, in desire to avoid the difficulties that beset one, or the conditions that are inevitable, instead of Overcoming them? O lives of Earth, O spirits of Mortals, come, come through the darkness—the struggle—the mourning—into the light. Is thy way beset with thorns? Bravely press on and put them aside with thine own strong hands. Are thy human hands feeble? Then let thy Spirit of Courage come to thy aid. Have earthly things faded from
thy grasp? Then gird on thy strength and press forward to higher
things anew. Have friends proven false? Then know that real
friendship is never false. Hath Love betrayed? Then know that
it had no real meaning of Love; for as enduring as eternity is the
Affection that is true. “When half gods go, the gods arrive”—aye;
and when the false is proven such by its failure to survive, know
that the real, the true, the eternal, awaiteth thee.

Selfish sorrow is akin to Selfish pleasure; both have their origin
in lack of sympathy with or lack of appreciation of others.

While it is true that in the highest sense one cannot sympathize
with the trouble or sorrow of another unless one has experienced
a similar grief, it is also true that through such sympathy with
sorrow of others one rises to the Conquest—over selfish brooding
over one's own troubles. One rises from kneeling on the sod be-
neath which the form of a loved one is buried, to realize the living
presence of the beloved just so soon as one turns to the other
mourner and softly whispers, “I know how it seems, but look above
and within, not beneath”—“Sorrow is for a night, but joy cometh
in the morning.” Psalms 3o—5.

The sacred remembrance and love for a Beloved One who
has passed from Mortal Sight becomes a sanctification, a hallowed
and divine Mentor to be and do the highest and the best.

“I never had a sorrow that I could spare,” said one of Earth's
greatest and noblest men. And well we know that the “Crown of
Thorns” is the way to real victory.
ELEVENTH LESSON.

ANGELS OF PEACE, JOY AND LOVE.

The Perfect Angel of Peace waits on Justice. And perfect Justice is attended by Mercy, and all are the outgrowth of Love, Divine, Perfect Love.

Nor is Peace a quality by itself. It is born of the state that follows all the unrest and disquiet of aggressiveness incident to mere selfish struggle, and must follow, but can never precede, the conditions that make for peace.

"Beautiful art thou, O Peace, and lovely are thy Children, and beautiful the prints of thy footsteps among the green valleys."

Blessed indeed are these "beautiful ones" that are the results of the Divine Attainment; but the Tyrant who cries out for "peace" that he may pursue his oppressions; the forger of chains of bondage and the gyves and fetters of unrequited toil; the one who entrenched behind authority born of material force and power, cannot justly call the conditions of acquiescence or submission on the part of his subjects "Peace."

When Toussaint l'Ouverture started the insurrection in Santo Domingo that was to lead to the overthrow of chattel slavery, it was called "terrible," and so it was; but the state that preceded it was a state of war—war against the rights and liberties of a race that had committed no offense.

There are often worse wars than those that follow the call to arms. But blessed, thrice blessed, is the man, the family, the community, that can truly say, "I am at peace with all; there is neither strife nor oppression here, for each seeks the good of all."

To "Love thy neighbor as thyself" is a superior human state and means co-operation. To love one better than one's self is the Divine state.

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"Greater Love than this hath no man: that he give up his life for his friends."

Whenever and wherever the Angels of Peace are found they have a blessed and glorious mission; yet not always does their word and work receive welcome, nor are they personally recognized as "Peace Makers." Yet ultimately their work is known, their mission seen and acknowledged.

How can their lives be traced through the divisions and blood-stained windings of history? How can their brows, crowned with the glory of their surpassing brightness of purpose, be seen above the night of warfare? How are their voices known among the contentions of the multitudes who clamor for the possession of all that the Earth yields of beauty and usefulness?

Ah, but afar off they are known and their names traced on the records Immortal. They are those whose glory never fades, who when Thrones and Kingdoms and Powers of Earthliness perish are traced by their pathway of Light and Love.

"Blessed are the peace-makers, for they shall be called the Children of God." (Infinite Good.)

**The Angel of Joy.**

"To anoint their eyes with the oil of gladness." Gladness is the heritage of the young—the playfulness of existence—and is the usual accompaniment of innocent childlike natures. Nature, physical nature, is playful because of the very boon of life.

Mirth may be innocent, or it may be the false excitement of over-indulgence.

Between the rippling laughter of childhood and youth and the distorted mirth of the debauchee or reveler, is an impassable gulf.

There are, however, those who walk the Earth bearing the Light of Joy, perfect, untrammeled, yet without noise or loud acclaim, since true Joy is born of perfect victory over Sorrow, is the calmness of perfect triumph over human grief or pain. Such a life may enter the world through a lowly household, or may come into the more sorrowful family in a palace. The mission is always the same: to bring joy, or the atmosphere of its presence, into the lives of those who need its ministration, yet know not what it is.

The home thus blessed becomes imbued with the lightness and brightness of the Embodied Joy, and while there are states of sorrow and sordid bitterness that would turn away in envy and hatred
from such a presence, most people would feel the blessing, and
blessedness of such a presence in the family, the neighborhood, and
in the larger sphere wherever the life might move.

Such lives show that while usually human existence is through
the waters of sorrow, the valley of tears, there is finally a state
when laughter is no longer stifled with a sigh, and a smile no
longer is drowned in tears. Ah, when a sad, lonely life is thus
visited even if but for an hour by the ministering one, how the
shadows are lifted! how the burdens fall away! and something akin
to peace rests upon the erstwhile weary heart!

Human beings seeking happiness in the halls of pleasure,—
through the senses alone,—even though the love of the beautiful
and much of art is included,—will look in vain for this presence,—
this Joy-Angel. Halls of revelry and midnight gaiety will not pos-
sess this surpassing guest. But one with insight or illumined vision
might behold the visitant beside some lone watcher where sickness
and the Death-Angel hover; or where some heart robbed of its
dearer hopes (seemingly) by falsehood and betrayal, could find
no comfort or assuagement of its grief; or when calamity overtaking
a town or a nation, seemed to leave no hope for what life might
bring, there, with a kindred Angel, Charity, Joy will often be
found, kneeling beside Faith and Hope and bringing smiles even
amid the tears and pain.

So akin is this Angel to human hearts, so do people long for
and pursue “happiness,” that this presence is a promise for all the
world: Such time as the pursuit for Selfish happiness ends.

The “joy that cometh in the morning” is after the night of sor-
row; for it must be borne in mind, as it is in the Spirit, that grief,
sorrow, suffering, pain, all human conditions that are born of the
earthly estate, are to be overcome; not only by the knowledge that
will enable humanity to conquer human ills, but by the triumph of
the Spirit from within the Soul over the state that requires or needs
pain to bring knowledge. All these things are not known to the
average human lives when the Angel of Joy appears embodied in
their midst.

**ANGELS OF LOVE.**

“A new Commandment I give unto you: that Ye Love one
another.”

“Love is the fulfilling of the law.”

Sympathy—Benevolence—Charity in their truest sense are but
Synonyms of Love.
This Divine attribute is the highest in the Ideal Spiritual Kingdom of Life.

**Wisdom**

Is the associate and co-equal with Love, divided for the expression in human life, but one in the Soul, even as in the Infinite.

Love is not simply *self-abnegation* for another—*sacrifice* for others or *Self-forgetfulness*; it is all these and more. It is perfect, absolute service, the outpouring of the life in continual and unceasing devotion, service. No announcement need be made of its presence, no proclamation of its works; they declare themselves; nor can those know, who are not in accord with its Divine purpose, what that purpose is.

From its least to its greatest manifestation there is no flaw, no selfish seeking, no demand for recognition. Love for the human race, for the down-trodden and oppressed, for the mistaken and unfortunate, for those who are victims of pride and arrogance, there it goes into the palace or the hovel to the throne or the dungeon cell—wherever the need is, there it is found.

Supreme upon the mountain heights of Truth—Lowliest in the Vale of Humility.

Glimpses of its Divine estate are in the choicest and rarest human affections: husband and wife, parent and child, brother and sister, friend and friend. But O when the supreme Light of it—the Angel clothed with mortal garb—is upon the Earth, how wonderful are its workings! It shines from the lowly home. It is in the dens of wickedness, to win, to conquer. It illuminates the dungeon cell; it shows the way across the Barren Desert of Pride and Pleasure to the Gardens of God.

It is in the ranks of the persecuted; it shines in the eyes of the martyr; it follows Gethsemane unto Calvary!

"Father forgive them, for they know not what they do."

Perfect love is the ultimate of what the Earth life can give: To show the perfect way. None can "by searching" find the embodied Angel. No curious eyes, no mind intent on "discovery." There, here, by your very side the Angel Guest may be smiling; or there, there, doing the work that must be done, that others are unwilling to do. Years, mayhap ages, after the footsteps have trodden the Earth path, the slowly awakening people say: "This was the work of an 'Angel of Love.'" Slowly, slowly they live and work and lead the way; the flowers blossom where they have trod and the path is a way of light.
Somewhat of this radiance glows in human hearts. Somewhat of this wonderful power is perceived, but those who hate, know not, and would persecute and put to death the Messenger of Love.

The Angels alone (the perfected Souls) can know the true meaning of Love and Wisdom Divine; and such times as the children of earth are ready, exemplify that Love and Wisdom in human embodiments for a Divine purpose, for such wonderful fulfilment as only Angels can perform.

The highest Angels and Archangels,—next to the Messiahs,—forever bear the sacred message when they announce the Advent of the Messianic Life. Only Angels of Perfect Love and Wisdom can “prepare the way” for the advent of the Messiah. Love is the Illuminator of the Soul—and of the path that leads from Earth to Heaven.

ISRAFEL.

“The sweetest of all God’s singers is the Angel Israfel.”

Let none call that Angel “Death” who summons spirits from their forms of clay. In all the Angelic vocabulary there is no such word as “Death.”

The element or principle of “change,” “disintegration” (of organisms) is but a “form of life”; even the materialistic philosophy of a portion of the physical scientists finds no “death” in the change, decay and transmutation of material things.

Ever beside the impalpable and invisible gateway of human existence is the Angel of the “sweetest voice,” winning spirits to the next step of life, summoning souls to the angelic realm.

Behind and above the Shadow of Mortal Fear, beyond the outward pain, suffering, sorrow, those ministrants of Earthly experience, those teachers of patience, fortitude, sympathy, the sweet-voiced Angel ever abides. Even from the couch of suffering the Angel who clothes the form with white silence, releasing the spirit, clasps it in the enfolding “voice” of the awakening.

Have you wept, as a child, when the blossoms of the spring-time faded, when the flowers of field and woodland were ravished by the too ardent kisses of the sun, or blown away by the breath of Zephyrus? Or when the garden walks were strewn with leaves and the trees and shrubs were brown and bare? Ah, but the orchards are full of the crimson and golden fruit; and on the vines hang the purple clusters—and there is joy in the “Harvest Home.”

And when there is low moaning and loud wailing of storms in the autumn, and winter clothes the earth with whiteness, like a
bride, or like unto the Great White Mother, have you sighed for all the faded forms of past bloom and leafage? Listen, listen, bend low and hear: In the heart of the tree is the lullaby, in the rootlets and germs beneath the frozen ground is the "slumber song" of the Mother—and lo, before there is any sign of awakening, if you bend, if you listen, you can hear, crooning above the violets until there is a stir, a sign; above the daffodils until they awaken; baby buds and blossoms appear, they were only "sleeping": Life, Life, Life is everywhere!

Have you stood beside the empty nest mourning because the tiny shells were broken and the nestlings not there? Ah, listen! Above your head—the song! the song!

Have you gazed with speechless grief on the still white face that no longer responded to your look of love; eyes closed and sightless, lips silent and cold; the great awful pain of separation from the Best Beloved gnawing at your heart? Will it break? Bend low! be still! look within! look above! listen, listen with the Spirit: lo! the voice of Israfel! weep and listen, and praise; for the Awakener hath been there.

Above the loud roar of the waters, above the storm-washed ship, above the voices of anguish and cries for help, above the hymn and prayer of such as seek Divine Aid, Israfel and his Angel bend! Lo! the Rescuers of Souls are there!

Above the maddening thunders and crash of arms; above the patriot's prayer, the hero's cry of "Courage"! Above all that the horrors of human combat can bring, hearken! 'Tis the sound of the hosts from the Love-Guarded battlements above! Israfel and his trumpeters, his singers, his Redeemers.

Beyond all the horrors of War, Pestilence, Famine—the vultures that ever attend the Shadow of human Selfishness and Greed, behold! behold! listen and behold! not one of the "least of these" is forgotten or neglected; they are there—the Angels! Israfel and his mighty ones; his Divine Helpers!

There can be no Greater, Higher or More Divine Ministration than the Awakener brings, for this is the meaning of all life:

\[ \text{Birth, Love, Added Birth, and PERFECT LOVE.} \]

\[ \text{Æons pass; suns rise and flame, with their attendant worlds, then fade; but the Awakener is there forever! "The sweetest of all God's Singers."} \]
PART III.
THE HIGHER ANGELS;
ARCHANGELS.
ANGELS OF THE DISPENSATIONS.

INTRODUCTION TO FIRST LESSON.

From one Dispensation to another, the Angels that bear forward the Truths, appear at such periods and among such groups or nations as need their help and strength, or are ready for them. It is usually when there seems to be a recession of the tide of Spirituality following the Messianic Life, when, after the awakening of those who are ready, the world, seemingly, turns from the Teachings and Examples of the “Master,” The Divine Teacher.

During the interval since Buddha Gautama gave the “Light” to Asia, there has been, seemingly, a total decline of his teachings in India; his followers have been dispersed, and one will find them in China and other Oriental countries—more than in India.

The “Seed” has not been lost: As souls were ready there was a teacher at hand to show the way. Nor has it been alone in the cloister among the recluses that these might have been found; the “Mahatmas” and Yogis, the Sacred Men, do not alone hold the Master Key to the Divine. Forward, forward, the Divine Messengers have borne the Sacred Teaching, until it has become merged in the best Religious thought of the world. The “Brahmo Somaj” (New India) is also a new Orient. Aye, and a new Occident as well.

The depressing periods between the heights of Dispensations, i.e., Messianic appearances, would present an almost hopeless view to the student of mere external history, to a superficial observer; but always those periods are illuminated by the one or more Angels that keep the fires of Truth alive, and prepare the way for the “New Dispensation,” even introducing at such times some rare discovery of science or philosophy. It would seem that these periods
or “dark ages” especially illustrate the line of Angelic ministration with reference to Dispensations.

The centuries considered by many as the “dark” period in the Christian Era immediately preceded those that gave to the world many valuable inventions, including the mariner’s compass and the printing press, the revival of art and science; and there were lives illustrative also of the greatest moral virtues.

One must not be too certain of being able to decide which are the “dark” and which the “bright” periods, groups or personalities in history. Years and ages must pass before those who were on the “heights” of Spiritual splendor stand out revealed. As mountains are sometimes hidden from the too near observer by small hills, but tower up above all in the distance, so these holders of the chalices of celestial light may not be seen amid the glare and glamor, or amid the shadows that obscure the mental vision of those who dwell near them—near in point of time. But lo! when many ages pass the glistening line of Light stretches across the centuries, and the world at last knows that these were those who were the seed of the “True Vine,” whether sown in the gaze and approval of a group or a people, or in the blood and fire of isolated martyrdom. The glorious Line of Light extends from Dispensation to Dispensation.

As along the shores of Albion the “Beacon Fires” were kindled one after another to warn of the approach of danger, or signal the arrival of friends, so these “Beacon Lights” of Truth have made the “Shining Way” for the centuries, announcing, “Prepare ye the way of the Lord” such time as the approaching Messianic Life drew near.

It would be, and will be, as human knowledge advances, of value to note that the “line of descent” is carefully arranged, that those in human life who are to bring the Angel into existence are chosen, that a process of Spiritual selection goes on under the guidance of the Higher Angels: that while the birth of even ordinary human beings is not “accident,” these lives bearing so important a relation to the real welfare of the human race, are carefully and most wisely brought into existence. It was because of a knowledge of this “selection” that the “Mothers in Israel” each hoped and prayed that the “Prophet” might come unto them (or possibly the Christ); and because of glimpses of this every true mother even today prays that her child may be wise and good; a benefactor to his race.

The descent of titles and riches to the “eldest son” is a subversion of this knowledge, that in its true and real significance could
only be known to the Spiritually illumined. As elsewhere stated in these pages, the real line of “Apostolic Descent” is this line of the genealogy of the Embodied “Angels of the Dispensations.” The “Wise Men” of the East, the “Prophets of Israel,” and sometimes the lone and scorned Teacher of a dark period, hold the keys of the solution of this matchless line of descent. In the Church or out of it, in the palace or cottage, whenever and wherever the time and place, there, at the appointed time, the Angel appears.

As the time draws near the approach of a new Messiah, the Dawn of a New Dispensation, more Angels appear, announcing, predicting the “passing of the old, the coming of the new.” The “New” is forever the Primal Truth; the “Old” is the “belief,” “creed,” “dogma,” “ceremonial,” “form” that has gradually assumed sway, and naturally objects to the “New” teaching, even when the “New” declares, “I come not to destroy, but to fulfill.”
FIRST LESSON.

ANGELS OF THE "VOICE."

UEL, UELLA (DIVINE WILL).

("Uel," wherever used in connection with a proper name, like Samuel, Immanuel, etc., etc., must mean "called" of God, or one chosen to declare the "will" of God. One who "hears" God or the Angels.)

Those who have the Voice, or "Call" of Truth, and respond; those who are chosen to bear the "word"; those who personify the "Living Word," are such Angels as must bear the testimony, must speak and urge others to listen to the Truth that has been declared, or is to be declared, by a Messianic Life: Must consecrate all their utterances and manifestations to that Truth.

Somewhere upon Earth, clothed in the garb of human life, is to be found this "Voice": Such time as human lives are ready, have grown, through self-conquest, to the state of listening to the "Voice" thus embodied; or, if hearing it from within, there is a time or season of great light for the few who are thus ready; and when the period arrives that many are ready, it is an epoch, it Marks a Year of Truth to those who are thus vivified.

If the "call" is heard from within it certainly betokens a state of nearness to the Angel.

"Behold I stand at the door and knock—if anyone hearing my voice shall bid me enter, I will come in and sup with him and he with me."

This refers not only to the personality of the Messiah when He was upon earth, but to that presence and prescience, that ever accompanies those who are one with Him or His Truth:

Also to the Angel of the Voice, who approaches by the "un-frequented door," by the gateway overgrown with the thorns and briars of selfishness: To "hear" the "voice," to recognize its im-
port, to realize that the Messengers of Truth are trying to gain admission to one’s heart, to the outer consciousness, from within, this is the “Call.”

Whenever they walk the earth and lead the way, guarding the sacred Truths of the past Dispensation, and preparing the way for the new, there can be no mistaking their mission.

It is not, however, to be supposed that these “voices” will be heeded by the multitude; and it is to be expected that they can only be received by those who are ready.

The “Call” or Summons can only be heard or perceived by those who are in the direct “Line of Descent” from one Dispensation to Another. There are always those who are approximately ready, who will gather around a chosen Teacher or leader, and others who will listen “afar off,” but perhaps only with curiosity aroused, yet who later will turn into the “voice” or “awakening” by lines of added experience. Today one might not listen, but if great sorrow came, that might be the hand smiting the Rock of Indifference, and opening the heart to the Voice of Truth.

THE “BOANERGES” OR “THUNDERERS.”

Are earnest workers usually loud of voice, proclaiming their devotion to their Leader or Teacher. This name was given by Jesus to the Sons of Zebedee. Doubtless these Disciples were wont to loudly proclaim their allegiance to Christ and His Teachings. One can readily place groups of such followers of some accepted leader. Emotional people are liable to seek expression in loud songs or vehement words of devotion. The voices of Thunder often “prepare the way” for the Lord of Truth: Herald a Reform, or are strong advocates after the “cause” has already appeared.

“Religious Revivals,” especially among the early Methodists, were often most successful, when singing in which the congregation took part, formed a large part of the exercises, and a vehement “magnetic” speaker would take control of the assemblage and “win souls to Christ.” Alas, not always were, or are, they “won,” only subjugated by “fear”; but when the real voice of a true “Thunderer” is heard there is often a great “Awakening.”

Loud and earnest oratory frequently carries “Conviction” to minds that are never reached by gentle persuasion, or by reasoning. There must be something impelling.

John Knox carried the fierce fires of the Reformation where Luther and Melancthon could not.

We do not usually intend, in these lessons, to refer to modern
groups or leaders, as they are too near in “point of view and time and earthly mingling”; but no better illustration of the value of noise, excitement, in times of great changes of Religious beliefs can be found than that of the “Salvation Army” and its kindred “Volunteers.” A movement for the Inclusive Work of Religious Life among the masses of the people.

ARIEL-ARIELLA.

(Lion-hearted.)

The Strong Ones (Strong in the True Courage and Strength of the Spirit), must precede the “Bright Ones,” and prepare the way for them. The Lion-hearted Ones do not wage aggressive war, they are fearless in their advocacy and preparation for the perpetuation of the Truths of God, having naught to lose—human life is for work, and sacrifice, if need be: Human riches for use, if possessed or acquired; and if “lost,” there is still the Earth and all its Abundance.

They bring no weapons of physical destruction, but are not afraid, if found in the midst of warfare.

Through the “wilderness” of blind human passions and self-seeking, they “make way” for the “little ones,” the “shining ones.”

O, how they work! O, how they lead those that know how and when to follow!

In the midst of the flames, ye are there! In the shadow and darkness, ye are there, ye are there! Leading through stony and thorny paths, ye are there! In the councils and stormy sessions of men, ye are there! Helping the courageous ones who might perish, or whom, perishing in body, ye aid unto the realm beyond earth life.

Lion-hearted Angels of God’s strength, ye are here in the midst of all this strife and confusion, this moaning, groaning and oppression; in this swirling and whirling of the dark waters of human existence, ye are here!

The Angels of the “Strength of God” are to be found leading those who fearlessly avow allegiance to the unpopular Truth; who serve Religion by serving a Cause; who interpret the “Word” and the “Will” of God, as handed down from the ages; or, as bursting forth anew, it is declared by them and their co-workers.

Or, if “set apart,” they bravely serve in silence or exile, and are strong in Endurance, Faith, and Fortitude. Strength of this kind is to bear, as well as to do.

From the first Incarnation of Vishnu unto Buddha-Guatama
(Prince Siddartha), these Strong Ones appeared to declare the Ancient Truth, and keep alive the meaning of the Divine Attainment. From the first Prophets of Israel to Jesus, appeared the Strong Ones who reproved those that deserted the shrine of the "Unseen God," and prepared the way of the Children of Light. Needless to say, this line of Prophets and Seers is broken to the outer gaze, the worldly mind, but ever there were those serving in the Temples or encouraging the People, who, at least, partly knew and would follow these Strong Ones who led toward the Light.

It must not be supposed that these Strong Ones are never in the battlefields of Earth. If there is the place where their strength and courage is most needed, if those to be aided or called together are there, the Angel of the Strength of Truth is among them. The Sword is not their chosen weapon, but when chosen by the rulers of Earth for oppression, the Strong Ones will ever aid those who are true to Truth.
SECOND LESSON.

URIM ("Revelation").

URIEL-URIELLA (Illumination).

The Angels of Light: Showing the way by the perfect Flame of Truth. These are chosen to bear the Torch of Truth luminously, from one Dispensation to another, by and through the generations of Light.

They choose, by the Inner Illumination, those who are to bear the generations of Light to the children of Earth.

The original Hebraic records (The Talmud, etc., and ancient writings) recognized this descent, and much of the supposed tracing of the genealogy of the Prophets was in reality the real Spiritual descent.

The peoples, tribes, or communities "set apart" from the world and worldly contact, were originally understood to be those chosen to bear the "seed," or generations of Prophets, Seers, and other illuminated lives, to the world. Among Oriental nations these lives were especially held sacred, and it was claimed (undoubtedly was true), that among the "Wise Ones," the "Illumined Ones" of Earth, there were always those who could prepare the way for these "Children of Light." Wherever these Children of Light appeared, whether in the home or Sanctuary, the "word" and "will" of God were made more luminous.

The followers of Zardusht (Zoroaster?) symbolized outwardly this bearing forward the "Light" of Ormuzd (Divine Good—Sun of Infinite Splendor), by the "Flame," the "Sacred Altar Fire" that never was allowed to become extinguished. Not that they worshipped the Fire, but it was the symbol of the Undying Flame of the Infinite Love and All-Good. Those entrusted with the "Flame," the "Sacred Altar Fires," were the Holy Ones, the Chosen Ones;
HIGHER ANGELS.

hence the Temples of the Parsees were almost wholly free from outward adornment, and their rituals were very simple observances, their precepts being the Rules of Right. Those who served at the "Sacred Altar" were the "Children of Light." Hence down through Egypt and Palestine came the knowledge of the Sacred Fires.

The Christian "Dispensation," or culmination, was preceded by particular lives declaring the Ancient Light of Truth and making way for the new.

It must be concluded, however, that the "Magi," the "three wise men" "who saw the Star in the East," must have been Persians; or, at least, those who knew the meanings of the Sacred Illuminating Symbols; knew the Light of the particular Angel that could and did guide them to where the Young Child lay.

In India, these Angels of Light were sometimes mistaken for the real "Avatar" or manifestation of Vishnu (a "Buddha"). As they both preceded and followed the Messianic Life, it is not strange that in their less illumined state, the people, and even some of the priesthood, ascribed to them the characteristics of a Messiah.

"Pre-historic" Revelations have unquestionably thus been handed down to the present day; not only through the generations that have succeeded the Dispensations among those nations, but by that process already pointed out in these lessons of successive lives, and a true line of "Apostolic Descent," by THE ANGELS OF LIGHT.

So distinct is Light from Darkness, the Revealed from the Hidden, the Seen from the Unseen, that the Illuminated Vision can trace the Luminous Lives.

As in optics the eye or lens must be adjusted to the light, and to the objects to be seen, so must this be traced by prepared or angel-awakened vision.

The external history of the so-called "Religions" of the world may contain, unaware, the record of some of these lives, but for the most part that history is as "bitter Dead Sea fruit," bearing tokens of carnage, oppression, martyrdom; and the Illumination has only been possible because of these Children of Light, to whom a scepter and Crown, a Sacerdotal robe and authority, a fiery furnace, a dungeon cell, or a guillotine, are alike nothing.

In the history most familiar since, and immediately before, the advent of Christianity, there can only be traced those Lights that have succeeded in leaving the Spiritual Truths of all time unsullied and undimmed. Some of these "Lights" come from India, to mingle with the Shining Ones of western nations. Some come from China and the Farthest East, and bring the same words of Light from
the "Children of the Sun." Some come from the more recent "civilizations"; all bear the same testimony; all agree on the fundamental principles of Truth; all illuminate and make clear the lines of such lives as have borne the Torch of Truth to the world.

All true "Revelation" is heralded, guided and illuminated by these Angels of Light.

**THUMMIM.**

("Hidden" Truth).

**ANGELS OF THE MYSTERIES.**

The bearing forward of the Truth—the true line of Descent—has sometimes only been possible in the Cloister, or cells of the various Religious Monasteries; or, in those Secret Orders and "Fraternities," under the supervision of "Chosen Ones," and under solemn vows of secrecy.

It is certain that the principles of Science: Fundamental Mathematics, Chemistry (Alchemy), Astronomy (Astrology), veiled in Religious or Fraternal Orders, were thus protected for future ages. And the Primal Principles of Religion, under the Symbols and Synonyms of Science, were also thus preserved from attack from vulgar, cruel, and suspicious Kings and Rulers.

The "Angels of the Mysteries" were of those who knew all the Sciences of those days and their symbols, and who organized the Societies or Fraternities to preserve and perpetuate the principles of Religious and Scientific Truth and true Fraternity or Fellowship among men. Whether Free Masonry had its origin farther back than Ancient Egypt, it is certain that its Primal Principles (the first three degrees) had their seat there and formed the basis of the Mathematical figures, diagrams, and symbols in Egyptian Temples and Cloisters. Whether "Hiram Abiff" and the "other" Hiram, or another, were the Angelic Messengers (true or false) that bore these secrets into Jerusalem, or whether they were conveyed by their Leader (Moses), who was initiated while among the Egyptians, this is known: the fundamental principles used in the construction of the first Temple in Jerusalem were similar to the knowledge found in Egypt. And to this day the Double Triangle or Six-pointed Star is used on and within Jewish Synagogues, and that was the Egyptian Symbol of Perfection (of Deity—the Most High)—the symbol of the secret and Sacred Name.
The Operative or Working Masons (of the three degrees), and the learned Masters of Masonry, knew, because they had solved the Spiritual (Symbolical) and Scientific meanings of the double Triangle—from the Malchus to the Kether (Chetar?).

Undoubtedly through the symbolism of the Jews was thus preserved unto the modern world of letters and Religious history, the true meaning of Malachi, who as the "Messenger of God" was chosen of the Angel to bear the secrets of cloister, shrine, and the "Holy of Holies," down even unto the present day.

Through Phenicia and Greece came another "Branch" of the "Mysteries," the learning formerly veiled in Free Masonry, but now "proclaimed on the house tops."

By the advancement of education, Science is no longer a mystery, "dangerous for the people to know"; learning is no longer a crime and those seeking knowledge to be viewed with suspicion alike by Kings and Priests. Religion, separated from its hand-maiden (Science), has sometimes been almost, seemingly, in decadence, or on the very brink of dissolution; but the Altar Fires have been kept burning and some-where over all the Earth the Angels of God's Will and Word have renewed the flickering flame.

The "Keepers of the Seals of Divine Wisdom," of the "secrets" or "hidden things" of the Spirit, were understood by Paul (educated in the lore of the Synagogue), and when he became "Aware" of the Divine Message of Jesus, he also became more illuminated concerning the meaning of the things learned in the Temple. (See Cor. I. 11.)

In organizing the Early Churches of Christians, the endeavor was to place an Illuminated One, or Embodied Angel, at the head of each Church.

Not always was this fulfilled; but in many instances the real "Angel" was found among those not chosen for any office, yet still worthy in a spiritual sense, of teaching and blessing the people.

The "Keepers of the Seals of Divine Wisdom," when within the Church, were especially instructed to give the truth according to the needs of the people, thus following the Great Teacher who either spoke in parables that only the enlightened could understand, or even when teaching his disciples, said, "I have many things to tell, but ye cannot bear them now."

Within the "Holy of Holies" of the Jewish Church, must always be kept the most sacred and secret Records and Symbols of the "Divine One" and of "Divine Wisdom."

These Sacred and Secret things were not "hidden" because un-
worthy, but because of the ignorance and unspirituality of Rulers, and of the multitude.

They were preserved in Synonyms (of the "Sacred Name," the "One Only God"), in Words, Signs, and Numbers. These, like the Six-pointed Star, could only be interpreted by the Highest in the Temples, and, as previously intimated, by those having knowledge of the deepest meaning of Free Masonry.

During the conflicts between the dwellers in Palestine and the invading nations, these mysteries were in great jeopardy, and, but for the Embodied Angels, would have been lost to the Hebrew nation, especially to the Children of Israel.

Free Masonry was able to bridge over the dark ages and passages of intervening time, and to bring down into the Christian Era and nations,—largely through Phenicia and Greece,—the Sacred Emblems and their interpretations. But the operating Masons became separated from the keepers of the Mysteries; both would have been destroyed but for the added degrees that were created for the purpose of obtaining and retaining such rulers as followed the advent of Christianity, and those who might follow. There is every reason to believe that Paul was a Free Mason, and understood both the Jewish (Religious) and the Masonic interpretations of the Symbols; while some of the humble disciples were wise by inspiration, and because they were of the "Chosen Ones."

The unrevealed is not that which is eternally concealed (although there are metaphysical reasons for concluding that the "Infinite," the "Eternal," and the "Primal" and "Ultimate" are "perpetual mysteries"), but are to be known only when one is ready; as, for instance, no one would try to teach a child Algebra or Geometry who has not yet learned simple Arithmetic. In like manner the "wisdom" of which Paul speaks, and the "wisdom" ever referred to in the Records of Solomon, was the "wisdom" born of Spiritual Understanding, not simply of learning or scholarship.

Among all those ancient people, as well as in more recent centuries, the "Prophets," "Teachers," and "lesser Messiahs" kept alive the sacred fires, or altar flame, of Inspiration. But it was in the secret cell of the Recluse, in the Mystical Caves, or hidden Laboratories of the "Adepts," that the true Symbolism was preserved, and all its Inner or "Esoteric" Meaning known.

Those who, through the advancement of science under the toleration of modern civilization, reject these Sacred Records and their meanings, are often compelled to return to them for the Origines of the Sciences and Arts, so liberally cultivated and spread abroad.
today. But there are mental "Goths and Vandals," who, having availed themselves of the treasured learning of the past, would destroy every record of ancient learning and true Religion, and cry, "Out upon the past, it is dead!" And we make answer: So may your Mother be dead (in the body), but where would you have been without her? The past is your Mother and the Soul of her is alive; all that is great and good of today has been hers.

From the far-off valley of the Nile, the whisperings reach us from the stone lips of the Sphinx, from the inscriptions on Tomb and Monolith, and from the Silence of the Pyramids; from the valley of the Ganges, from the sacred groves of the Yogi and from the mountain heights of the Mahatmas; from behind and within the Veil of Isis; from fallen Babylon (Mother of Mysteries), who once held in her keeping all the mysterious records, all of the learning of the world; these revelations come that show how faithfully and truly the line of veiled mysteries was borne forward by the Chosen Ones.
THIRD LESSON.

MAZZAROTH.

Not only were the "signs" of the Zodiac and the Sidereal heavens, observed by those Magians who had knowledge of the Stars; but such observations were accompanied by revelations concerning future events and conditions, especially of the Earth's atmosphere, and the fruitfulness of the seasons. These "wise men" observed the stars and planetary movements, first, as Astronomers; the "Astronomes" clearly reveal a correct (though limited) knowledge of true Astronomy.

Second, as Astrologers, who through knowledge of the movements of the heavenly bodies, sought to foretell the events that would transpire upon the Earth, among nations, and even the influence of the planets (and signs of the Zodiac) upon the lives and character of those born under certain "signs,"—i.e., relating to the position of the sun and the planets, and especially of the "Fixed Stars."

Astrology, however, in ancient days, was usually accompanied with a degree of inspiration and spiritual perception lacking among the Scientific Astronomers of today (and the latter-day "Astrologers").

Since the complete (seemingly) separation of the "science" of Astronomy from all resemblance to the Astrology of the Magians, many things are observable; the most important is the entire dependence upon observation and accurate mathematical calculation; this enables Astronomers to determine with a great degree of certainty the orbits, position, and relative density, composition, of distant as well as near worlds and suns; the recurrence of eclipses
and all interesting phases of planetary motion as connected with the sun and planets of this solar system; the return of comets, by calculating their orbits and periods of revolution. And while little progress has been made in determining the actual condition of life on other planets, and whether the other planets of the solar system to which the Earth belongs, are inhabited, still by slow and accurate steps Astronomers are making progress.

Foregleams are already here indicating that these and many other important "discoveries" are "on the way," and will "arrive" as soon as the prepared minds are ready.

The real "foretelllers" have been with every great Astronomer; and from the most ancient to the present day one can trace the "path of the Angels" in this and kindred directions. When Herschel said: "There in that place should be another planet," he was laughed at with scorn by "men of science," and called a "dreamer"; but when his telescope brought to actual view that portion of the heavens, lo! there, in all its resplendence, was the planet that, for a time, justly bore his name!

Not only do Genius and Inspiration walk together, but the Angel who knows declares a fact (as well as a truth) to the unbelieving world (the world of science as well as the common minds), then shows the way. The demonstration sometimes provokes further scorn and persecution, but slowly the Scientific minds move toward the light and then the world follows:

The real "Mazzaroth" not only signifies those who foretold events by the "signs" of the constellations (especially of the Zodiac), but those who were endowed with other wisdom and power of prediction and "divination."

But since the complete severing of inspiration from science in modern thought, there can be no Truths foretold, no inspirations regarded, that are not verified by "scientific demonstration." Still there are those in the world of Science today who step boldly forth into fields of research not yet credited by scientific bodies, or only touched upon in such a way as to be apologetically termed "experiment."

The Ancient "Time Keepers," those wonderful groups of Stars in the Northern Heavens—the "Rishis"—still shine out in all their resplendence. Science has given them names—has traced their position—their orbits—but still do they say: "We are older than your Sun or his planets—we are the 'Time Keepers' of God."
THE SOUL;

ZERAH.

ZARETH-SHÉHAR.

("Rising of Light"—"A Star.")

When the time draws near for a new Dispensation, the Embodied Angels of the Announcement begin to appear, not as iconoclasts, to destroy the former revelations, but as heralds of the new statement, to restore.

In these Announcements, however, they are liable to clash with Ecclesiastical and Established Organizations of either State and Church, or both, for those organizations have departed from the Primal Truths for which their names should stand, and they resent any attempt at Reforming, or returning to the simple principles of the Great Teachers—the Messiahs.

Evidences of this opposition are to be found in almost every page of human history; yet these “Heralds” have invariably appeared to declare the “dawn of a new day,” such time as the Earth cycle was ready. These Annunciators, under the Arch-Angels, make known the glorious Light that is to appear, the glad Birth that is to restore, to re-declare, to re-enact the perfect Life. But, as intimated above, the Announcing Angels are not usually received with welcome by those in power. Established Authority having lost, eclipsed, or totally abandoned the principles of the Truths they profess, there is no room in their Orders of Government and Society for a New Statement; hence all “New Movements” under the leadership of those who see the “Dawn of a New Day,” are looked upon with suspicion, and the Annunciators are variously persecuted according to the laws or customs of the Country, People, or Rulers where they appear. Yet as true to its purpose as the dawn of the material day, is the Coming of the Light.

The preceding shadows declare it, the night that is “darkest before day” reveals it, the longings of the hearts that are hungry and waiting for it declare its approach, and those prepared lives that are ready to receive the Messenger of the New Day, go out to meet the Announcing Angel.

This Rising of Light, this Announcement, is not only in the world today, but foregleams and prophecies of some of its realizations have appeared for more than a century. And because it is, and is to be, a Culminating Age in all departments of human life; in all researches and accomplishments of human endeavor; discoveries and achievements in Mechanics, Science, Art (three-fold);
as well as the New Manifestation of Religion, the prophets, seers, and real workers in the world have increased proportionately. The causes and effects are one in the determination and manifestation of the New Dispensations.

Yet one must not forget that side by side with the true, are the "false" prophets and that these "shadows" are indications of the Rising Light. The "hidden mysteries" of the ancient soothsayers and prophets have come into the light of modern research and revealment. Mental and Spiritual inquiries and discoveries that were forbidden or held "secret" and "sacred" for centuries, are now appealing to students of "Psychic Research" and kindred mental topics. And many false theories of "Mind," "Spirit," "Soul" must have appeared in the intervening shadows that "precede the Dawn."

Few have seen, perhaps, the glory of the "Rising Day" from the height of the Alps or the mountains of the Western World; but such as have won this experience know the thrill of wonder, joy, reverence and praise which overwhelms the one who gazes.

From the shadows, and mists, and often through storm clouds, the traveler at last reaches the longed-for height. Rolling beneath him like a vast sea, are the clouds just passed, and through the billowy mist the outlines of mountains, partly hidden, partly revealed; while the valleys and gorges are utterly veiled in mist and darkness. A gray line of half light along the horizon, almost the shadow deepens; faintly at first, then growing more and more intense, the flush of the dawn, like the first rare blush of love on a maiden's cheek, appeals to the gaze. Gradually the clouds, in masses piled to the right and to the left, are touched with the ever-increasing splendor, roseate, crimson, purple, and gold; serried ranks, like wonderful beings of light—like the bright ones, the shining ones—an army of Light. The clouds and mists below are touched, are pervaded with the brightness, here and there a broken rainbow, waves upon waves of color, mist, glory, until resplendent, crowning all the mountain's domes with radiance, the Sun—Apollo—God of Day—appears!

To the watchers on the heights—those who have "come up through great tribulation," and stand ready to greet the new day, those who are led by the prophets and seers—and to the Embodied Angels—such glory, even though slow in its advent, accompanies the dawning of the New Spiritual Day of Earth, the New Advent of Truth. The Lone Watchers or the groups of Heralding Angels are the true "Foretellers," the true "Time Keepers." Not for days and years and centuries of earthly time, but for the Messianic Years—"The Year and Day of the Lord."
FOURTH LESSON.

ARCH ANGELS.

GABRIEL—GABRIELLE.

THE AWAKENER, THE ANNOUNCER.

The Announcer, the Arch Angel who ushers in the tidings of a New Dispensation, and along the lines and spheres of Angelic states, in spheres belonging to Earth, bids them "make way," "prepare the way" for the New Advent.

Ranks of Angels of higher and lower degree, Embodied Angels, all who are ready for the "voice" of the Announcer, make ready.

Among the Israelites, as among the Hindus, Chinese, and all oriental nations, down to the announcement (to "Elizabeth" and to the "Virgin Mary"), this Arch Angel, under the synonyms of the various languages of the nations, makes the Announcement, perhaps many years or even centuries in advance of the actual human Advent.

The thrilling tidings passing from the higher heavens to the Angelic states of Earth, and from those Angels to the Embodied Angels or Messengers on Earth, becomes a distinct prophecy to such as are prepared to receive it.

Presagings of light appear, and "prophets," both "true" and "false," arise to declare the Coming Advent.

Like whisperings of the springtime, not yet fully prepared to burst forth in verdure and bloom from the sod, but pulsing beneath, anear the heart of the Mother Earth.

Like the heralds of the dawn, of which no faintest gleam may yet be traced.

Ah, Nature has no symbols of sufficient scope or beauty with
which to compare the awakening under the Divine breath or voice of this Arch Angel.

The long night of shadow between Dispensations is drawing to a close; the seeming reign of the powers of darkness will soon give place to the powers of the Prince, “King” of Light.

The cycle of the shadows is ended once more.

Angels bear the glad tidings to those beneath them; these, in turn, declare the message to those still nearer the earthly states.

Expectant, and making ready for the new Birth, the “Line of Descent” is clearly and divinely chosen; while thousands of angels and spirits rejoice over the Coming Day of Light and Truth and Love.

If it be one of the larger Messianic Cycles that is nearly finished, all the Attendant Angels of the closing Dispensation prepare the way as they recede from their contact with the Angels of Earth. The Angels of the New Messiah draw near.

The soft whisperings, and murmurings, and surging of the incoming tide of Truth are heard by such as have heard the Announcing Angel, and these “make ready.” The “Altars of the Spirit” within the human life are “swept and garnished,” the “Altar Fires” are breathed upon by the re-enkindling breath and a steady flame appears. All hearts that are ready attune their lives and their voices to the glad acclaim.

Whatever Primal Truths the New Messianic Life is to bear—Personify—the Angels accompanying that Messiah also are messengers to declare, and may clearly be known when embodied in Earth forms.

The Arch Angels are not embodied, but express their states and work to and through the Angels (of earth or other planet) when the time arrives for the Announcement.

The Embodied Angels of a Messianic life or Dispensation have been symbolized by the number 12 (10 and 2), which, among ancient number-symbols, was a sacred number (hence the 12 disciples of Jesus).

These and other sacred numbers, or their Synonyms and Equivalents, are ever borne forward through the Dispensations, and such as know the mystical and Sacred Meanings of the numbers know not only the “signs” under which the Announcing Angel appears, but also know the number of those on Earth who are chosen, because ready to receive and declare the New Light.

How perfect is the Divine Order—how complete the Shining Way by which Souls mount to their Divine Estate!
Michael—Michel.

The Arch Angel of the Sword.

Whatever be the name or office of the Arch Angels in highest Heaven, they are known here, according to Sacred writings in all languages, by their works; by the messages and Strength they bring, the Courage and aid, to those unto whom they are sent.

The “Arch Angel of the Sword” holds the power to conquer evil, the power to aid a just and righteous cause, the power to redress wrongs—not in any sense to cause strife for the sake of warfare or selfish interest. This Arch Angel holdeth the power of a “Nemesis” over Earth (and this planetary system), prepares the way for the Announcing Arch Angel, and aids in all the work of Gabriel, in fact, is the equal if not the greater power, although there is no pride of precedence among exalted beings.

Michael also has knowledge of the “Flaming Sword” held by the “Cherubims” at the “gateway of Eden,” Innocence, from whence the typical “Adam” and “Eve” were driven into the outer world. Since no human lives can return by that gateway, but must win the victory over all the ills of life, without and within, by conquest and through the gateway of “Overcoming.”

Wherever the Announcing Angel appears, Michael, the defender, the Conqueror, is there, in fact, has been there to remove the obstacles, to make ready for the Announcement.

As one who is near unto those Highest Arch Angels of your Solar System, the knowledge of the Messianic Cycles, and the preparation thereof, is largely a portion of the work of Michael. And this mighty Messenger and helper knows each Angel of the Dispensations embodied on Earth at any given time, those who are bearing forward the “seed” of the truth taught by the last Messiah unto the next Messianic Cycle or Dispensation.

Little has been permitted to be known among the Religious writers, outside of those within the “Sacred orders,” except by such as were instructed by the Leaders, Teachers, Initiates, or Angels, as had supreme charge of the “Innermost Seals,” the most sacred books.

While there are twelve Arch Angels connected with the Messianic Dispensations of Earth (and this Solar System), the principal known work is performed by two—Michael and Gabriel—the former to close the past Dispensation, by summoning the Angels that have borne forward its work to their next higher work; and
to prepare the way for the announcement of the new. The latter, Gabriel, to make the announcement, to give the actual message of the coming of the Messiah.

The Arch Angels not named in Christian or Hebraic Scriptures are, nevertheless, known and named among the Angels of the highest order belonging to the Earth, and their works among those Angels, guiding, directing, are such as belong to spheres or states not realized by any upon Earth; for even the Embodied Angels cannot know of the Surpassing attributes and powers of the Arch Angels and their Ministering Angels.

Wherever and whenever Michael and his hosts begin or carry forward their work of preparing for the announcement, dissolution of past things, governments, dynasties, kingdoms, sciences, arts, states of human society, disintegration begins to take place; revolutions, restlessness, the mighty throes attendant upon the passing of the old forms of things, the forms that have become effete between dispensations, because of the universal tendency among those in temporal power, not inspired with a living Truth, to retain the forms of their accustomed government, religion, or education, even though the spirit has departed.

Usually the course of human progress is: The birth or Advent of a Truth; its acceptance by the few that are ready; the partial acceptance by the many who are swayed or moved by it. But from these the superficial acceptance soon departs; then proceeds the establishing of forms and dogmas to "preserve" or "hedge around" that which has been named for the new truth but has not the life of it; lastly, acceptance of the body (form) for the spirit, while those who have lived in the light of that Truth have passed on to its fruition.

The rumblings of the approach of a purifying storm, in an external sense, may serve to illustrate the portent of that mighty breath that the Arch Angel of the Sword (of Truth) sends along the lines of Angels, Spirits, Messengers, until it clears the way for the Announcement of Gabriel-Gabrielle:

"Prepare ye the way of the Lord!"

"RAFAEL."

Of all the Higher Angels connected with the Earth, none have more power and helpfulness in the Angelic and Spirit states belonging to Earth than Raphael.

Divinely radiant, and possessed of gentleness, dignity, and power, this Angel is leader, teacher, helper, and ministrant to spirits
and Embodied Angels; aiding in the overcoming of difficult and adverse conditions, and rescuing from dangerous enemies those who are seeking the highest good; in rare cases appearing, for the time and purpose needed, in the form of man.

The powers of this Helper are potential, and would seem almost supreme, except that all Angels (as well as Spirits and Mortals) are "subject to the higher powers."

In this Celestial Government nothing is arbitrary, all are governed by the stronger ones in Love and Wisdom, for ever these Attributes constitute the Strength that is Divine.

Raphael not only assists in the Announcing of the Messianic Angels, but frequently appears beside those in human life who are engaged in mighty works; of upbuilding the Truth, of conquering the adversaries of Good. In fact, this angel is the friend of all Righteousness.

In many ways Raphael would appear to be a more intimate helper to human beings than any one of the Arch Angels, since the works ascribed to him and the tender, strong, compelling power are of a kind so often needed by the Embodied Angels and by the champions of Truth in their conflicts with the powers of Darkness. Raphael bringeth Strength, help and joy.
FIFTH LESSON.

AEON-AEONA.
Arch Angel of Cycles.

All things move in cycles, from the primal "atom" or "electron" (?) to the whole Universe of suns and systems.

Every form of existence begins, is evolved into association and action, produces either ultimate dynamic effects or generic fruition, and again returns to its primal state—whatever that may be.

The smallest expression of life (motion), the minutest organism, may have less than a second of earthly time for its cycle; while the Earth and its attendant satellite, all planets of the solar system, the sun itself, and all the systems of the universe have their own cyclic periods.

Not only worlds, suns, and systems thus move in rhythmic harmony with their own particular axes and orbits of revolution, but every organic body from Molecule to highest organism has a cyclic a rhythmic period.

Periodicity is the Primal Law of Life, without which there could be no dynamic force, no generic existence.

Beginning of motion, climax of motion, ultimate of motion, recession, return to beginning; all this may occur in less than a thousandth part of a second.

Germination, growth, maturity, fruition, decay; return to primal beginnings.

It would be most interesting, as well as highly instructive, to follow the cyclic classifications of nature (here on this planet) and to note the "seed time and harvest" of greatest and minutest things.

While effects also have their cycles: light, sound, electricity (in action), starting from (or produced from) seeming non-existence, to beginning, culmination, and return to (seeming) non-existence.

One class of Philosophical Physicists teaches, however, that no
"vibration" or "motion" of whatever kind is ever "lost"; that its motion never ceases to move surrounding atoms or ethers and goes on and on forever:

"As a pebble dropped into a placid lake
Will move the circling waters to the shore,
Then vibrant pass through atoms of earth and air,
Forever, ever, ever more."

These ideas may be founded on something more than mere "Speculation"; but our Thesis deals with Souls and human embodiments, on this and other planets. We have not time for the alluring theories of psychical scientists.

In view of all that nature presents of cyclic existence or periodicity of material things, the wonder, the harmony of it all, we must, in our studies and observations of human life, arrive at definite conclusions concerning the Intelligence that creates, shapes, and governs the cycles or periods for manifesting intelligences, or Souls.

It is no longer a matter of poetic or sacred "imagery" that "every hair in the head is numbered." We know that sound, light, every manifestation of nature, even the primal atom, are each and all associated with perfect mathematical and rhythmic periods—recurrence of beginnings, performance—completion.

It must be equally true that as Souls are also governed by Fundamental Purposes, in their expressions in human life, so each human life or expression has its own cyclic base; its own rhythmic center of existence, to which as an organism, and manifestation of Soul, it is adjusted. As the Soul or entity is, for purposes of manifestation, its own center, all pulsations, impulsions, activities must be "polarized" from that center and adjusted to its place in the world of manifestation.

Time will doubtless be when the cycle of our physical existence can be as readily determined as now are the pulsations of the heart.

Each life has (contains) within itself its own indications of brevity or longevity, that the physiologist will ultimately be capable of knowing, especially the psycho-physiologist.

Incidents ("accidents," miscalled), even the parting of the Spirit from its material form, may be foreknown in that finer and higher period of human intelligence when "Spirit," as well as and superior to "body," is included in the "anthropological" studies of the Schools.

For all the purposes of this teaching, however, the periods pertaining to single personal expressions are not relevant.
The entirety of time for such expressions, from the beginning of a Soul's embodiments to the final culmination as the Angel, would be in entire accordance with the established order of cycles for that Soul (and the group of souls to which it belongs).

Human lives could be more easily adjusted, the spirit attuned with its surroundings, "environment" and instrument of expression (the body) if people knew their real rhythmic and cyclic relations.

The Arch Angels and groups of Angels having charge of the larger Angelic Cycles and Messianic periods, or Dispensations (æons), were known as Æonæ.

The period between Dispensations was an Æon. And among the Ancient Hebraic, Chaldean, Babylonian, Persian, Hindoo, and, in fact, all oriental "Wise Men," "Magians," "Adepts," and recluses, the term or word had a distinctive meaning; this varied according to the astrological (astronomical) interpretations of periods of time, subject alike to the abuses, on the one hand, of "Mysticism," and pretenders on the other.

"Times and Time and half time," blindly translated or interpreted in the Protestant Christian Bible, were among the scholars' definite cycles, periods, or Æons: the latter especially referring to the Messianic appearance on the Earth.

The Æonæ not only have charge over the angels of the cycles of personal human expressions (in groups of Embodied Souls), but over the culminating periods of those expressions in whatever department of life those Souls may be working toward perfection; but especially over those Embodied Angels that for particular purposes manifest as Leaders, Teachers, Prophets, in Scientific, Artistic, and, above all, Philosophical and Religious periods: the culminating periods in those directions.

Æon and Æona, however, also reach far into the interplanetary epochs of Arch-Angelic knowledge and guidance of Souls, upon other planets than the Earth, and include in their vast scope of knowledge and power the Messianic cycles, time of advent and duration; the larger Messianic period of a full and complete Dispensation; the lesser Messianic periods of each Dispensation, twelve in number: each smaller period having also its "Messiah," or expression of Arch Angel, to bear forward the Truths enumerated and personified by the Messiah.

In illustration of this latter statement, the Buddhists are still expecting their last "incarnation of Vishnu," as the ninth, or, according to some Hindu authorities, tenth, "Avater" or expression of the Divine life—"The Preserver."
There are also scholars and "Reformers" in India, among whom was Virchard R. Ghandi (Jainist), who spent many years in this country and in England after the Columbian Parliament of Religions. He distinctly stated that he believed, and that it was accepted by a large number of minds in India, that Jesus of Nazareth, the "Christ" of Christendom, was the last of the Buddhas.

Yet these æons and cycles of Earthly Dispensations are as seconds of time compared with those interplanetary cycles, appearances of Messiahs on other planets, interstellar, intersolar æons, that include the Arch Angelic periods of the government, and even the creation of worlds, suns, and systems of suns.

Since Soul Expression includes all those planets, systems, and Universes, when Soul entities can find expression, we pause in wonder, as we do in Astronomy when contemplating the vastness of the starry heavens, at the magnitude and glory of it all.

The cycles of time on Earth, and connected with this solar system, melt and fade into infinitesimal vibrations; and the period during which a Soul begins and finishes its seemingly almost numberless embodiments sinks into an instant of time compared to those vast cycles, those wonderful æons over which Æon and Æona hold sway:

The birth and decadence and rebirth of suns and their Systems—of universes like that in which we now exist.

As the uttermost distances of stars and systems of suns baffle even mathematical calculation; and as the minutest as well as the largest things in the Universes are still imperceptible and incalculable; so the scope of the powers of the highest of Angels and Arch Angels must remain unknown until larger capacity for knowledge is unfolded from within in the minds of Earth's children. Limitless as Eternity is, so are the powers of the Immortal Soul illimitable. According to the need must ever be the ability to know.

"One world at a time" means all that belongs to that world: inner, outer, material, spiritual; the larger knowledge enfolds the smaller. The vast Æon includes the small life of Earth.

If, in the world of human Science, guided by Mathematics, there are those who can determine the distance and period of revolution of your own planets, of systems and comets related to this system; then those more and more distant Stars and Suns whose orbits are so vast that figures, numbers, symbols, all pale before those wonderful, incalculable, unstatale distances; it must also be true that there are intelligences able to know and cope with those spaces; Angels of the Æons who know with a single thought that...
which would require ages upon ages for the finest mathematicians of Earth to compute.

*Eternity* does not seem too long when we consider how vast are the Universes, how much there is to know, and to be.

**THE "RISHIS."**

Of all the Arch Angelic Beings, Demi Gods sent forth by *Brahma* (not the Infinite), the Seven Rishis are among the highest. Sometimes they appear as the dual (husbands) of the "Seven Pleiades"—for the Ancients counted seven—presiding over the "sweet influences" of those ever wondrous suns. Sometimes they dwell in the far Kingdom of the North, each ruling and reigning in one of the stars of *Ursa Major*; then, when occasion requires, turning their surpassing powers toward this solar system, toward your Arch Angels, to create the conditions that mean the "new Heaven(s) and the new Earth(s)." They were known among the "Wise Men" of the Orient as the "Time Keepers of Brahma," and even when only three of the seven stars of *Ursa Major* were visible to the "Watchers" they knew the others were there. Their Arch Angels, Angels, and Messengers also bore their names, "Rishis," and constituted the "Holy Ones" of all mighty movements on this solar system, and the lesser ones on this planet. These are among the *Creative Angels*, of those who "shouted for joy" when this solar system and its co-related systems was "created." How barren, with all its splendor, must the Universe (universes) seem to such as have no perception of the Souls who as entities preside over the destinies of worlds and systems, and are known among all the degrees of intelligences as Sons of God! A Universe without Souls, without the Eternal Mind, the Infinite, is inconceivable.

**ORESS-ORESSA.**

**THE MOST ANCIENT ANGEL.**

We must turn to the primal Arch Angel, Most Ancient of all the Divinities that aid the Divine Mother-Father in the work of Earth's Children; most potent in the power of guiding and governing the Angels who have charge of the Souls embodied on this Earth and the planets of this Solar System; Angels who, according to their attributes, are chosen to perform a particular part in guiding, teaching, aiding, those who are passing through the experiences of time and sense on the Earth.

The records and mighty works of the ancient peoples—nations—
the wonderful preservation of Ideographs and Synonyms, the pres-
ervation and perpetuation of Primal Truths, in and through the
varying superficial histories of Nations, dynasties, and Dispensa-
tions, all clearly show the lines of light that indicate the working of
the Angelic hosts in the midst of mortals, led by the Ancient Angel.

No Primal Truth has been lost, though sometimes obscured for
ages, or seemingly blotted out by the gross and decadent forms of
government and worship belonging to inferior states of growth.

Again and again the Angels of Preservation, or re-awakening,
have appeared and shown the way obscured in the records, or
revealed anew the former statements of Truth, have restated the
Fundamental bases of Science, Philosophy, Religion (and Art with
its ever-varying standards, its ideals and uses).

The light of the New Day begins to illuminate those dark waters
beneath which so much of beauty and divinity has been submerged,
submerged to arise again in all their pristine beauty and glory, be-
cause illuminated by the rays of the Primal Sun of Truth.

The small affairs of ordinary human life sink into insignificance;
and even the passage of one Soul through the various changes of
earthly existence, becomes almost as naught, compared with the
works of these Strong Ones, these Bright Ones, these Mighty Ones;
yet not one moment of earth's experiences, not one of the strug-
gles, defeats, and conquests, could be spared. And those now
expressing, seemingly, the least important of earth lives, will in
ages and æons to come bear their part among the bright workers
who aid and "show the way" for others to follow.
SIXTH LESSON.

INTERPLANETARY ANGELS AND MESSENGERS.

Angels or messengers may visit a planet lower in the scale of unfoldment than the one to whose higher sphere those messengers belong.

An Angel, or even a spirit, of the Earth could visit Venus, to bear a message or perform a work. It would, however, be of little avail to visit Mercury, as the state or degree of unfoldment there would not be adequate to afford the conditions for even the presentation of a message. As a teacher in geometry would not visit a primary class for the purpose of teaching, where members did not even know the numerals or simple arithmetic.

Panoplied with the Eternal Love and Wisdom,
Guided by the Angelic hosts,
Encircled by Holy Ministrants, by Strong Ones, by Bright Ones:

O, Souls: Ye are not in bondage,
Ye are not parted from God,
Ye are not lost in the Shadows;

Souls, Souls, Souls:
These are your kindred,
Ye are of the Immortal Company,
Ye are forever and forever,
Victorious! Triumphant!
All Glorious! Eternal!

Do we dwell too long in the “outer courts” that lead unto the Temple?
Alas, even those courts are still imperfectly unexplored, and each
Soul must traverse every path, and enter every gateway leading unto the Inner Shrine. Only by aid and voice of the Higher Ones, only by such messages as we are able to receive from the Higher Ones and to give through our human Instrument, can we bear the words of the message to you; and even then the Great Silence holds more than can ever be spoken, because there would be no basis for teaching or work.

Angels advanced beyond more than one planetary degree do not visit the lower planets. The Angels of Mars, and the messengers from Mars, therefore, can and do visit the earth, bear especial messages and perform marvelous works. But no Angel from a more advanced planet than Mars can become embodied upon earth. And Arch Angels only visit Earth’s Angel states for the Messianic Announcement, and to instruct the Angels of earth concerning their missions and ministrations.

ANGELS FROM MARS.

In planetary unfoldment and advancement, Mars is the next degree higher than the earth.

As has been previously explained in these teachings, those planets nearest the sun are “youngest” and least unfolded; the order of advancement being in the direct planetary order outward. As now understood by the Astronomers of Earth your planet is third in the scale of perfection.

Mars, under that interpretation is the real mental and spiritual mentor of the Earth, in fact, the Nemesis.

As has been stated, the manifestations of life and intelligence on the planet Mars, being many ages in advance of those of the earth, it would be, under existing conditions of human knowledge, almost impossible for us to give any adequate idea of the life (existence) that is there; since no corresponding state on earth is found, by which alone a standard can be established and comparisons made; all such knowledge must be either by observation or comparison.

Spiritually it is known, however, that for a purpose connected with human welfare there can be, and sometimes is, a visitant from Mars.

Whenever the period or occasion arrives, that makes necessary such a visitant from Mars, the “higher Angels” prepare the way and the life appears.

As in all embodied lives on earth, the appearance of such a life is in accordance with the usual processes of nature. There is no mark or stamp by which ordinary human beings could distinguish the
visitant from Mars. But when the work is accomplished for which the Martian was embodied here, there is a perception among advanced souls of what was wrought; and, of course, among embodied Angels, there is the knowledge that such a life was not of Earth.

The life is not only exceptional in every way, but the work to be accomplished, the lesson taught, the power illustrated, transcends anything that could be accomplished by human beings (even Angels of the Earth). No other life (except the Messianic life) ever can accomplish on earth what a visitant from Mars can perform.

Culminating periods of time, culminating groups of Souls, making ready for still higher achievements, Geniuses in all departments of human expression, are dazzled and awed before the splendor of such an embodiment.

The people of the Age and Nation in which an embodiment from Mars exists, may not realize the stupendous nature of the work accomplished, gauging that work and that life by the narrow limits of the personal status of that time; but in after ages the towering height of such a life, and the magnitude of the work accomplished, cause the name to be remembered as among the Semi-deific (if in mythology) beings, or (if in later times), as among the “greatest among mankind.”

The mission of these visitants or messengers from Mars must differ according to the needs of the age, according to the work that must be done.

A meteor-like life might flash from Mars to earth to perform one single act and then disappear; or, one might journey through the supposed entire allotted period of a human existence, working the appointed wonder almost in silence and seclusion.

If the mission included the dread necessity of war, the Martian would be the “Invincible One” on the side of right and justice. Or, if the Shadow side of human life was to be illustrated the lesson would be so perfect as to crush out the evil illustrated.

Attributes of Ambition (love of worldly power), absolute and unequivocal selfishness, by some illustration become revolting to the moral sense of the world, if the illustration is extreme.

If a great good cause is to be borne forward under adverse conditions, a messenger from Mars is appointed to lead the way to announce and support the cause. The Angelic leaders of that cause on earth rally around his standard and the work is crowned with success.

One can almost trace lives that, in their perfect accomplishment for Freedom, for the greater advancement of Science, and especially
for the uplifting of humanity from the thralldom of ignorance, would certainly fulfill the ideal embodiment of a superior being more than even an Angel of Earth.

But any attempt to point out these personalities would lead to petty discussions and small vanities of opinions; the ages declare the "Great Ones," the "Mighty Ones." And when the Messianic life appears, all others sink into the smaller light that is theirs.

Every life, however, that illustrates an attribute shows a principle, or reveals a perfect power, fills its place in the perfect scale of ascending expression, as showing "the way" that all Souls must pass; the heights they may attain by victory over Time, Sense, and the Selfish-seeking born of the dust.

**ZADKIEL.**

During an approaching period of a Messianic cycle, an Angel from one of the more advanced planets (like Jupiter) may visit the earth's Angelic and Spirit States, and even the Earth itself: A message of such vast import as could only be given by one having perfect knowledge concerning it; and yet, one associated with the planetary system to which this earth belongs.

Such an Angel was recognized of old, and those receiving the message (embodied Angels of Earth) held the sacred "keys," or secrets, to a certain or particular series of astronomical revelations, and other mysteries connected with the "Heavens of the Earth."

Jupiter holds the celestial balance in the planetary system. The Angel of that planet would appear to reveal and adjust a mighty proposition connected with the astronomical cycles, and with the Messianic Truths; hence the name has been assumed by many, claiming to have astronomical and superhuman knowledge, who really did not possess them. But the real followers, inspired of Zadkiel, wrought wonders more unusual than the intermediate Messiahs; knew the primal Truths, especially those Truths connected with the revelations of astronomy; and the larger Messianic Cycles.

Unquestionably this inter-stellar Angel of your planetary system visited the earth in the primal morning of Human Knowledge of the planets, as well as in later Dispensations, when the conditions favored the announcing of a Truth that the "Sacred Ones" were to keep: "The Rishis," "The Magi," or the "Mahatmas," whatever the synonym might be.

With what surpassing power and effect upon human lives and
all Spirits and Angels of Earth, must such a splendor come! Even the natural elements, that the mind of man has so little control over, except through the laboriously found key of "natural law," under the term science, would undoubtedly be influenced by the presence of so rare and stupendous an intelligence.

So little is known by human minds (absolutely nothing) of the direct influence of Spirit—Intelligence—upon substance; yet it must be true that Infinite Intelligence has absolute and immanent contact with, and control over, all Substance at all times.

Beings who are in the higher Angelic States bear testimony to their revealment of "likeness unto God," and their control of Substance.

Nor is it among the highest Angels alone that this power is found to exist and is often manifested.

The relation of this Mighty Angel to the Primal Truths is as an announcer of things either forgotten in the lore of a past Dispensation, or requiring re-statement, and would usually be given through their ministering or presiding Angels to the "Keepers of the Seals" of Knowledge, Wisdom and Truth. Interplanetary knowledge on this earth ever must come with added growth of human minds: toward the solution of the problems that confront them here; toward the solution of the real relation between spirit (mind) and matter. And, finally to the solution of all those problems that relate to the spirit in its a priori state—in fact to the Angels.

["Miracles," "Mystery," "Wonders"—all refer to a class of manifestations, not inhering in the usual activities of matter, but matter acted upon or through by the direct power of volition of a Spiritual or Angelic Intelligence, under the process of Spiritual contact with matter, a contact not yet explained by any known Material Science.]
PART IV.
MESSIANIC CYCLES
MESSIAHS.
FIRST LESSON.

INTRODUCTORY.

INVOCATION.

Unto the Infinite White Light of Heaven, eternal, all pervading omnipotent God: unto the shrine of Celestial light thy children turn with feet that are weary and earthworn with raiment that is not wholly of light; still would they stand by the outer door of that shrine asking admission. May their spirits, through perfect love, enter into the vestibule that leads to the innermost Shrine; may the light that leadeth them fill their hearts, and illumine their understandings; and may they remember that naught else is required, save alone that perfect love of Truth and love of Love and Wisdom, that shall bid the gateway of the Celestial City open to them. Through all ways may they learn that the one way of Life and Light leadeth unto Thee; though they come by many paths, may they know that the One path alone is that which shall set the spirit free and lead unto the Kingdom of the Soul. Baptize them in this Light, receive them into this Kingdom; whatever may be spoken may their souls perceive and their spirits understand.

GREETING:

Beloved ones, ye have been received into this added communion of Truth and Love for what is to be spoken here that thus, somehow and somewhere upon the earth these words may be given; that they may have a resting place in human hearts, and hereafter yield their fruitage. We shall expect your attention for as many as six lessons at least, perhaps more. As ye have received the special injunction, it now only remains that with united affections (no other power is needed), ye attempt to follow; for it is upon that basis of divine affection that the superstructure of the spirit is built; in
its atmosphere we are enabled to attune our instrument for these utterances.

"And I saw the New Jerusalem come down from Heaven as a bride adorned for her bride-groom."

It is only through the Celestial Marriage, only through the divine perception of the Soul that true knowledge comes. The broken fragments of knowledge gained in earthly life, the testimony of the material reason can be as nothing in perceiving the Truth of God. We have led you in other lessons to where the Soul realizes this Heavenly Marriage; where it finds perfect recognition in the human state. There true knowledge begins; there the real life and labor commence. Whatever exists previous to that is experience; the fragments of human knowledge thus acquired are cast aside or superseded just as soon as the perfect state is attained.

All Revelations in the human state are possessions in the Celestial Kingdom; for through the Heavenly awakening only can there be true knowledge; thorough oneness of the Soul. Only one portion, or Half-Truth, can be known in the divided state; but when the perfect state is attained, the complete circle, All-Truth is known. The perception of truth becomes then complete, as is the Soul. That which was divided or scattered in fragments becomes one; as when all rays are merged in the one there is white light.

Unto this Heavenly kingdom, unto this Divine and perfect Marriage of the Soul with God you are summoned; the beginning of Knowledge through Wisdom and Love. No longer do you "see through a glass darkly." All of earth and its experiences; worlds and systems even bend and fade and under the clear white light of Love and Wisdom, Truth alone abides.

It is only in this Heavenly Marriage, recognized on earth in the dual life, and fulfilled in that supernal region as One Angel, where the Soul bears forward the perfect work of the angels, that the true labor of any Dispensation can be known; because it is within this Heavenly Marriage that the Word of Life here to be given is spoken and summons all souls.

The world is prepared for the new baptism of Truth, such time as souls are ready, who have sufficient knowledge through perfect Love and Wisdom; then the Lord of Life descends to bless the earth. In the preparation for the Messianic cycles: Knowledge of the advent of the Messiahs must first come through the highest Angels; those Arch Angels who are appointed to bear the message; giving to the earth the revelation of the approaching Messiah through the Celestial Angels that belong to the Earth or Earth's
atmosphere; and then through those Angels that guard human lives, and who make preparation in Spirit states and in human hearts for that which is to come.

Unto the Heavenly Baptism of a particular Dispensation all souls are summoned who are ready. This is why so frequently in the New Testament Jesus declared the Divine Sacrament as being necessary for the perfect Truth. Such souls on earth as are ready must be nameless, and such angels on earth and in the angelic states of earth as are named and numbered by the Arch Angels are making ready for the Divine Kingdom that is then imminent on Earth.

Because of this and because this is the sixth Dispensation (to be) all past knowledge is to be revealed. The Five Dispensations that have yielded their fruition to the Earth are to be made known, and they are only to be made known through that within the soul which recognizes the Heavenly state, the divine kingdom of Wisdom and Love, the perfect dual oneness of the soul, and the perfect unity of the soul and God.

The numbers upon the earth who are being prepared for the New Dispensation, and unto whose lives the imminent light is dawning, making ready for the full glory, are such as will make up the Kabalistic number; all of those to whom the New Life will appear in various parts of the world. This Celestial light, this new knowledge, bursts forth and reaches human lives with greater, or with more shadowed radiance, according to the state of souls in expression; but when the Impersonated Truth is to be born, when the light is to come, it can no more be kept back than the dawning of the day or the bursting forth of Creation from the "Logos" of the Infinite Living God.

Beloved ones, follow us into the kingdom of Celestial life withdrawn from the earth; related to the earth by the ties of Soul alone. There in that Celestial presence, all souls who are ready for the truth, whether their forms walk the earth, or whether they abide in Heavenly state above the earth, are summoned. The Celestial Altar is of the purest white light, from which descend the rays to bless in baptism, according to their state, the souls that bend in groups like families of lilies or stars, around this Central Shrine. The Light that is to become the New Light, the Life that is to be the New Life on earth, the glory that is to be embodied, makes unto them a Sacrament in the Divine Baptism of the Heavenly State. In Soul they bend, receiving thus the Divine Blessing. As they bend, from out the sacred light appeareth the Divine Image that is to make the world more glad; but ere that light taketh perfect form
in dual life on Earth, all must be revealed concerning past Dispensations.

The Angel appears from this shrine, which we have declared, to tell you the glory of past Dispensations; that Angel is borne on the radiant pinions of the First Morning of spiritual light upon the earth.

Such time as the Earth was in its infancy, as no knowledge of the Heavenly kingdom had come, this, the Most Ancient Arch Angel of all God's messengers to Earth, brooded above the Earth as an Awakening Presence, and by the light and majesty of two-fold power, declared the Truth unto the primal nation; revealed the light to the one race that was ready for the first message of Messianic life. This angel who brought to the Earth the name of the First Message, is recorded in the most ancient language under the name, Oress and Oressa, the Dual Angel of the Morning, the Primal Messenger of God's Truth.

It was ere the Earth had been redeemed, from the waters, while the “wildernesses” were still unreclaimed, and when there were vast waste places of sea and land where no human being dwelt. Only one fair land was created and chosen to be peopled by the race of Angels that were to give to human beings their forms and the beginnings of generic life. Unto these angels Oress and Oressa came bringing the first message of Primal Truth; while along the bending Heavens, long lines of Angels and Arch Angels of other worlds made a pathway of light for this Mighty Messenger.

No traces of this first nation are found, nor the land so peopled; not one remnant or relic of its existence is now on earth except in the Angelic descent, but from the sphered splendor that approaches, and from the majesty with which the Angel comes, we perceive the import of that first great Cycle.

The cycles that begin and complete a Messianic Dispensation are not the brief period of the lesser Messiahs. The One Cycle which includes twelve lesser cycles is of so vast a range that human records and histories and symbols have failed to clearly declare it; yet under the summons of the Angel Oress and Oressa and the accompanying Angels, we bear you back to this, the infant cradle of human knowledge, the beginning of the first Great Cycle, which is named the Cycle of Knowledge, for each Messianic cycle in its vast as well as in its lesser parts, bears one portion of the fruitage of the “Tree of Life” unto the world, of which there are twelve “Manner of Fruits.”

Some portion of that which has been revealed in each of the
larger Messianic cycles, as well as in the subdivisions, will hereafter be made known. Understand, there are twelve larger cycles; each of those larger cycles includes, or is a complete astronomical cycle; there are twelve subdivisions of this larger cycle, the subdivisions or subsidiary cycles being what was called a period of a "thousand years"; but the real period was much longer; the larger cycle is the larger Egyptian cycle which was that of the revolution of Your Solar System around the Great Central Sun.

THE CYCLE OF KNOWLEDGE.

The Cycle which formed the beginning of all Messianic dispensations was known as the Cycle of Knowledge; that knowledge which pertains to physical life: everything which relates to Earth and its formation; the Heavens and their formation and order; all laws concerning the government of worlds; the secrets of Alchemy (or Chemistry); of Language, or human speech in its various forms; and, crowning that Dispensation, Mathematics as the Key-stone in the Archway of Knowledge; the glory of the primal Messianic Dispensation. Thus you perceive that the first culmination and crystallization in human form which brought to the earth the Messianic Dispensation of Knowledge, was that which afterward was crystallized into the various sciences, but which is epitomized in mathematics.

All traces of this period of the primal beginnings of Knowledge, as said before, are lost, excepting such as tradition weaves and such as were crystallized into Science under sacred orders and handed down by embodied Angels. During the most ancient civilization of Egypt it was known that there was once a land, a primal "Eden," which was the continent wherein this knowledge was first made known; and it was handed down through tradition like that of "Atlantis." All continents now existing were still submerged; the sea spread all over other portions of the earth, save a few barren waste places.

The race unto which this Primal Dispensation came were descendants of a race, as said before, of angelic beings who were thus created as the progenitors of all human races, and who gave the first race its generic life. Unto their successors came the first Dispensation, the first Christ, or Lord of Life; who taught the conquering of the earth by the might of Knowledge.

As that Dispensation had its beginning in the first dim twilight of spiritual light upon the earth, so all races that were to follow in
other parts of the world must unfold through that twilight to their light, through its culmination to their added Knowledge; for each succeeding race or Dispensation must not only attain its own height, but must pass through the separate Messianic stages to an added height.

Thus we perceive why the beginning of all Dispensations must be the first needed Dispensation, which is Knowledge. As Knowledge includes all the secret sources of human power over matter, so the first perception which came to man, separating him from his mere *physical* life and giving him knowledge of the achievements of the spirit, were through revelations to the *mind*; the knowledge that is now secondary was then primal.

This Intellectual splendor, the Angels declare, was the highest knowledge that could then be taught; no Spiritual knowledge, no added light, no higher moral instruction, nothing which bears any resemblance to the Messianic teaching of subsequent Dispensations was known in that, the first or Primal Dispensation.

To conquer the earth by physical instinct required no *revelation* to man; but to conquer by the *power of the mind* was the First Revelation, the first step of human progress revealed in the first Messianic life. When in tradition or history you have recourse to the various deities to whom all knowledge was ascribed, when descending through Egypt you trace the line of material knowledge through beings (like Memnon), who are worshiped as half men, half gods, you will understand that this worship had its origin in the fact, that the First Dispensation or larger Cycle included twelve lesser Messiahs, each of whom taught one distinct branch of material knowledge, afterward made a science. Therefore it is very natural that those who first gave the twelve portions of this knowledge to the earth should be worshiped as tutelar deities, for they were lesser Messiahs. The Messiah who epitomized the whole of the larger cycle was the one who was crowned with the full splendor of all the twelve departments of human knowledge. When we enumerate these, as we shall endeavor to do in the next lesson, and give you a more complete statement of the knowledge or perception that must have been the possession of each Messiah to perceive and reveal the exact principles of knowledge in each direction, you will understand why, in the beginning of human worship and human praise, there is an intermingling of devotion for the Angels and the intermediate Messiahs, as well as for that which constitutes the Messiah of the first primal revelation as epitomizing all knowledge, and for the Most High.
Under the Dispensation announced by Oress and Oressa, the Angel who bore the first message of the first Dispensation, the light that was given to the earth was the light of revealed Truth regarding material science; no experiment, no deduction gave this knowledge; it came as all Primal Knowledge must come, by revelation and culminations in the Messianic Cycles. The speech of each primal nation is perfect of its kind; it is in the deterioration of nations that speech becomes imperfect. The knowledge of mathematics, chemistry, and astronomy was then and there stamped upon the Earth, to be the inheritance of succeeding nations, including that which was passing through the primal stages. You thus perceive that every department of human knowledge, every attainment of man's victory over the earth by mental power, was primarily an inspiration and not the result of experiment or the inductive methods that you understand and that prevail between dispensations.

As Creation preceded the generic process in life, as the first race was created, so everything that pertained to the necessary requirements of human beings were primarily created.

Whatever the subsequent methods of imparting knowledge may be you are perfectly well aware that the perception, both of the methods and the knowledge, must come from within.

The first Messiah gave to the earth the first knowledge of the nature and relations of atoms or primal substance; of organisms upon the earth, and of worlds; secondly the knowledge of the laws of motion, of light and heat, and how their dynamical relations were regulated; third, the knowledge of dynamics (mechanics), by which man mentally may conquer the substance around him, other than by the labor of his hands; fourth, the knowledge of chemistry (Alchemy), as related to the elements at his command; such as the power of water, the power of wind, and the power of tides, the power of air; and thus he was made to understand the dynamic power of light and heat;* fifth, the knowledge of the relation of the first to the sixth, which is the point where mathematics enters chemistry, solving within the crucibles the problem of the relations of atoms one to the other. Mathematics being the key-stone, in its first and second parts, it forms the sixth and seventh degrees of knowledge; then what follows: the perfect revelation of speech, the perfect revelation of form, the perfect combination and action of the elements of earth with any other world; until, finally, the arch-

* The ancients understood four primal elements: Earth (or solid substance), air, fire and water, but these were subdivided until there were twelve,
way is complete as said before, in Mathematics, including Geometry and Astronomy. The various Messianic stages which form the vast cycle of the dispensation of knowledge, are crowned in the culmination of the perfect Messianic life; the threefold nature which has ever been handed down in subsequent Dispensations, the perfect recognition of this Deific light which can conquer, by the power of mind, every force on the earth and in the skies.

As these twelve subordinate cycles (ten and two) unfolded under the reign of the power of this Primal Angel, all different degrees of knowledge had their immediate and perfect expression and adaptation.

It is no fable to suppose that in the Primal Morning of all revealed Knowledge, the knowledge is more perfect than it is at any other time, excepting there be a similar culmination in another Dispensation. For instance: the primal knowledge of Chemistry was more perfect in its first revelation than it could ever be in any succeeding dispensation, excepting the particular portion of a dispensation where that culmination is again reached, as each dispensation repeats that which is past and goes one degree beyond; so in the Primal Morning of Knowledge, the knowledge that was stamped upon the human race by the different Interpreters of the first dispensation, and by the culminating Messiah, was perfect knowledge; and in the Cycles of each dispensation when each reaches that particular stage of unfoldment, the age again becomes en rapport with the same degree of knowledge; for in each dispensation is repeated by intuitive revealment that which was primarily stamped upon the earth by those Messiahs of the Dispensation of knowledge.

As each Messiah who was the greatest in the Cycles, declared unto the lesser ones the full splendor of knowledge, the others breaking this to the understanding of the world; so these various twelve Messiahs in the Dispensation that was first, broke a part of the knowledge to the race that was ready; and in filtrating through the darker ages that have ever intervened between the Messianic Cycles, these primal lights flash out and show their original splendor, such time as the succeeding Dispensations are ready.

Perfect Knowledge, therefore, has never grown; the truth is, that all succeeding races and Dispensations must reach the primal stamp that was given to the world under the primal dispensation. Knowledge has been broadcast instead of crystallized and concentrated; but were you able to see with the eye of reminiscence (as you often do see with the eye of prophecy), this ancient race and this succession of races, each one receiving the primal impress, the
divine stamp of knowledge, you would say, "There will never again be perfect knowledge; no perfect chemistry, no perfect knowledge of chemical law, nothing by which motion may be better understood, no added mathematical power; language in all exchange of human thought will never be more perfect; thought itself will never be so purely crystallized; in broken shards the shining white light that beams from the Messiah's throne, falls, seemingly in fragments, at the feet of the ages, while this primal age received the light perfectly." Make no mistake; you would be deceived by the clearness and splendor of those ages of material knowledge; but they went no farther; they were upon the threshold only; they belonged to the age of physical victory, which was man's first inheritance; and the stamp struck home with distinct shining blows of light to fasten the impress upon the earth of the knowledge of the material universe. But the realm of Spirit into which the human mind had never entered and which forms the vast other realm, as has been shown, was to that age and cycle, a sealed book; men and women walked the earth with beautiful physical forms and clear, crystallized thought; but possessed naught that bears semblance to such loveliness as your Lord revealed.

Let us then make no mistake of feeble repining and regret for this past "Golden Age," but see clearly, as God's Arch Angels and Angels give the testimony, that while there was in human knowledge speech and thought, every exactitude, every formula that related to the conquest and government of physical forces, there was no realm behind and beyond all that vast superstructure of knowledge; the realm of the Soul was unperceived and unrevealed. This glittering edifice, this shining temple of knowledge, even like a palace of ice, challenges our admiration; we see in it, as the sacred symbolic and wonderful "keystone" in the center of the arch, Mathematics, but we know that it was without soul; that the stupendous truths of the Soul which were then not revealed, were concealed because perfect material knowledge was first thus to be stamped upon the earth, and leave its impress for the ages that were to follow.

This, beloved, is but the primal or introductory lesson; being the approach to first Messianic cycle. In the next we shall hope to give in more definite name and order the states of that vast cycle; and give you intimation of the next, for it is our intention, if we bear forward the purpose now in view and you sustain us with your soul perceptions, to give the names of each of the larger Messiahs and, approximately, the mission of the lesser Messiahs in the five dispensations that have passed.
And now, as when we meet, so when we part, we must pass through the vestibule of the sacred Light and Life, returning ever unto the shrine Celestial, which is the shrine of Love and Wisdom; so do we part with you there in this, our greeting and our benediction.

THE LIGHT THAT IS TO COME.

What has been ever is to come;
Only the souls that are ready know,
Perceiving the glory of that home,
Whose highest height, whose bending bow
Depict the glory of God’s state
For which all other souls must wait.

The primal rays of Truth on earth
Are but broken lines of light at best;
Still perfect in their hour of birth,
They bear the message of God’s behest;
And when all rays shall be complete
They lay the treasure at Heaven’s feet.

The light comes as the morning comes,
When o’er the East the glow appears;
It comes as when the angels come,
Revealing the light of all the spheres;
The morning breaks, the glory is there,
The soul finds its Light unaware.
SECOND LESSON.

HERMES, HERMIA.

Parent of all; Love and Wisdom eternal, divine and perfect: unto the altar of the Soul, unto the Innermost Shrine, thy children turn and bend in praise. May they cast aside all earthly thoughts, put away the garments of the dust, and turn alone unto the soul. May they at the Supreme altar of Love and Wisdom bend, well knowing that there alone doth perfect Knowledge abide; seeking for the highest Good, the most perfect Truth, may they each, baptized in that all-potent light, suffused by that perfect and wonderful glory, know that from all eternity, Divine Knowledge is revealed unto the mind from within the soul; and even as they ever turn their spirits thither, may all enthralling earth-themes, all barriers of self, be removed from their consciousness, and may they abide alone with Thee.

Beloved ones, you are again summoned and welcomed at the shrine, which must be revealed unto you by the soul alone; and even as it is so revealed, whatever knowledge cometh must be the result of that which is awakened from within.

You are simply to endeavor to remove all that lies between you and the perception of Truth. As Love and Wisdom alone constitute the shrine, and they alone are the Kingdom unto which you turn, and by which you receive this light, so again unto that twofold altar you are summoned by the Angel who beareth this message and, even as before, you are told that excepting through Love and Wisdom, there is no Knowledge.

When the Earth was new, ere yet the young orb called Mercury could receive any form, much less the form of human life; in the beginning of the preparation for the human state, when the most
of the visible portions of the habitable Earth were devoid of beauty and of life; when the waters and continents that are now beautiful in their division were scarcely separated; in that most ancient, primal time, as if from out the sea, one continent arose, the first Eden of the Earth with every CREATED thing. Ere yet Generic life had been awakened, from the Celestial Kingdom the angels were summoned to people the earth. That primal period is pictured before your minds: Oress-Oressa, the Primal Angel of the life of Earth, stood beside the gateways of this terrestrial speck of dust, removing the barriers that lie between the Heavenly kingdom and that which was to be the new mortal state. The great Attum, the primal mother under edict of God's law, gave this most Ancient Angel charge over the Earth, who also had charge of those who were to appear in human form. The Angel who was to give the primal expression to that race was not summoned yet into outward form; but everything that was to constitute the revelation of the God-like man and woman to be embodied then, was made ready; it was the Eden-time of Earth; it was the creation, and not the genesis of man.

As one by one these dual angels in separate forms took on the garments of the dust, to each was given an especial gift, and all formed the perfect gift of Knowledge.

The recognition of this Archetypal world is found in the mystic meaning of what was afterward known as the Sephiroth, or "world of Divine Emanations": The "qualities" or "attributes" that must first belong to the primal or Divine First Intelligence or Cause, manifested by their highest messengers or angels before being expressed in Earth-forms. These were then embodied in created forms in the order of their degrees of Knowledge.

The first had knowledge of the primal law of life by which, in the atom and in every organic form, the generation of life would be carried forward. This primal Genetrix is worshiped under a sacred name in every Religion and Nation, but the most Ancient Name must be veiled in the mysticism of language; but whatever is the mystic meaning of Ælohim (Yhovh Elohim), originally the "Sacred Name," was never pronounced by the true Hebrew outside of the Sacred Altar, nor yet in Egypt, because of the feminine of the original name, and because of the sacredness of that name. This Primal Angel had the mystic knowledge of the laws of generic life, and the race that originated from these angels of the Primal one, was the Primal race of Adam and Eve.

Then came the knowledge of natural forces; all those elements
by which atoms govern each other, or are co-related, and by which
the forces of nature may act upon each other; everything that re-
lates to the dynamics of the universe, the angel of that degree of
the first Dispensation expressed; and the race which went forth
from that angel, was the race of interpreters, the conquerors of
substance; those who had power over the Earth; from whom
sprung, among other races, the typical Hercules, and the typical
“giants” of the olden time, those who vanquished the earth by
physical might.

Then came the laws and knowledge of mechanical forces, such
as act in accordance with the dynamics of nature, and yet require
other aid, the aid of intelligence. All that may now be included as
primal principles in the mechanical arts was stamped upon the
earth by the angel who bore forward the race unto mechanical vic-
tory.

Then came more subtle knowledge, included in the chemical life
of earth; those forces that are not visible, nor always palpable;
like some of the elements and grosser manifestations of mechanical
force; but that, nevertheless, have the most potent influence on the
earth and its atmosphere; thus the secret of Alchemy (or chem-
istry) was as perfect in its inception (more perfect than today),
for in the primal chemistry of life the one primal substance, or
force, was known, and today it is not known.* Whatever be the
“ultimates” and “primates,” chemistry does not declare in all its
“progress” from ancient Alchemy; but the Angel who stamped
this knowledge upon the earth gave that primal race the basis of
the secret knowledge of the One Primal Substance.

The mystery of the solution of the sphere or circle then was re-
vealed by an Angel through mathematics in the square and triangle,
which was afterwards symbolized as the solution of the perfect
sphere, in which were three “jads,” or points, and the “Tau,” to
indicate that the triangle was not to be used excepting mentally;
and the Angel introduced also the mystic figure which, divided with
the three, solved the one. The mystic meaning of the circle and
sphere under the primal law of mathematics was known; and while
the number seven was the highest number used, ten and twenty
were indicated by signs; seven was the primal number brought
with the angel; four was the next number, and one, which made up
the complete number (twelve); yet the secret number three added
to seven made ten; so, primarily by signs, as well as numbers, the

* When this lesson was first given “Electrons” had not been discov-
ered in their present supposed or possible relation to primal substance.
laws of mathematics were perfectly understood and stamped upon the race. Then came the knowledge through which they proceeded to the construction of the "Astronomes," or the tables of the Earth and Heaven.

Then followed the knowledge of human physical life (to be applied such time as they departed from the primal perfection of the creative law), that which pertains to human generation and preservation.

Order, law and government were included in one angelic impersonation, or race. Thus, step by step, the Angels pressed forward to the completion of the Ten Degrees, under which all principles of knowledge were included. Meanwhile two other principles yet unrevealed, more subtle than all others and borne by the Arch Angels, were given to the Earth. Between the beginning of the existence of this race of angels, and the culmination of the races to which they gave generic birth, there were ten and two perfect degrees, or dispensations.

These angelic impersonations and their culminations stamped upon the race the perfect knowledge which was brought by them. But each generic race departed from the perfect prototypes as the Generic law overcame the Creative law; and there came recession which must ever follow the perfect impersonation or revelation, when there is descent into the generic and physical methods. Therefore, the seeming degeneracy of the human race, when one is looking backward to the "Golden Age," is not a fable. The "Primal Race" and the "Primal Age" was the typical perfection which was the example set to souls who were finding their first expression. And as every knowledge or branch of knowledge was perfect, no new, or primal knowledge has been added to the world; there has been augmentation and recession according to the varying conditions of the human race; for as the generic race was not the race of angels, but a race of people or souls only adapted to enter the generic life of earth receiving such knowledge as the angels had left, but not able at once to use it, so in this way the perfect knowledges were apparently gradually lost and the races went forward by receding and on-flowing tides. But it must be borne in mind that this first great cycle yielded to the Earth every impress of intellectual knowledge which has ever been received; for the Earth then received that primal impress in its perfection.

The race of angels, the progenerators of the race of men, were the primal twelve; and twelve times twelve they, with their messengers, passed afterward into the great Cycle which was to con-
stitute the Cycle of Knowledge with its cumulative powers of human intelligence.

All that knowledge brought by the primal revelation became the possession of the races. The fulfillment to the Generic races of that Dispensation, was the appearance on Earth of the Messiah of Knowledge. You have nothing in tradition or history that declares the name, but that which more nearly resembles the Message, and that which probably is the synonym for the traditional Messiah of Knowledge, is to be found in the "Hermetic secrets," not in that "thrice great" Hermes, the name that was so great in Egypt, borrowed from this ancient splendor; nor yet the later Hermes of your "Classic" time, but the primal Hermes. The angel bearing the attribute was HERMES and HERMIA, the Angel of the Morning of Knowledge, bringing to the earth not only revelations from the Arch Angelic kingdom or Messianic state, but into human form the typical expression and demonstration of perfect Knowledge.

Whatever may be included in the domain of human intelligence, or intellect unaided at the present time by these Divine Powers, to which we shall hereafter refer, the first manifestation belonged to Hermes; clothed upon with absolute pinions of light, revealing unto this Primal Dispensation by absolute tests, the correctness of every angelic revelation, given by the pre-generic race of angels; gathering up in the cumulation of the vast cycle all the knowledge that had been given by the different angels and the generations that had followed.

HERMES AND HERMIA.

As we shall choose to call the angel, impersonated the first Savior or Messiah of the human race. All primal Truths taught by them have been perpetuated from this ancient Hermetic shrine; no new knowledge in the matters taught by Hermetic Angels has been added to the earth, and whatever knowledge shall be manifested until the Earth shall have fulfilled the complete Twelve Cycles, will have been already revealed in Messianic form. No wonder, then, that students turn to the past Egypt that is dead, and to that which is beyond Egypt, beyond the veil of that Osirian dispensation unto Africa, and to that more remote, yet primal race to which we refer in this complete cycle or dispensation.

Traces of the Astronomes, which the angels had prepared, were as well understood as are the charts of the Heavens today; in fact, the divisions of the astronomical Heavens were more complete. Astronomers will be obliged to change the periods of time and the
computation of the changes of the seasons of your calendars, before you arrive at the Hermetic perfection of astronomy, and you will be obliged, mechanically and dynamically, to improve the physical Sciences and all that relates to the splendid results of present human invention and intelligence.

Hermes and Hermia dwelt upon the earth as deified beings, worshiped, not according to a religious code, but with the adoration of intellect endowed with conquering powers, with every brilliant attainment, with the knowledge that they possessed of the life that was here. While Hermes and Hermia knew of the Infinite Love and Wisdom, the Source of all knowledge, the race to which they ministered, to which they gave the primal culmination of this knowledge, was as unconscious of the Heavenly kingdom as is the glittering formula in chemistry or mathematical figure, which symbolize that knowledge.

A race of human beings full of all intelligence and splendor and physical conquest, bearing down through all that cycle, the one supreme and perfect attainment of knowledge, departing from that knowledge only to grovel in the senses, but ever and anon rising above it, Hermes and Hermia found in the descendants of the twelve angels a race of intellectual monstrosities; we say monstrosities because every undue development is deformity, is monstrous; every undue prominence—physical or mental, everything that lacks the perfection of the whole, is, therefore, monstrous; and the race of beings, because generic, intellectually having departed from the perfect intellectual ideal, which the twelve angels gave, there could be little less than deformity and perversion.

Thus ensued the typical “Fall,” which constitutes that into which souls ever pass through generic law, and from which the human race is forever endeavoring to rise. What physical degradation ensued, what struggle with the senses that can only be overcome by higher knowledge! What wonder in the pursuit of power that could not be obtained because of the departure from the primal light there came the period of darkness? This recession you can well understand.

Across this vast cycle of thousands of years that make up the great Hermatic Cycle, Hermes flung the might of his wonderful and surpassing intelligence over all the earth, for other continents had then appeared. It was set there as a sign for all the nations to follow.

God gives Each Great Messiah the grace of one perfect gift; such time as the planet is ready for that gift the Messiah bearing it appears, and that gift is distributed by the twelve lesser Messiahs,
each of whom possesses one portion of the gift of which the Messiah of the Dispensation was the culmination.

There had been in the primal Angelic Race a stamp placed upon the human state, which made it ever afterwards possible to return to that height, through ways that have been, and will afterwards be declared.

As the “Edenic” state denotes perfection in innocence, yet innocence is ignorance, so the passing from this primal seeming rectitude of the people in subsequent periods, was, notwithstanding the seeming retrogression, but legitimate passing of one form to another, and higher state or form of expression; for knowledge alone is not adequate; the intellect alone is not the triumph; the power that comes from the intellect of man is not all victorious.

So the wonderful works which had their sources in the angelic lives and in the Hermetic Messiah, grew less and less perfect; and the portions of the earth that had been discovered and made beautiful by the angelic messengers grew less fertile, less beautiful.

There was introduced by these changes, elements of uncertainty with reference to the knowledge that had been primal and perfect; this occurred ever in the declining of any period or lesser dispensation.

Across a belt of waters which was not so wide as that which divides you from the Eastern continent, the Hermetic light and generation extended their lines until both continents, which were then in existence, were peopled with the descendants of the Hermetic race. Ancient as is this, the first glory of intelligence, not even trembling upon the verge of human history, ancient as are all records and traditions that succeeded those generations and that have been lost, still out of the broad Heaven whereunto Hermes and his angels returned, there glisten even now the lines of perfect reminiscence that bear you back unto that Kingdom of Knowledge, and make you know that the Earth and atmosphere of Earth, and the Angels guarding Earth, hold in their keeping all knowledge that man requires to possess. But “another way” is necessary first; and that which was given as a primal and final promise is not to be redeemed until all the ways and windings have been traversed by each Soul finding expression on Earth.

Borrowed from all ancient history that you possess, are the names that are recorded, that express the Primal Light; these are three-fold; the glimpses that flash through Greece, India, Egypt, and Africa, merging all the languages and Sciences of those oriental nations into one, unfolding to our minds the surpassing names of
THE SOUL; those worshiped as tutelar deities in the world, whether in language, art, science, mathematics, mechanics, or aught that belongs to the knowledge of man; if you seek the origins of all, you will only find them in that Primal Light that Hermes threw across the darkening centuries, the Light which gave to Earth Knowledge and the Key thereof. Some portion of the Knowledge you have, the Key is in the Heavenly or Angelic descent of those whose embodied lives on Earth have preserved the history.

Step by step the world today is traversing the appointed way to reach that height; let those who think that mere material knowledge is best, return with us to that primal morning. The Angels can have perfect expression and perfect sway; with them the cycles pass not away into shadow; but when souls who are not yet angels on the earth (have not reached the "attainment") enter and strive to win the victory by Knowledge alone, you see what the earth now is; a garden largely devoid of cultivation; an almost fallow field, yielding little grain or fruitage; science, glittering but almost destitute of Divine meaning and interpretation. Mechanical arts are here indeed, following the Angels in their way that leads forth to victory, and all the earth and skies are rifled in search for Knowledge. If this Spiritual blindness be the "primal curse," it is worse than that which is supposed to have rested upon the garden of Eden. It IS that which rested upon the garden of Eden. If the soul has necessarily forgotten its Heavenly heritage and man, by generic life is "born of the dust," and is seeking through all the past dust for that which the soul alone can reveal it is indeed the primal Shadow.

There in the far-off Heaven of the Seven Stars, the great primal Heaven of those primal Angels that still bend above the earth, Hermes and Hermia, send forth their messengers to awaken anew this long vanished dawn, awaken the long slumbering Knowledge that the ancient "morning and evening" gave to the Earth. In this, the foregleam of the Sixth Cycle of Time, the Ancient Splendor flashes now with greater promise of the more perfect victory; to restore the Knowledge that has so long been hidden by the eclipse of ages.
HIDDEN KNOWLEDGE.

Not in the mystic "three times three,"
Though there seems the secret thought to lie;
Nor yet in the crucible to be
Revealed unto the human eye;

Nor yet in those wondrous powers that move
The strong arm of labor in the world;
Nor yet in what the mind can prove
Is the deepest, truest knowledge unfurled.

Born of things of Time and Space,
The Ancient Splendors stand revealed,
Out-wrought by God's appointed grace
To show what time and sense concealed.

The angels of the primal morning
Sowing their Twelve Seeds on the Earth,
Wait till the world grows ripe, adorning
The Tree of Knowledge with perfect worth:

And then all things shall stand revealed;
Hermes with conquering Light shall come,
And from all mysteries concealed
Show God's great truth in the Coming One.

What the soul calls its own shall be
Made known, and Earth shall glow and shine
Redeemed; Truth no more a mystery
But known to be One with the Divine.
THIRD LESSON.

AHASUERUS.

Mother of all Love and Life, Father of all Wisdom, Knowledge and Power, Divine and Perfect Light, Eternal, all-pervading Life, Thou Unspeakable Name; thou Divine yet revealed Mystery, we turn to Thee in praise. From the altar of the soul the spirit would perceive and give forth the aspiration and prayer, and each life here present, enfolded in the divine Love, will know, whatever that Love can give, according to its needs. May each turn to Thee in perfect trust, and according to their states may each receive the light that is given, and as the higher and diviner kingdom glows, the earthly knowledge passes away, so may all past knowledge be absorbed in the light of the living present; and may that divine and perfect Love encircle and pervade them all, until in the perfect kingdom of life they are one with Thee. Amen.

Again, beloved ones, at the altar of Perfect Love and Wisdom you are commanded to bend, well knowing that only through that interpretation can the light be understood; whatever is given, the mind can only grasp the outward portion; but the spirit, illumined by love from the supreme altar of the soul, perceives each new and rare interpretation, and understands the message of the Divine.

The Angel of the Primal Morning, and the children of Hermes returned to their enchanted home in the Heavens. Such time as the generations which succeeded them receded from the light, the lesser angels who were the lesser Messiahs, took charge of the succeeding generations. And the Dispensation of Knowledge, complete in its twelve portions, ten and two, gave in the ages following, but the receding light of the Divine Kingdom that had been revealed.

At that time only the primal continents of the southern hemi-
sphere had existence; the continent upon which the Hermetic race existed was the first, and the other portions of land that were referred to as existing upon this globe were all south, or nearly wholly south of the dividing line of the equator; while the other portions were such fragmentary portions of land as could not be inhabited.

The equator being the part most touched by the sun, and receiving the most of its direct rays, continents near the equator have been the beginning of each dispensation. But as the position of the equator changes by what is known by the “precession of the equinoxes,” between the first and second Dispensations the Earth had changed its position by several degrees.

We will call your attention as nearly as possible to that portion of the Earth where the second continent existed; a portion of Australasia occupies a portion of the place, and portions also are of newer formation. There was no “Asia,” no northern “Europe” or “North American” continent; a portion of South America was in the continent to which we refer; in other words, that which is known as the “Western Hemisphere” was not in existence, excepting such portion as we have referred to, and the vast continent which was nearly opposite to the one that had been the beginning of the Hermetic race, was destroyed. Here, then, was the beginning of the new race; the descendants of the Hermetic race were commencing a new beginning in the land which now is known as Africa; but that portion of the Eastern world has also changed and cannot be considered as part of the original continent. The great waste of waters was still here, the ever changing powers of the Earth, and new continents were being formed.

The races upon the Earth were under the domination of the twelve lesser Messiahs of the Dispensation of Knowledge. The primal beginnings of the second Dispensation was a repetition of the Hermetic age, for each succeeding dispensation repeats in degree, the preceding one. As the first portion of the dispensation is like that which is primal, except that it is generic, so the victory over matter through what we denominate Knowledge was repeated in the new beginning, but with much less perfect glory, and much less perfect light, than in the Dispensation of Knowledge. Not until the “sixth seal” is finally opened, and the sixth Dispensation fully begun, will the primal Hermetic secrets be fully known, by which the human race shall have the knowledge which was revealed in that first dispensation with the personified Presence of knowledge upon the earth.
As said before, the over-lapping of the knowledge belonged also to the race which was to carry forward the Second Dispensation.

The primal Angels who came to take charge of the first Dispensation were from the Northern Heavens. Symbolized in the Seven Stars in Ursa Major, and the other numbers added to seven made the twelve, or the ten and two. All the tides of Knowledge flow from the North Stellar heavens, where the Arch Angelic Heaven of Knowledge is found.

From the opposite direction in the stellar Heavens, came the Arch Angels and Angels that were to have charge of the beginning of the Second Dispensation, as Knowledge in physical and material life had already been fulfilled, and its over-lapping had proceeded by the distribution of the children of Hermes to this new continent, and to another continent that had been forming in the East, so the nations thus formed constituted the beginning of that new Dispensation.

The Angel of this Dispensation was from the Southern Heavens, whose symbol you perceive in the Southern Cross, whose Sacred Seal is visible to you here in the "Belt of Orion." That Celestial Heaven which is opposite to the Northern stellar Heaven, holds equal sway in the stellar power of the systems that are included in their range, thence came the

**Angels of the Second Dispensation.**

Vast ages had intervened since the first forming and receding of the continent which was the Eden of earth; the Heavens had opened their mysteries but once, and the great cataclysmic force of icy waters, known as one of the "glacial periods" of earth, had swept over the first continent, destroying a large portion; and this new continent that had not then been ready for the inhabitants of earth, had sprung into existence. It would seem, had one looked upon the Earth without the vision of past knowledge, as if the Earth had been newly formed, and that this was the first Eden, but it was the Second.

The beginning of the race was generic, not creative; the children of the first generic period had been scattered; some portions had reached the new primal continent ere the Adamic Eden was again repeated; but with the difference, that the stamp of the First Dispensation was upon them. The principle of generic life had been received in the First Dispensation and was repeated in this.

The Arch Angel having charge of this second Dispensation bears a name in the celestial Kingdom more nearly resembling ARIEL and
Ariella, since the symbol is the Lion, which means Strength and Power.

With material knowledge comes the desire for power and dominion; the intellect having received knowledge and understanding of all material things, then comes the awakening of the thirst for power, the wish to use the knowledge for personal ends; this was the Tempter in the New garden of Eden of the Second Dispensation. This thirst took the form of ambition and love of conquest; not simply the dominion of the Earth but the dominion of man. The knowledge which primarily led man to conquer the physical earth, which enabled him to understand the laws of material mechanical forces that are around him, and how to control them, did not suffice; that knowledge came in its secondary or reflex action to the new beginning of the new races and dispensation; it was not enough to know, but to exercise that knowledge in greater power; as power is the legitimate result of knowledge, so the perversion of knowledge is the perversion of power as the result of knowledge. The abuse of power one can trace in the history of every race, even within your knowledge of history. Power does not belong to man through knowledge alone; perversion of power does not come excepting through the perversion of that knowledge; for in the primal nature of the "elements," as they are termed, there is no power without intelligence. Nature fulfills her purposes and functions in every department of organic life (in all types of life), not through Power, but through Law, and there is no law without intelligence. In this desire for power, came first the natural dominion over the portion of earth which was a new continent, a tangled wilderness, a jungle and forest.

Whatever was necessary to do, was done in the beginning with knowledge; then when people multiplied, when there were many races in this new beginning, when added to the races that had descended from the primal portion of the Hermetic race that found their existence there were the new generations; when Ariel took possession of the first people of the New Dispensation, placing the stamp and seal of Angelic might upon them, the receding of the primal wave had already brought the love of power, each nation or people wishing to rule over the other, each wishing dominion for the sake of domination; and this led not only to the conquest of the physical earth but to the enslaving of many people; for slavery has its first birth in the thirst for personal power, which is the beginning of man's bondage unto man. Wherever there was physical infirmity there was cruelty; wherever there was physical
inability there was tyranny; and such knowledge as had been handed

down from the Hermetic age, was used, not for the perfection and

beautifying of earth so much as for the victory over the things of

earth and over man. Bondage of each individual to the senses was

not enough; but that power which enables the individual to dominate

others, was used for the purpose of dominion.

These, however, were days of great might and typical physical

strength, of might accompanied by knowledge; Hercules with the

Power of the Angel of the Mighty Arm (the Giant Orion being the

symbol); the potency of force with the strength of races that were

born to command. From that continent that had previously gov­

erned through the power of knowledge, they had acquired means

of transportation by methods that you have not yet attained; they

sought the other continent which they knew was in the “far East,”

where some of the sons of Hermes dwell.

Across the space which was nearly one-half the entire globe

these conquering people passed, jealous that there should be a

portion of the world which they did not possess. But such was the

thirst for power, such its many stages, that when at last the southern

portion of the New Continent was finally reached, it was found that

the Hermetic race had also begun a new beginning there, these who

were the inheritors of a portion of the knowledge of Hermes. But

those to whom had been given the strength of the Lion, the new

race under the Angel Ariel, conquered the more submissive receding

Hermetic races.

At the same time there were smaller portions of the globe

inhabited by receding tribes of people of the Hermetic races,

who killed and vanquished each other,—as do some of the modern

sons of power, who not being contented with their own vast

possessions and habitations, seek out the islands of the sea and

find the “original inhabitants,” as they are termed, fragments of some

races that are on the decline, and are not satisfied without slaying

them,—so did these primal sons of love of power, of ambition for

conquest, seek every portion of the then habitable earth; so did they

desire to control, that the wish was fully and absolutely gratified in

all those portions of the then habitable earth, islands and lands that

were not theirs, nothing was spared; none that they did not win

by force, though the force was possibly employed in more intel­

lectual methods than has been the case in some periods of the

Earth’s history; but the love of power was even greater than

this; it at last merged itself into the dominion by one life, which

life was the
For, after the race of angels wherein the expression was dual and the life equal in all ways, and was recognized in the early part of the Dispensation in the Hermetic race, later the feminine principle was not manifest in any possession of power, and in the later Hermetic races the feminine angels and their manifestations gradually withdrew, and the possession of knowledge was almost wholly absorbed and monopolized by the masculine element; but of course this was not so in the complete manifestation of the Messianic expression of that which Hermes and Hermia brought in the human form; then there was equal expression and equal knowledge. When in this dispensation of power, might took possession of the Earth, and victory was sought through all physical and intellectual methods which existed in human life, there was no recognized feminine expression of Power. The feminine Angel and Messianic counterpart, was veiled in the mystic symbolism of the past revealed expression; but to that conquering race of heroes the mighty potency of the dual force that gave them their power was not known; Ariella was not manifest to those people.

In physical appearance unlike the first race, which was perfect in type, but not exceeding large in size, these sons of power were primarily a race of giants intellectually and physically, corresponding to that which they represented upon the Earth; but by the decadence of the Primary meaning of Power, there was also decadence in physical perfection and in intellectual methods; but whatever was the result of the manifestation of the twelve lesser cycles as depicted representing the Dispensation of Power possessed by the people, there were four distinct degrees of that power: one was power over the physical elements around them, a portion of the inheritance from the preceding Dispensation of Knowledge; the second was the power over their own faculties, physically and mentally, to the degree of controlling the physical body to perform any act, summoning the mind to perform any thought that was required, great facility of controlling the organism; the third was control over the up-building of the centers of activities on the Earth; that is, wherever there were cities, where there was commerce, where there were products of the Earth to be distributed, whatever had been the result of human enterprise and industry or intelligence, these people possessed and perfected; and fourth and almost absolute was the power over human beings. Wherever they found any weaker or unprotected people they subjugated them; theirs was the power to
subdue, and, in a literal sense, they fulfilled the original injunction in the Adamic creation, of "conquering or possessing the Earth," in this human, as well as in a physical sense. Not only the primal race of those who were the progenitors in the Dispensation of Power, but all who succeeded them, bore similar qualities with, however, the receding lines that ever come afterward.

We could give you the names (or Synonyms) of the lesser Messiahs of this dispensation, but it is not necessary in your present age of history to give the names of each of the lesser Messiahs in this kingdom of Ariel; but the words which we have chosen with which to express the Dispensation had no beginning in that race.

The name that most clearly expresses the Greatest Conquerer, and who was the King under the angelic cycle of Ariel, is

AHASUERUS,

The wonderful word whose root meanings extend far backwards, some of them thousands of years antecedent to this race to which we have referred; for language, in letters, words, signs or numbers, was among the gifts left as a portion of their possessions from the Primal Angels and from the ancient races of Knowledge.

Those gifts culminated in this Lion-hearted, dominant King. Many times when you read in the ancient mystic records, especially in Cabalistic lore, of the "Conquering King," even the "King of Kings," whose power had "dominion over the world," you are reading not of a higher and Divine Kingdom but of this dominant King of the Dispensation of Power. His was the sowing of the Primal seeds of Power which were to bear harvests in other Dispensations or generations of time; seeds that were planted upon the Earth then as those of Knowledge were planted in the preceding Dispensation; you will perceive that by whatever way, or through whatever receding or incoming tides, man is at last to have "dominion over the Earth," the physical and intellectual methods of that power in those ages were all known and tried; there was lacking only the one method that gives value to the whole. But whatever may be the human ambitions that the world has since seen, whatever the love of power which kings and rulers have manifested in later Dispensations, that which was manifested upon Earth at that time, as far transcended these as the Primal Light transcends the smallest meteor. So superior were these absolute culminations, that in their very magnitude and sublimity they challenge admiration and reverence; for in the expression of Power the Primal Source of it is as perfect as any other expression (of attributes), but it is the
perversion of it that constitutes always the “fall” or recession from the height; that constitutes the subversion.

THE “FALL.”

Through all succeeding ages, that which the nations of Earth have witnessed of Power since the kingdom of Ahasuerus expresses but the receding wave, its perversion. The “serpent of selfseeking” which enters the Garden of Eden at each shadowed stage of human progress, perverts the Knowledge and the Power which were intended to vanquish the Earth; and for a while this serpent vanquishes the race, because the power and knowledge are misapplied.

As the four stages of victory came, there came such perversion, such abuse, such misapplication of this power, such kindling of all ambition that was unlawful, that the races finally declined before the complete Dispensation closed, and instead of a race of giants there were dwarfs and pigmies upon the Earth.

You have knowledge that at some periods in the Earth’s history, there have been giants and dwarfs, you do not know why races of giants are succeeded by races of dwarfs. When gigantic size and power are most complete there is a lapse, because of abuses of this power; then as a reaction there comes feebleness of body and, perhaps, of mind, to show how little the body can do without the mind; and gradually the receding waves bring feebleness both of mind and body. As there is no race upon the Earth today to illustrate the physical size and intellectual power of that Ahasuerian period, so there is no race to illustrate the absolute recession from that greatness, although personal instances may exist. You think the General powerful who commands vast armies, and one not versed in military tactics thinks that it is impossible to mobilize them. The Napoleonic nature is an illustration of great mental power, accompanied by great weakness in other ways.

There are instances all through human history to show that some portion of this dispensation is left upon the Earth, to show the pathway that nations and people must tread and have trod. When you think of nations molded by a nation, all of whom had Napoleonic love of power, all of whom had physical strength to carry it out, all of whom had perfect command of their physical and mental resources, you will not wonder then that one continent could not retain such a race, that whatever territory there was upon the Earth, was sought by them to be dominated and ruled; you will also not wonder, that when through ambition, love of power, and personal pride, there came striving, jealousy, and warring, as with
the receding wave, step by step, the pernicious influence of Selfish seeking caused ambition to fail, and from failure to end in disgrace, and that those giants of power gradually became pygmies.

You will not wonder that another spirit, born of a preceding race of the Hermetic nations, whose influence upon the Earth was well-nigh closed, came to fill the interval, and that the over-lapping dispensations, making ready for another, brought the comparative products of both to the Earth; Power and Knowledge not in their supreme estates, but as the result of the ebbing and flowing of the receding waves of the two Dispensations.

Let us take a backward glance as step by step the Dispensation of Power reached its height. You can imagine that it was not so much their inclination to make permanent and secure their possessions, for power does not fear declination. It was not a race or people or an age of great permanent construction; whatever was built was built without enduring strength or security, and not intended to last "forever"; for these people supposed they could rebuild, they could have whatever they desired at command, it was not needed that they should make things to endure; besides, the climatic conditions were rather fitted for their physical strength and power to exist in transient ways, in ways that are not permanent, but whatever was needed for protection against the sun's rays, whatever was afterwards needed for protection in battle, whatever was required for physical might and prowess, was certainly theirs. Through tradition much of this was incorporated in subsequent history; and we shall hereafter find occasion to refer to each primal Dispensation when we shall gather up these various lines of expression. So some portion of this Lion race, and some portions of the race of Knowledge, and some portion of each of these angelic kingdoms have, through the intervening lesser Messiahs, pervaded the whole human race.

Meanwhile the forming of a continent towards the northern zone upon the Earth's surface was progressing, while these Southern continents were fulfilling this Dispensation. We bear you quickly on from one to another; but you have only to contemplate in this one lesson that the earth in its then inhabitable state constituted in its extent of territory a very small portion of what is now the habitable globe; that those who existed upon the Earth's surface were concentrated into two continents of much less dimension than the continents of which you are now aware; that the people were brought closer together and came into more immediate contact with one another; consequently there was greater friction and greater
instances of the striking individuality of these typical races; these instances formed the beginning of the

**Typical Unrest.**

As this Dispensation illustrated more than any other the condition and disposition of men to conquer the Earth, so you cannot imagine in the receding wave of any Dispensation any more abjectly helpless race than that which was the result of the recession from the condition of great Power. Instances of intellectual infacility are scattered all over the world; there are also illustrations of some such expression of power; and through the ages such lives as have had expression in great potency, or triumph, or victory, or pride of power and strength, may now be found in the creeping and helpless things that you sometimes meet and sometimes pity, on your daily pathway! Who knows but that overleaping the centuries, some of those souls may be found now experiencing their reaction; at least it might be true of those whose lives have illustrated in another Dispensation a similar state of expression; for you remember we have said that each Dispensation repeats the primal principle of preceding dispensations; as, for instance, the First Dispensation of Knowledge; the second Dispensation begins with Knowledge, culminates in Power, and whatever the third, when we have stated it, it begins with Knowledge and Power and culminates in the next degree. Thus each dispensation takes up the thread of the preceding one, and carries it forward until it is incorporated with that which the then existing dispensation means. Yet to neither of these primal races or dispensations with their many subsequent races, came that which will finally solve the whole. Primarily, as previously stated, the race expressing physical knowledge (excepting, of course, the Angels who first gave birth to the human race), were devoid of spiritual perception. We stated that the spirit of Knowledge belonged primarily to the race expressing knowledge in all the departments of human life, physically and mentally, whether in the affections, the intellect, or even in that which was their form of worship. So in this Dispensation of Power there was no perception of the spirit, or Soul; for the God of those who followed after Ahasuerus was a God of might, and nowhere was there any race expressing any more spirituality or any divine attribute; and no such attributes or expressions were known in the being, worshiped by those who were followers of Hermes, for theirs was a God of Knowledge; cold as the clear glittering intellect and soulless as a being made of ice; and, adding Power to Knowledge, this strong and glittering image
was made the King of Might, the dominating “Power over all the Earth.” That it was which taught receding nations fear; for, born with the reaction from the love of power and victory, came the knowledge of fear. And this is the reaction from all primal states of worship; especially the fragments of religion that you gather from the tribes and remnants of races that are receding; there is more expression of fear than any other element. It was the “Mighty One” of the Universe that was formerly worshiped, the Intelligence and the Power of the Universe, the Dominion of the infinite with no loftier attributes; and when the phrases “King of Kings,” the “Lord of Lords,” was introduced into the ancient worship, it was the worship of Power and Might. And those attributes are not lost even in the time of the beginning of the Christian Religion; how else, then, should these primal nations worship except to praise the Angel who gave them Power and Dominion over others; and under this Power and Dominion to praise as the Most High the Angel or being with all the attributes of knowledge, with all the seeming ability to control the outward Universe, such as expressed, as the highest attributes, the Power of Dominion?

YAHova Is Veiled in Our Being.

The Infinite dual life is concealed,
Veiled in all forms of existence here;
From within the soul it is revealed
With knowledge and with power most clear,
For the Being that is veiled within
Knows the victory it shall win;

Yet through spaces the cycles have met,
Through the countless vistas of the past,
Through wondrous gleams of light ‘tis set,
The unveiling of the glory at last
Reveals the image of the Life Divine
That in Love and Wisdom alone can shine:

And all the glittering suns of light,
All the majesty of knowledge given,
And all the power to reach the height
Of victory that is less than Heaven,
Must melt and fade before the Day
That reveals the Being Divine alway.
FOURTH LESSON.

RA-RAMESES.

Infinite, Eternal, ever living Wisdom and Love; all that we know, and all that we know not, of Divinity is enshrined in eternity and in Thine own Infinite Being. Still we do ever seek to find at the soul's altar of Thy love and wisdom our chosen place; and we turn through the manifold revelations of Thy life, through those ways ineffable that Thou hast revealed within the soul, to find Thyself alone. Oh, God, may Thy children, although still immured in the senses, enwrapped in the feebleness of time and earthly existence, know the wondrous ways by which they are led, by which, through Thine Infinite law, Thou hast appointed worlds and systems to be governed. May they know that only by the light of the soul, only from Thy supreme and perfect altar, can they find the knowledge of Thy life; and thus may they find the knowledge of Thy love; thus may they turn, seeking ever the highest and the best, unto Thee, the only God.

Beloved ones, it is not intended through a feeble human organism, and to those immured in the earthly state, to give an entire statement of the vast Cycles by which God has made known His truth to man; but when Truth is ready to be born whether in words or persons, it needs must come.

Unto the altar of that Love and Wisdom, whereunto your footsteps ever turn, when you seek the light, which is not a holiday journey, nor pleasure path, we again invite you, by whatever thorn-paths ye may have come to reach the shrine, through whatever ways of shadow, so that the altar is won that is all that is needed.

From knowledge to feebleness and ignorance, from power to weakness, is but the necessary reaction of the cycles which you
have heard were the beginnings of the Messianic Dispensations of the earth. Those cycles so vast in their beginnings, culminations and recessions that there could be no records to bear them forward in the history of man, but only tradition.

We find ourselves amid added lines of life, amid culminating and receding waves, amounting, almost, to a world’s history; ever following the culminating waves, mounting to such immense heights, were their recession. So from the state of power and its decline to that which we now approach, were ebbing and flowing tides to the full recession.

In following the next period or step in the great Messianic Cycles, we must again leap over the centuries, must find ourselves following the receding dominion of that period of conquest and triumph over the earth of physical power and grandeur which in itself, unaccompanied by any spiritual purpose, would certainly be absorbing and seemingly potent; still the inherent weakness of mere physical victory brings a consciousness of its own destruction; for power wrested from the Earth must be again yielded back into her keeping. Nature has her mighty forces with which to conquer all that man can do that is not in the realm Divine.

Again a great cyclic epoch, another glacial period visited the Earth, sweeping from the North, from that far source of wondrous power which brought the first Messianic Cycle to the world; another period of partial destruction and partial creation, in which a portion of the central continent of Asia, all the western part of Asia, and a small portion of what might be termed Europe, was created. A part of the South American continent, divided from that to which it previously belonged, was united to the northern portion; and there rested in the eastern and western hemispheres two continents of about equal dimensions, but not in the geographical position where they now are found; much farther to the westward was that which you call the “American continent”; much farther eastward, from the westward side of the portion you call “Asia”.

Two equal Kingdoms had sprung into these distant and widely separated portions of the land. Amid the destruction and confusion which grew from these great cataclysmic changes, there was left a small remnant of each of the various nations connected with the former kingdoms, forming as the new foundation, similar wonderful tribes to those your predecessors discovered in North and Central America. These “Aborigines,” as they are erroneously called, are fragments which each period of false civilization leaves. While the great past civilizations are not borne forward by these fragments
of tribes or nations, they are portions of what are to be taken up in succeeding Dispensations to be borne forward to culminations of civilization.

Thus, the Third Dispensation (which is like the sixth, in the fact that it is more important, and the ninth, when it comes, will be still more important, and the Twelfth Cycle which will be the culmination of all the Messianic Cycles of the world), is a distinct one, separate from the gross, degrading stages of power through the senses; separated also from the lifeless and soulless intellect which dominated in the Dispensation of Knowledge, separated by the recession from the Power, which under the dominion of conquest prevailed, and made up the mighty Second Dispensation.

You enter now a new atmosphere; the two preceding Cycles of the earth have yielded their harvests of physical and intellectual victory: the victories born of Knowledge and Power.

Reposing in the midst of the Eastern continent, as in the midst of the Western (eastern and western being only relative), were two fair kingdoms; in one of these were gathered up the broken threads of past knowledge, and they were placed in condition to be borne forward, reproducing in more perfect form, knowledge of the first dispensation (excepting that portion of knowledge which was the result of the race of angels), and reproducing also in primal perfection the power over the material elements.

"Rah."

Mother of Beauty.

This Kingdom is known in the language with which you are now familiar as the Kingdom of Rameses (not the Egyptian Rameses with which history, or even tradition as you understand it, is familiar); and the etymology of the word is both feminine and masculine. The ancient "Rah" is the symbol of the Divine Mother; the remaining portion of the word is symbolic of divine Wisdom (or Father); and here the first worship of the sun, as a symbol of Divine life and light, had its beginning; for while the sun was counted in its Mathematical and Astronomical value in the first dispensation, and was regarded as the source of life and power in the second dispensation, the distinct symbol of the sun as the one life-giving agency of the Earth was not known; and the Rah is the first unveiling of the feminine divinity to the consciousness of man in the form of worship; that is, the divinity separate from the Angelic primal races, or a divinity separate from the forms of earth,
which were often deified. As this ancient Rah symbolizes that which came forth from within, so, gradually, with the restoration of the knowledge of the arts and sciences and of the power which enabled them to build, was born a new element.

Far to the “west,” like a star that trembles in the twilight of evening, named for this divinity, who, couched in many names, has ruled the earth, a beautiful land was unfolding, a land that might have been the primal Eden but that it was not Adamic in its ignorance or its innocence; a land that might have been the “Paradise of the Blest,” save that it was not adorned with the Light Celestial; but each physical form of beauty, each rare and perfect flower, every visible portion of that part of the habitable globe was for the first time under the dominion of human intelligences made beautiful by the love of the beautiful in and of itself. This love of Beauty has its origin in the Soul, but when expressed in earthly guise it may be wedded to the senses as in the Divine Kingdom it is wedded unto the Soul.

The first symbol of this land of which even tradition gives you no knowledge was what is now called Neptune’s Trident. Out of the sea the ancient Aphrodite (perverted into the Venus of the Grecians and many other nations) sprang in full perfection of her beauty. The Trident was the symbol of the Primal Mother of beauty who rules in the far north. The three stars in the base of the larger dipper (Ursa Major) were exactly in the position of the Trident above the sea, where the land of beauty was born. No fairer vision of Paradise painted by the dreamer or poet, no pictured Heaven of Earth as seen by travelers in the far Orient, nor India herself (the most ancient India in which beauty had her abode) could compare with this wonderful land. No wonder, through some vague sort of tradition or in some atmosphere that is ever brooding over the earth, people have supposed that the real “Garden of Eden” was far to the Occident, instead of far to the Orient; and no wonder that whether from the islands of “Hesperides” or the still remote tradition of “Atlantis,” the mind turns to contemplate this wonderful land.

For the first time the light of beauty had full and supreme power; for the first time the people ceased their love of mere technical knowledge and physical strength and power, and turned to worship the beautiful; not that high art which sometimes takes the place of beauty, and in the soul is transcendent, but the beauty which the earth could yield.

Already the cycles had brought the earth under the dominion of
the most formidable planetary influences linking the Northern and Southern Heavens together, with that reign of the mysterious star that holds influence of Beauty over the Earth. The Earth had reached the beginning of this cycle, and with the knowledge that was handed down from the Sons of Hermes, the Alchemy of the earth was employed, not for producing gold and precious metals in its rare alembic, not yet for forging chains of the "lightnings of Jove," not yet by the strong arms of the Hermetic Vulcan for swaying the world with the many mysteries of art and skill in mechanics; but only for bearing the land forward through each succeeding step of these Cycles unto the fuller dominion of Beauty.

Flowers were changed in their tint and coloring to such rare degrees that no skill of today can ever imitate; each form was carried forward to its highest perfection until the types could yield no more beauty under the skillful hands of man. Habitations were not fashioned for strength, nor yet to resist armies, but for the most perfect expression of beauty. Flower gardens suspended seemingly from the sky, rivaled and reflected those on the surface of the earth, making all the earth radiant with this brilliant loveliness of beautiful images. Unlike the Greeks and the modern nations who carried forward the preservation of a distinct line of classical beauty, those who dwelt in this fair land were full of the loveliness around them. They drank of the breath of the roses, they gathered dew drops from the lilies; they saw the stars and their eyes were bright because of them; and the whole atmosphere and earth yielded its loveliness in the perfection of their forms. Unto this nation or succession of nations came the epitomization of the beautiful; the first feminine divinity worshiped as Deific, the Goddess of beauty, from whom undoubtedly, through tradition, the perverted images of Venus and Aphrodite have descended; but who was so supreme in expression as the veritable embodied image of beauty and loveliness, that nothing save it be born from the waves or from the transcendent Heavens could fashion an image of such perfection.

The worshipers of that divinity were a people who cared not for physical victory through war or knowledge; nor for any potency nor power of earth, but only for that which in a sense, not altogether of the earth, but also in the attributes of the mind, made them know Beauty.

Beautiful, Perfect, Physical life is one thing; but the adoration of the Beautiful is another. When so fair an image is to be born upon the Earth, with all the loveliness that precedes the birth, there is great preparation; the Wings of the Morning seem clothed with
added light; the Earth herself yields her choicest Alchemy to the production of images and forms of loveliness; the sun’s rays are directed and guarded in such a manner that the blossoms and fruit-age shall be the fairest; and the races which are to yield the culmination of this loveliness are races that are tempered and molded in the highest ways of earthly loveliness; with intellectuality sufficient to grasp the principles that will make the earth more beautiful; with knowledge and power sufficient to keep away destructive storms and the ravages of war; with none of those petty bickerings and jealousies that destroy the beautiful creations of earth. For a “thousand years,” the typical “Eon,” as the Meridian of this Cycle, reigned the nation that worshiped the beautiful; up to that height only did their natures press; receding from it came the reaction.

**The Ramesian Age: Wisdom.**

In the same Cycle in the far Kingdom of the East there came other elements; that which was the exact opposite as well as the counterpart of this beautiful Western world; the Orient was teeming with Laws; new forces of mind had taken possession of that portion of the earth. The masculine divinity in the form of what is nominally called Wisdom is not the wisdom of man; the Wisdom which has been handed down to you in sacred history as the “Wisdom of Solomon.” Gathering up all the wisdom of past ages is but a feeble repetition of this wisdom of the Ramesian age, and the Ramesian age includes also the Kingdom of the Beautiful. The laws were the crystallization of the Knowledge and Power from the two Cycles that had preceded that age; so the land where Rameses had birth (which was not the “India” of today, nor the “Egypt” of this or a past age), was a Territory situated in what now would be almost the heart of Africa; but which was the “India” of that period; a place where all tradition centers; the beginning of human Wisdom; the twofold expression of Rameses which, under other names, forms the Cabalistic symbol of the Son of Wisdom, for which there is another symbol; for in this age there were two equally dominant powers upon the Earth, in which the dominion was dual.

“Mahatmas.” “Magi.”

Gathering up the fragments of such Hermesian Knowledge as had been left, and of such Power as had conquered physically the dominion of earth, the race which gradually rose from the receding wave of Power and from the preceding Dispensations was a race
MESSIAHS.

of Sages to whom knowledge became embodied in laws and formulated in principles; with whom Power became as a matter of mental force, but not of physical dominion. This was a race of Sages; a race of those whose thoughts, however, were wholly centered upon physical laws, yet were intent upon carrying forward those forces and powers of earth to the highest and best uses for the race. If this had been a Religious force it could not have been more sacred; if it had been the dominion of some great moral aim, it could not have been pursued more devotedly. Orders were established in which were preserved, as had been taught by the embodied angels from the first beginning, certain fundamental principles in nature, certain distinct secrets in the arts and sciences. These Sages (afterwards known as the "Mahatmas," the "Magi of the East"), became the founders of the first "Mystic Orders" in the carrying forward of human knowledge under the name of Wisdom; for wisdom was accounted crystallized and utilized knowledge, conserved for the use of man, and which, from its very nature, not to be used merely as an adornment for the mind, but to enable man to "conquer the Earth" for the purpose of benefiting mankind and benefiting him in his possession of the earth; for as yet no other thought prevailed.

When you read of the "Beautiful Queen" who journeyed with her retinue and treasures to the "Wise King," you may know it was a tradition taken from the Magian Sages of the Ramesian Dispensation.

Rameses under the guise of a babe was brought to the Earth, and even like the wonderful "Rah" that far over the water reigned as the Queen of Beauty, he became the King of Wisdom. This light, this birth, this power was enshrined in the heart of what afterwards became the "Eastern Continent"; was the basis and fountain head of every existing thought of knowledge or wisdom that the Earth now holds. External wisdom and Temporal beauty of the earthly mold are the dual expression of one soul or life that constituted the Ramesian Dispensation; the light and beauty of the Occident and Orient met, for there was still the Knowledge and still the Power of dominion over the earth; the knowledge of that age enabled these conquering forces to meet. As face to face these lives enshrined upon the Earth for the bearing forward of the greater message of life met, there came forth the first expression of Love; not of Heavenly Love, but of that Mystic Eros, who under the name of Horus, afterwards was born in Egypt, and under various names has ruled the Earth.

Out of this great age of Wisdom and Beauty, out of the wonder
of that which was wrought in the Orient, forming the basis of all
that Ramesian faith that afterwards came, the glory of the Earth
reaches its first Cyclical Culmination of Three; that is, one quarter
of all the Cycles or Greater Messianic Dispensations. In that
culmination Beauty yielded to the Earth various forms, which were
perfected in images of loveliness; and Wisdom yielded to the
Earth the various laws that are crystallizations of knowledge, until
they became fixed; and this twain as one formed the first Beginnings
of all that can now be traced in human history.

The “Ramesian age” extended over the great cyclic period, and
had its beginning and gradual stages of its unfoldment and its
culmination, in the name of Rameses “the Wise.” Its recession
involves the lives of those lesser Messianic cycles of which partial
tradition has been handed down to the present time. The results
of that Wisdom and Beauty (Love), everything that is known
concerning ancient history or science, all that now can be traced
concerning the Knowledge which belongs to either the Hermetic
period or the Ahasuerian period of Power, must have come from
the Ramesian Dispensation by the Secret Orders, or must have been
the result of spirit or angelic impression; for they have no recorded
history.

Since the widespread destruction of the continents, gradually
scattering the people of those ancient races or nations, together
with the distinct formation of new continents, made it seem almost
impossible that either by personal and racial tradition, or by direct
lines of communication, could any of the real knowledge have been
transmitted, yet we are assured from sources that know perfectly,
more than will be known on Earth until the final Millennial day,
that there was in existence from the Hermetic age to the age of
Ahasuerus, and from the age of Ahasuerus to the Ramesian age,
a perfect system of personal transmission of knowledge. That per­
sonal transmission, while more correctly crystallized in the Ramesian
age, had never been lost sight of since the Hermetic age.

It would seem that for all purposes of present human knowledge,
those Primal Ages of Beauty and Wisdom might never have been,
save that the atmosphere of Earth has been pervaded by them;
save that the Earth itself has been some time molded and shaped
by them; and all you can contemplate in the beauty of the sky at
sunset or morning, what glory of the stars that bend above you
from the mighty mother Ursa Major to the Southern Cross, you
can think is a part of that beauty which molded and shaped itself
into the atoms of the Earth, into the very atmosphere that wrought
such perfection in that age, and may now be blooming in the lily by your side, or trembling in the rose that you gather from the garden; that that which was then concentrated of Beauty and Wisdom and Earthly Love on the Earth, has in ways known to the "Angelical descent" become distributed; that the perfect wisdom and beauty then formed has become at last a mighty winged bird brooding over the Earth, making all human nations, and hearts, alive to that one divine perception. You may realize that the Wisdom of the Sages and of the Ages concentrated in the twelve Messiahs of Rameses, borne forward in the one hundred and forty-four Magi, is the Wisdom that under all names and forms, from India and China, from Egypt, from all the nations which were not yet born, and from all those possessions of the world, the Wisdom that scattered broadcast over all nations, tongues and people, finds itself thrown into the heart of the living centuries of today.

You may know there was absolutely scientific certainty and knowledge upon the Earth in that remote period, and that though there were not so many avenues of the expression of knowledge, by and through that one race did the wisdom flow; by the Ramesian age the world was to know what it now knows, that far over the Orient with its many mighty streams of humanity this race of Rameses was scattered far and wide, and to the Occident as far as the continents then extended; and reaching out toward the next Dispensation, whether it paused by the sources of the Nile or Ganges, whether it first rested in the mystic and wonderful lore of Brahma, you shall know at another time. It is only needful to say that the Earth then trembling like a Twofold Star, was lighted up by two perfect rays, which until then it had not been possible for life to reveal or express. It is only possible to realize that in another step the Earth may become aware of the heartbeats of the Divine. Trembling upon the verge of this expected revelation, we leave the divine "Ra," and the image of Rameses, unfolded upon the Earth until we meet again.
THE UNION OF WISDOM AND BEAUTY.

Somewhere the waters meet and flow
And the divine sea ever can go,
Somewhere where there is ebbing and flowing
Of the mighty life-tides, whether knowing
Of God or of deep light of love to greet;
Ye shall know the power from realms above;
Yet somewhere wisdom and beauty meet
And lay their triumph at God's feet.

Out of the treasures of that Mighty Mother,
Out of the gifts she gave to Earth,
The wondrous Child of Beauty, none other,
Conserved for the rare and human birth;

And Beauty that is a thing divine,
That should never wander from Paradise
To light the earth with its wondrous shrine
To show in the glimmer of Earthly eyes,

Wisdom concealed in time and sense,
Not inborn wisdom of the skies,
But that which seeks its recompense
In the veiled image of prophecies.

Where would they meet save o'er the sea
In the Island blessed and divinely fair?
There Wisdom and Beauty were linked by Thee
Type of all in the Earth and air.

And then what secrets are there revealed
Of the mystic ages of the past!
What prophecies are there concealed;
Until new light shall its glory cast!

For not yet is Love born on the earth
To show the value of Beauty's worth
Or to show to Wisdom the way divine—
They met their triumph in that perfect shrine,
And down through the ages their light doth run
Like the spark divine from God's central sun.
FIFTH LESSON.

A VISIT FROM

THE DIVINE MOTHER.

Eternal and infinite God, all pervading and potent Light; All Giver, whether of light or shadow, whether of darkness or glory, whether of Earth or of Heaven, abundant is Thine all pervading power. Thou who art all Knowledge and Wisdom, and through whose ineffable Love Thy children may ever turn to thee; upon the altar of that Perfect Love they would lay the offerings of such trembling perception, such dim vision as Earth has unfolded, and the spirit in time and sense may know; but with whatever within the Soul is aware, with whatever divine and perfect light is there, they turn acknowledging Thy Presence, knowing Thine all-pervading Power and Love, and transfigured before that Light Immortal and Eternal, they would seek the innermost and the best.

THE INTERVAL.

Beloved ones, again at the One only Altar whereunto you may turn, receiving the perfect light, we invite your presence; and whether with shadowed vision or with open perception you receive, it matters not so much as that lovingly you follow; for within the Soul there is no barrier between you and the divine.

Long enough the Earth was sunk in darkness as the reaction from the first threefold Cycles. Three Dispensations having been finished, the receding wave must have seemingly borne the Earth almost hopelessly from the Divine. Since neither Wisdom and Beauty, united by Love, nor yet the Power nor the Knowledge that Earth could give, revealed the Innermost; and since that Innermost was hidden, it needs must come in another way.
Between the third and fourth Dispensations, as between the sixth and seventh, and as between the ninth and tenth, there is an Interval. "The Astronomes" of ancient Egypt were not perfect until the finding of the mathematical solution of the problem that there were "three times Three" (a Kabalistic number to be solved by the Magi's Sacred Orders) to be accounted for in the Cycles. In the three past Dispensations, there had been intervals found for which no allowance had been made in nature, on Earth, or in the universe as understood by them; long dark periods, as the receding waves of Love and Wisdom, and Knowledge and Power, these brought to Earth's children such unspeakable shadow and eclipse, that they might seem to be almost the first great eclipse of human thought.

The Earth made ready for still more perfect "wonder." There can be found in the world only three copies of the records of this "Wonder." One is in the Vatican; when the Church of Rome gives up her long-hoarded secrets that record may be seen; another is in the Orient; in that farthest India into whose innermost learning you have not yet penetrated; the third is buried beneath the larger stone in the principal chamber of the Great Pyramid. The book is called the "Book of the Divine Mother," "the Ancient Mystery of the Mighty Mother." The mother of the Messiahs has always held the most sacred place in all Religion; and that sacred place has been so carefully protected, that the usual priests and ministrants in the temples had no knowledge of it; only the "Mystic Twelve" in each of the sacred orders ever had access to the innermost secret and history of this book. What the book contains you might read in open day and never know it; you would not understand it without interpretation; small reason is there, therefore, for its being buried, but to the Initiated, to the Illumined Vision, it is the Revelation of Revelations.

You by whom the mother of the house is enshrined and held sacred, should turn with ever recurrent veneration, with ever recurrent carefulness to the knowledge of the true Mother-Love. You may well understand how the world having been intoxicated with great Knowledge and Power and with that Beauty that brought no attendant Divinity, would seem as a wanderer; that even the enlightened nations of the Earth would relapse, perhaps not into utter ignorance, but into a shadow of gloom.

In the Cabalistic figure of "the Woman clothed with the Sun," with the moon beneath her feet, and the crown of twelve stars upon her head, you have the image of the mystery of Divine Motherhood which ever gives birth to the Christ, even as these white lilies sym-
bolize the Divine Sacredness of Perfect Life; so in the book to which you refer as "Revelation" is the entire explanation of that Symbolism which constitutes the Maternal parentage of Christ.

THE BIRTH OF HER.

In a small kingdom set apart from the other portions of the world, bordered on one side by a desert, and on the other illumined by towers of wondrous mountains, was a beautiful and perfect valley, shut out from the rest of the world by all this natural protection of desert and mountain. A glorious stream which watered it on one side, aided deserts and mountains in forming barriers as effectual against all approach, as though the kingdom were placed in mid-Heaven.

Between the Third and Fourth Dispensations a period of "three times three," which had to be accounted for, was filled with the message of the Mother. The Divine Motherhood included in "Om in the one Soul of the universe," was unknown and veiled in the ancient physical life. The primal nations had long ages since forgotten the wonderful lesson of the first angel race, and perfect, Divine Love had yet to be born; for while Love in the outward physical sense, accompanied Beauty and necessarily belongs to every physical stage of existence, had been perfectly manifested, the Love of God was unknown.

Out of the mystic Heavens came the Spirit of that Divine Motherhood which ensphered and encircled the world (from the especial plane of Alcyone, as being nearest to the astronomical place), the Soul of the first Madonna (Divine Mother) recognized on Earth (albeit each dispensation had yielded its Madonna for the Messianic culmination), because of the Divine Life that was veiled in this mystic sphere; and remember, that Dual Life expressed, yet veiled, in the mystery of Knowledge and Power and Wisdom, and even external beauty, still illustrated their portion of this Divinity.

The first spoken word, the first recognized form, declaring the potency of this wonderful birth, came in that kingdom far removed toward the headwaters of the Nile, and bearing in tradition the secret Synonym of Her. And foregleams came of the might and power that afterward swept into Egypt. Everything living then revealed the Divine Maternity of the life she bore from that wonderful shrine.

The first knowledge came to the Earth from the twelve Angels that accompanied her life, who bore the majesty of that feminine divinity toward the Earth. The Divinity that was veiled in that
Mystic Kingdom, was known only to those who were afterwards denominated the "wise men." The history of the kingdom itself, its existence apart from the rest of the world, has since been a secret history; but the principal feature was the preponderance of feminine influence, the light and power and wonder of a race that was born to express the Love of God; not the infant "Eros," nor yet the veiled images of that love that lurk in the senses and bear the nations on to physical expression, but the revelation of how Messiahs were borne through the stages of angelic life, through the spiritual existences above and beyond the Earth.

Thus was the Madonna first acknowledged, made ready for the approaching light that was to come to the Earth. She arrived in this one small kingdom bearing with her, her Messengers and Angels to set the stamp and seal of that sacred divinity here upon the Earth; she appeared upon the Earth with those who were to aid in founding her kingdom; with her one hundred and forty-four Angels, and with the Messengers that were to bear forward forever after the potent light and life, to accompany Her message to the daughters of Earth, all the lives that were to bear forward the future messages unto the world and the sacred meaning of Her presence on Earth. The stamp and seal that was placed upon many living things because of that presence, was known only to the mystical orders and were only recorded in the ancient Book ("The Divine Mother").

**Mystical Meanings.**

The mystic meaning of the letter "M," translated and interpreted into the Madonna, the sacred Mother of the Millennial and Messianic periods, had originated in the twice three which implies the third, and the fourth; and each of these has reference to the cycles in which the Messianic sphere is born. In the life of the Madonna it is as though the Divine Mother in Heaven, the Bride of the Infinite Bridegroom, knowing the light that is to come to Earth, makes haste to appear upon the Earth to "prepare the way" and to make ready the messengers that shall reveal the light that is to be; and not only through the visible mother but the Celestial Mother, is the way prepared and illumined by the Light that is to come, and make visible on earth, the Life that is to become embodied here. In such manner came the message from the Symbolic Mother of Christ to "Mary"; so from the Divine Mother who has charge of the Kingdom of Madonnas, through spaces of Celestial Spiritual glory that encompasses around about the one who is to
receive the image of the Christ life here, comes the impelling force of this divinity that must be borne into many states before the Earth state can be reached; this prepared state is the history of Messianic life as differing from other lives. While souls pass directly into spiritual states of expression and into added earthly states, not so the Messianic life. Through many stages Arch Angelic, Angelic and spiritual, the Christ life has to become involved ere it reaches the Earth state; that is the Enfolding of this Surpassing Divinity through each of these stages; there can be no Christ life born without this preparation in all the intermediate states. Thus it was in the time preceding the Christ that you know, that in India and in the Orient, it could be known by the "Wise Men" that the Christ life was approaching.

It was in this Ancient Kingdom of the Divine Mother that all symbols were revealed by which the Messianic stages were to be unfolded to the daughters of Earth; for each of her attendants who were to give birth to a Messiah of the Greater or Smaller Cycles, bore a symbol. As the symbol of each Messianic Dispensation was borne by an especial Angel, one of those that have charge of the Cycle or Dispensation, so the different embodiments of that Kingdom which first represented the love of God were most prominent in the Feminine form. This Mother, this Divine Parent of Love, and this sacred worship by such as could approach from far or near, has been carefully veiled from human knowledge, by the Secret Orders—of "Magi," "Adepts," etc., etc., but hidden in the Sacred Names that have carefully enfolded it, and only known by such traditions as have in the most sacred human history crept through and formed a part of the secular history of the world.

THE CYCLE OF THE MADONNA.

The traditional race of "Amazons" was but a perversion of this Race of Divine feminine life that expressed itself fully once, had the power and potency of Woman's perfection and revealed to the Earth the added light which can only be revealed when the Divine Feminine Life has been manifest. This has been hidden, or only been handed down through tradition or sacred orders, except when it has been swept into some secular history or by inspiration which reveals not only the time and place, but a distinct period. That period was between the Third and Fourth Dispensations, because one quarter of all the great Cycles was complete; and because of the "Interval," that quarter was symbolized in the new moon (the first quarter), not meaning the small satellite and luminary of Earth,
but meaning that the Madonna has once in the great Quarter Cycle, set the seal of Her Life and Her Angels upon the Earth. The flowers were made to be the symbols of Her presence and Her name, and She sustained their existence by a breath from that far-off paradise whence she came. Love was no longer the fleeting physical light, but a Light Divine, bearing the world on to prophecy; a light that taking the waste embers and ashes of past Dispensations, kindled them into Divine Prophecy to show how Knowledge had become Divine. So when we have witness of that Love, which the potent majesty of her presence wrought, it shows that far greater power than comes through any knowledge or power of Earth, could abide when Love is triumphant in pointing out the higher Wisdom that beyond the narrow wisdom of human law and beyond the judgments of Earth it reveals the glory Divine.

Thus the soul of beauty which the Earth had worshiped as form, and which had left the Earth its shadowed light, was now a thing Divine. The true meaning of this perfect Life is a prophecy that when the Cycles shall be complete and the IMAGE OF GOD fully known, all Wisdom, all Beauty, all Power and all Knowledge, will be revealed.

However, those upon the Earth who were ready, recognized that She, the Mother who came to show this Kingdom or Her reign on the Earth, was the representative of the One Primal Mother having charge over all the kingdoms of Earth, and over all the Daughters that should bear the message of life and love unto the world, such time as the Messiahs should make ready to appear.

This Ancient Mother may only be known to the angels; for only unto perfect Love and perfect Wisdom of the Souls that are Angels, belong God’s perfect Love and perfect Wisdom; these only can perceive that which is manifest unto Love and Wisdom; and such angels show a new language between the sons and daughters of the Earth to be outwrought long before the kingdom which is to be a Messianic Dispensation can be prepared. The order of preparation is as follows: The Arch Angel accompanying each Dispensation shall reveal the approach of the Messiah to the Angelic Madonna of the Earth, and the Madonna shall make haste to prepare the daughters of the spiritual and celestial Heavens, that the way may be made ready on Earth such time as the image of the Christ is to be born. Whether in one or in two forms, whether veiled in the image of one life or revealed in the twofold life; the Celestial Bride and Bridegroom meet, bearing the testimony of the Divine Light that is to be unfolded on the earth.
From the heavenly Messianic stage to the cradle, from the light divine to the shadow of the Earth, are such stages as only Angels and Arch Angels know who have part in the Messianic birth. As step by step this light is unfolded, its stages are revealed to the Angels of the Divine Sacrament, the Arch Angels of the Celestial Marriage; thus the Angels of the New Kingdom of Life and Light divine are all aware. "As soon as the receding waves of one dispensation begin to pass," sayeth the Ancient Mother, "the Arch Angel is aware and after the shadow maketh preparation for that which is to come," so the angels of the New Dispensation appear at their places in the Heavens and clothe themselves with the adornments of Life to carefully conceal, and yet to reveal, the divine mystery that is to come. Of all this angelic preparation only "seers" and "prophets" are made aware; while the great Earth goes sweeping on in its blindness and the people of the world bend down to the very depths, seeking in vain for light; but knowing the way, the Exalted Ones declare it; upon many Celestial heights it is known; in the silence of that Sacred Place it is revealed.

The sixth constellation or "sign in the Zodiac" of the Virgin (Virgo) was introduced after this Cycle of time. As this Divine Mother, walking with her daughters of the Earth, set the seal of her divinity here and pointed the way for the renewed life; so the Ancient Life departed with the old time reckoning, and the old darkness faded away.

Unto her kingdom of brightness, all Divine possibilities, for the time being, were concentrated; and there was born the image of the first Celestial Love, the image of the first Divinity that shapes itself into the form of earth wearing the Godlike mien, whether man or woman or both no one knows on Earth today; for so veiled is the record, save that the life was born and passed away in that kingdom, when the Earth outside of that kingdom was waiting for the divine Prophecy to be revealed.

Certain it is, that the trembling waves of light and life, as presented by the veiled bridegroom and the Divine Mother, sweeping over the Earth revealed to the children of the Earth who were ready some portion of this mystery; its glory pervaded the atmosphere; kings, potentates and powers forgot, measurably, the shadow which was upon them, and there was something like the dawn of that Perfect Life that shall come when the whole Earth is fully redeemed; but like pale twilight compared to the full glory, like a prophecy compared to the fulfillment, like a faint foregleam compared to the full revelation of the divine. But this much was
THE SOUL;

known; that never after that kingdom of "three times three," were the daughters of Earth utterly hopeless; never was there a time when some "prophetess" did not appear, and even in the shadowed kingdoms of Earth that followed each Dispensation, the Light Celestial would shine and glimmer with something of this wonderful flame. A prophecy of that which had been previously referred to in the Book of the Madonna, the "Book of the Divine Mother," unfolds itself more and more, and we see that this prototype is a prophecy of that which afterwards is to appear, and which but for the *interlude*, but for this strain of celestial music thrown into the jargon and discord of Earth, could never have been explained.

We perceive going out from this small kingdom there were ministrations of light, there were "Sons of God" summoned thither from every part of the then habitable Earth; there were the "Chosen Ones" to receive words from the Mighty Mother to whom her commandments and commissions were given; and there was imparted to all some glimmering of this celestial light of the perfect state of Love that shall be borne forward triumphantly, even into the shadows that were to intervene. The shadow of the Earth as seen in the Celestial, lasts only for the period between each dispensation that the Earth has seen, or shall see, and it only seems the smallest portion of time compared to the great Cycles that sweep in full of splendor and might.

This kingdom of the Madonna at last came to seem as evening, as the remaining tremblings of a light that was not yet fully revealed, but would be revealed. Yet distinctly do we trace by ancient landmarks (symbolism) that through this one period of the Mother, all the messengers that went forth, were borne forward upon the crested waves that embraced the triumph of Goodness, of Love, and the ultimate Purity enshrined in the sacred image of the Divine Mother. Whatever pertained to that kingdom, revealed unto the nations of the Earth the possibility and prophecy of that which was to come. As in Judea, it is said, each mother, expectant, hoped for a prophet, or possibly the Messiah; so the mothers among the races that afterwards came upon the Earth unto which there was promised, and at last came fulfillment, there are indications that reveal traces of this expectancy of Divine Motherhood.

It shines now as it then shone, like a Central Light within the Heavens, as though the Earth had been half-orphaned before this Celestial Glory had taken its place side by side with the Divinity.
of God as the Father, and for the first time the equal conception of the divine Mother was born.

After the period of the Divine Mother, the word Angel in the most secret Cabalistic symbolism signified the Messenger of the Divine Mother. As the Message of the Divine Mother was looked to with reference to the Cycles of time in which the Messiahs were to be born, so the word Angel came to mean those who had charge of the cycles in which the Messiahs were to appear; those who were summoned to bear the message to the Daughters of Earth; for in all this Mystery of the Divine Madonna the bridegroom is hidden. When the Christ appears, there must be a revelation; but the Name of the Divine Bridegroom is hidden, is veiled; no one knows the message or the messenger save alone the bride of Heaven appointed to bear the message. This is only found in the Cabalistic interpretation of the "Virgin"; the message comes from the Angel to the Virgin; this is why the Angels revealed all the mystery, gliding behind the senses and taking away the outward mask of the dust, the Celestial Bride and Bridegroom meet in inner consciousness; the Messiah is approaching and he shall declare to the children of Earth, or he shall reveal that which only can be known previously in the Kingdom Celestial. The lowly "manger," the cabalistic "Joseph," or he whom God the Father appointed to shield the secret mystery of the history enshrined in the birth of the Messiah. Wherever they are found, whether in the Orient, whether in Egypt, or whether it be in the symbol of the "King's Daughters" that go forth to eternal mystic ways to find the "ark" or promise of God there; or whether in some more ancient Cabalistic meaning, the Divine Mother passing into the Heaven of Heavens finds there the "image" of the Christ, and through the bending Angels and Arch Angels bears it triumphantly to the Earth; or in that still more ancient tradition, which is all true, of the Image which was veiled in the headwaters of the Nile,—the Secret Divinity, the Maternity and the Bridegroom alike in all sacred lore, are hidden, yet all revealed in the perfect Love and (veiled) Wisdom, made manifest as this kingdom was.

The "Millennial" Madonna reigned here a "thousand years," the symbolical Millennial period, as the visible form of the Divine Mother, and the mothers of all the Christs that were to come took up their abode upon the earth as Her Angels. As said before, every living image which could be stamped with the breath of that Divinity, took upon itself an added form of beauty; and as physical life had been made perfect under the reign of physical Beauty, as
Knowledge and Power and Wisdom had stamped the Earth with the manifestations and tokens of their presence, yet had no power to make those forms enduring; now for the first time the mystery of the mighty Love, which born of the Infinite, bears itself forward through Arch Angelic and Celestial states to the Earth, stamps itself upon the forms and the living images of Earthly beauty, and for the first time the "Lilies of the Madonna" had their birth; for the first time the Sacred Rose in its whiteness was revealed; for while there had been roses none had yet been born of the Celestial State, and every flowering symbol in which either the six pointed star, or the symbol, "three times three," could be revealed, was stamped with the image of the Madonna. Then also the divine and sacred symbol was born under the image of the Dove, for through the "Menat," or that which from ancient Egypt has come down as "Iona," the messages went forth from the Kingdom of the Madonna; these were her White Doves, these were her symbols of life and hope to the world. While those fair ones who dwelt there with her, might not pass out into the kingdom of shadow the Doves bore her messages to such as were to come unto Her kingdom. Whether the "Doves" were the o'er-brooding presence of the angels, taking that form or image, or the Messengers of the divine were shaped in such ways as to enfold themselves into messengers of light under these images, we do not declare; but from that time the Dove became the symbol of the "Holy spirit," the "over-brooding" power that gives birth of the hope of immortality to the children of Earth. The Divine Mother was potential, and cast her resemblance upon the form of every living image of beauty and perfection; the Earth bore the stamp of her Divine image, and though this perfection was afterward immured in the shadow it never became wholly obscured or eclipsed.

As that stamp placed upon the Earth the mighty prophecy of that which was to come, so the Dispensation of this Divine Mother was a period of ministering instructions to her Daughters, who were to be the Angels of the coming Messianic lives, to bear the stamp of all the personified Divinity that was to follow. There was prophecy of every Dispensation and every portion of a Dispensation, and there was conserved under the sacred image of the Divine Mother, which also was borne forward, every gift that the past had held.

That kingdom came and passed; fulfilled its hopes, and gave unto the daughters of the Earth something of the mystic charm, that remained for many ages, stamped on the only Primal Religion
of which the Earth is now aware, the voice of the Spirit of an added life and light unto the whole world. From that time the world would not be utterly hopeless again; from that time Love should abide somewhere on Earth, either in the hearts and thoughts of people, or enshrined so near that the Divinity might seem to dwell there. From that time equal lines of life to Mother-Father, though unequally distributed, would be borne forward; from that time also the Sacred Image of Divine Motherhood would no more be wholly veiled as in the past; for such time as Christ life should appear, under whatever “sign,” or beneath whatever “star,” or clothed in whatever form and Name, the sacred image of the Divine Mother would also appear, and the people of the Earth turning aside from time, from all shadows of time and sense, would turn unto the Holy of Holies, or to the shrine containing Her symbolic image, and worship there.

Again and later on, we shall give you messages from this Book of the Divine Mother; it is to us no longer a “hidden” book. The coming Dispensation is to reveal everything, but only to those who can be made aware; and even as ye bend, praising those from above, who gave to you the divine prophecy that is to give the world the blessing of light, so do the Angels draw near to bless you in Wisdom and Love. And remember that this Sacred Image, whether in the Kaballa, or in the Book which you call the Bible, or in the more ancient Scriptures of the Orient, or in the Book of the Divine Mother, She Herself shall reveal the Light that from that Heaven of Heavens, from that Glory triumphant, from that Sacred Shrine in the far off spaces, still broods and bends, the Primal Mother of Love, over the Earth, and bears you on to her Paradise.

FROM THE MESSIANIC STATE TO THE CRADLE.

Veiled in the outward form of Earth Ever the infant Messiah comes Because there is the Primal Birth; There is need that in the Earthly homes All things conform unto its state, The cradle hath its symbol; you wait

For the Christ life yet to be born, You know the glory of the glad new morn; But in all things Truth needs must be First cradled in its infancy;
In the infancy of each human state,
  In the infancy of the race or kind,
In the infancy that still doth wait
  For the inspiration true life to bind;
And as the form that is molded here
  Must bear the impress of dull clay;
So the Messiah from Heaven's sphere
  Taketh up the appointed way.

By paths and ways that Angels know
  Close guarded in their perfect might,
By ways that prophets may have seen
  On mountain of supernal height,

By ways that the "Wise Men" of the East
  Saw when they followed the "Star" of old
They knew where the infant cradled was,
  The Messiah that had been foretold.

And even as the Truth must be lowly born,
  And hidden from the gaze of earth
That the perfect light of its perfect morn
  May not be quenched in the hour of birth.

As error seeketh always to slay,—
  And selfishness would find the place
Where, lowly the infant Christ must lay—
  To bring cruelty and disgrace;

So veiled as no other infants are
  That none may know and none may kill;
The Light Divine, Truth's perfect star
  Seeks the cradle guarded by Love's will.

To grace that Life the Star Divine
  Not only the outward form of clay
In Earth, but as a symbol may shine
  A lily of Truth of perfect day;
The prophecy of every soul
  Is the cradle, the Messiah's goal.
SIXTH LESSON.

OSIRIS-ISIS AND HORUS.

Infinite Love and Wisdom, Life and Light of souls, whether immured in time and sense, they seek the shadow of Thy Truth; or whether on pinions of quickened perception of Love and Wisdom with manifold unfoldment from within, they find Thy presence and Thy truth. At that Perfect Shrine whereunto Angels and Arch Angels bend in perfect accord with Thy perfect truth, Oh, God, Thy children turn; and through the Love that is divine, that trans­mutes the dust unto the spirit, and the outward perception unto the soul; they would seek Thy presence. May each and all mounting unto the perfect height, remember that all is enfolded with Thy Love, with which they seek Thy presence.

FOREWORD—THE INTERVAL.

We have borne you forward with somewhat of difficulty, in striving to reach these higher heights. The outward instrument is not always physically equal to the attainments of the spirit; but, upborne by your sympathy and love, assisted by that Mighty Strength that is ever beyond and above those who seek with you the perfect height, we hope to give the full and complete number.

Ye have been taken through three Dispensations; ye have been given a fourth or Inter-Dispensation, whose expression was not a regular Cyclic Dispensation. We left you at the shrine of the Divine Mother, enfolded wherein the divine and perfect meaning of the Motherhood of Christ could be made known.

OSIRIS, ISIS AND HORUS.

In these intervals between each third Dispensation and the one that follows, we have said that the sphere of twofold Light is more revealed; that the impress of the Divine Mother upon the earth or
Messiah of that time is greater than afterwards is revealed; whether in the large Messianic Cycle, or in that of the lesser degree; yet after the “Interval,” all dispensations more fully bear the impress of this divine Motherhood; therefore you are not surprised, on entering the Osirian Dispensation, to know that unto the twofold light is added another: that which was shadowed in the primal morning of the Earth after the first dispensation becomes more fully revealed. When you enter the Osirian Dispensation you have the image of Isis, the Mother having charge of all life, of souls entrusted to her keeping; and the life of Earth which bears the generic impress of the primal Mother, and the impress of the maternal name. Whatever of this was revealed, yet veiled, in the ancient Hermesian dispensation, is again unfolded in that of Osiris, Isis and Horus.

You are almost borne backward to perceive the Primal Dispensation, excepting that there is an added token of the Divine Mother. The more modern “Osirian” epoch, with its symbols of the earth and sky, are perversions of this ancient record. The Osiran Dispensation recalls each of the others, but does not repeat them, as their knowledge was new. In the Osirian dispensation, there is a period of knowledge; but the Egypt from which, through scholastic researches, you are now beginning to gather glimpses of knowledge and wisdom, was not that of this great Osiran Dispensation; this more ancient one has only been handed down through tradition, Angelic embodiments, and by such inspiration as could come to succeeding prophets and “Wise Ones” of the Sacred Orders.

The Osiran is the first Dispensation which can be properly named within the realm of your possible knowledge (through researches and scholastic lore); while its beginnings are shrouded in mystery, as they must be, in so vast a Cycle, there is still enough remaining for students to know that the Osiran Dispensation was a threefold light, veiled always in regard to the feminine nature, but more perfectly revealed than before the “Inter Dispensation.”

**Egypt Fountain of All Knowledge.**

Egyptian knowledge was the primal fountain source of every stream of knowledge that has come down to you from any source of human history; everything connected with science, whatever of **mathematics** is known, whatever bases you have for the foundation of physical knowledge, came through the Osirian Dispensation; and as there were twelve Osirian Messengers, one for each of the culminating lines of that period, so all through the Orient there were twelve Osirian Messengers, one for each of the culminating
penetrating lines of light that came from this Egypt, which was the Mother of all present civilization. And as the First Dispensation was the primal beginning of all knowledge on the Earth, so the Osirian Dispensation in its beginning, was the foundation of that knowledge for the three Cycles that were to follow. As that primal foundation has reached you in the various forms, symbols, and names which we have enumerated, so the Hermetic stage of knowledge of the Osirian Dispensation has been happily handed down to the present history, by one who, clothed with singular understanding, bore the name of “Hermes.” That name, so coupled with another, implied a threefold power of knowledge. So in the Dispensation which followed, that of knowledge, namely: of Power; Egypt governed all the East, and bore the fruitage of her manifold gifts in the power with which she ruled the world by her sovereign Empire.

Then came that which is handed down in a most ancient book called the “Wisdom of Solomon.” Take the Hebraic record and place it back through one entire Cycle and a portion of another into the Osirian Dispensation, and you have a fair outline of the real history of what is recorded in the Hebraic Bible, much of which is perverted by misinterpretation and interpolation; but the foundation of it is there. Whatever is embodied in the Kabalistic “Wisdom of Solomon,” belonged to this period of the Osirian Dispensation; the compilations and collections were by the “wise ones,” or rulers in Egypt, of all the ancient wisdom. So also the book of “Enoch,” which was a Kabalistic book, not only referring to the preceding Dispensations, but having especial reference to the Osirian. Whatever fragments of these sacred and secret records have been handed down to you, may you read now more correctly; since the indications recognized even among the Jews were that Egypt was the Primal Mother of all that the Hebraic scholars knew of civilization and enlightenment. But scholars have not yet discovered all that Egypt will reveal, for she will unveil all the history of the Osirian Dispensation, veiled in the recession. The great Light was observed in that wave which made lesser deities the subjects of worship.

“Modern” Egypt, A Recession.

You will understand, also, how in the decline from the worship of Osiris and Isis, to “Anubis” and the sacred Ox, “Apis,” there was a descent from the knowledge, wisdom, and the power of the Divine Motherhood to the immurement of the senses again; and that while the worship of the Ibis and other tutelar deities, was in ac-
cordance with astronomical signs, the spiritual significance of Osiris and Isis had been lost ere the more modern Egypt had any existence. All that is known of the more recent history of Egypt is the worship of the lesser Divinities and the worship of other symbols of the earth and Heavens, without reference to their spiritual meaning; while all the true meaning of Osirian worship lies veiled and entombed in the monuments of more ancient Egypt. Not only will it be revealed that the larger pyramid at Gezah was not built at the time that it is supposed in history to have been built; but that the records it contains will antedate by many thousands of years that period, and will restore much of the real knowledge of the Osirian Dispensation. You will see that the culmination of the Osirian Dispensation was precisely that which is claimed by a lesser cyclic period, that is called the "Mosaic Dispensation"; there is no "Mosaic Dispensation" in the larger sense. The Hebraic race was the gathering together of ancient races and people, who were scattered previously under the Osirian reign, and came back again by other pathways into Egypt and were again dispersed through Babylon into Palestine.

The "Mosaic Dispensation" is one of the smaller cycles and bears only a reflected resemblance to the real Osirian kingdom.

While the Osirian Cycle in its beginning and culmination in Egypt and the Orient enters upon its period of recession, the Earth is being prepared for another; even as during the period of the reign of the Divine Mother, other portions of the Earth were being prepared for the new Cycle, so do all the cycles overlap each other; although there are distinct beginnings of every cycle, preparations do not begin with the Cycle, nor with the receding wave does the previous dispensation entirely cease.

When the preparations for the new Cycle began the population of the whole earth was rapidly multiplying, with the continents that were added. You will readily understand, also, that even while some nations were still under the Osirian Dispensation there would be a waning of the Messianic Cycle; and that during that period there would also be preparation for another Dispensation in the remote portions of the world; so the Osirian Dispensation had its counterpart also in what you denominate the "western world," which is older than Europe, older than some portions of Asia.

The worship of the symbol of the Sun in this west land also corresponded to the worship of the Angel of the Sun or Osiris ("Son of the Sun"), in Egypt. The ruins, upon which are inscriptions that even now are found in central America, are remnants of that past
civilization that had its expression and perfection contemporaneously with Egypt; they show an antiquity corresponding to the Cycle and period of that ancient civilization of Egypt, but of which you have no record, of which there are no traces excepting in the monuments, entablatures, and ruins of ancient cities and temples. The tribes that wander, or did wander, through North and South America are only remnants of a civilization that corresponded to the Osirian dynasties; are the scattered fragments of a people that were more ancient than the progenitors of any of the present nations of Europe. While some portions of Asia may bear a greater impress of antiquity, seemingly, there is one portion of Egypt alone that does bear it; much of the civilization of that portion now included in India, China, Japan and Africa, were descended from the civilization of the period to which we refer.

Encircling the Earth with the Osirian Dispensation, therefore, was the reign of what was denominated the

ANGEL OF THE SUN.

Greater in splendor of knowledge than the Angel of the First Dispensation, greater in power than the Power of the Second Dispensation, greater in mingled Wisdom and Love, or whatever stood for these names, in the period in which beauty was enshrined on earth, greater than all of these, and bearing the subtle impress of the Divine Mother in the Soul of Isis. Egypt blossomed the fairest land that the earth had yet yielded in all directions; and the Osirian kingdoms of the earth revealed greater light of knowledge, power, far greater than that which was born of earthly might, more beauty than that which dominated when physical beauty pervaded; for each of those had its receding wave; and we here first begin to understand the real meaning of Wisdom.

We have found now the subtle secret of that Divine Nature which is twofold; while perfect Love doth not yet abide, Wisdom that is enshrined in Love makes its dwelling place in the subtle strength and power of this Dispensation. That which we denominate the light of the sun under the name of Osiris, as the symbol of God, is ensphered, but in its absolute divine light the Infinite is not named. Through the Osirian Dispensation, by record and tradition, you have recourse to these mystic Names and Numbers, those that in this unspoken thought implied the Infinite, which would afterwards be spoken. You have, also, for the first time in the Dispensations a spiritual perception of God; and apart from the senses, apart from the physical creation that which was real Knowledge and its
expression; that which was Power and its expression; that which was human Law and visions of physical Beauty and their expressions become, under the illumination of the Osirian Dispensation, the results of Infinite Intelligence, the invisible potential God who is revealed to the intelligence of man. The reason that sacred numbers and mystical names were employed to conceal the name of God was because God was not thought, by the unillumined ones, to be personally revealed in Egypt, but because revealed through the majesty of science and art, every token and expression which could possibly be made a synonym was employed to conceal the

Sacred Name,

lest those who did not understand or perceive should “take the name of the Infinite Deity in vain.”

It is not easy in this far time to follow this mystic and unspoken “name” of which Osiris and Isis were the veiled images, but of which “Horus,” the child, was the manifestation, down through the different ages of Egyptian history, when at last the Infinite was lost sight of, and every form of life was made a symbol of the divine. In the decline of the true Osirian worship, every manifestation of nature, every form of life in tree and flower and fruitage, all tokens of the life-giving agency of the Sun, every expression in which a deity could be known, the name of a tutelar god was used. The image of procreation, every form of newly awakened life was symbolized in the sacred Ibis, or the dove (the “menat”); the worship of the lamb and the sacred ox, and a multitude of other outward things; all these had their origin in the receding waves that were a reaction from the worship of the one true God, apart from forms and ceremony. After the knowledge had receded that gave the mystic names, and numbers, and tokens, and letters, and mythical symbols, there was nothing from which there could be a correct definition of component signs or letters which could be pronounced or understood, so mysteriously constructed and formed were they it is easy to trace the decline unto the worship of symbols; hence one of the reactions from the Osirian Dispensation was the origin of the symbols of the “Sun worship”.

Through the knowledge gained, as far as can be traced, of the worship of symbols, the Sun (“Fire,” “light”) seemed to absorb, or form the center of every form of outward expression, as far as devotion is concerned; not so, however, when that real worship was at its height; even Osiris and Isis, lest they should be worshiped instead of God, were mysteriously veiled from the vision and from
the senses; for, under that Dispensation, no forms of Osiris and Isis were ever beheld; so was the Divine Life shrouded and enshrined; so was it intended that the Divine Name should be hidden.

Let us again behold how up the steps of the Osirian dynasties climbed the "Ancient Mother of Nations," Egypt, through all the steps of that wonderful Light that gave from the invisible world its only sign and token of divinity; while there was Knowledge, it was knowledge under the Divine Light; all mathematical instruments, every appliance needed in every science or art, was made by the "Wise ones" in the name and the presence of the Divine. No knowledge was deemed of any value for itself alone; and the Sacred Mother, Isis, was invoked, such time as any of the Earth's children needed any mystic unfoldment concerning the generic life of earth; and the sacred wisdom of Osiris was invoked, such time as any Knowledge was sought to give its power unto man; hence every form of life was obedient. Knowledge flowed towards the prophets and sages; and inspiration revealed the meaning of language and the true meaning of the Deity of the true Egyptian. Memnon was an expression of a Messiah of lesser degree and bearing similar tokens of divine knowledge. Trace back the mythology of Egypt, which you have received through Phoenicia and Greece (and all of Asia) to the declining of the Osirian Dispensation and you have the name which was handed down in Greece as "Memnon," the "inventor" of letters; you have the various tutelar Deities, each expressing some particular form of knowledge, all of which have their prototypes in the Osirian Dispensation. In the Osirian age of the world, the lesser Messiahs embody the light of the sun, as the sun is the vivifying force, as shadow is the force that conserves and protects all lives, the history of the Generic existence was made known. Isis, the "veiled mother," was but another name for that mysterious dual power that in the image of the Divine, is revealed in the Soul, and obscured in the past in the kingdoms of the earth. In no human image of man did Isis and Osiris walk, but by their presence, ever revealed by these lesser Messiahs, they still did have physical expression upon earth.

"Om: The Jewel is in the Lotus."

There is an early tradition which had its origin in the far ancient sources of the Nile; that without being considered other than tradition now, was thought to be at one time the real mystic "Story of Isis." It is said that from the cup of the Lotus flower, as quickened by the rays of the sun, which was the breath of Osiris, Isis sprang
into full being, and meeting the too ardent gaze of Osiris, rays of
the sun, she departed beneath the waves, and at intervals appeared
veiled in the image of the Lotus flower. Under the Osirian Dispen-
sation everything associated with the name of Isis always bore the
Symbol of Lotus bud or flower. You still have the image of the
Lotus flower in the ruins of Egyptian architecture; the Lotus up-
bearing, or at the head of the column; wherever this is seen it is
the symbol of Isis. It is also true, in a transcendental sense, that
Isis was upon the earth; that Osiris, symbolizing the son of Wis-
dom, as Isis symbolized the Mother of all life, walked the earth un-
seen of all their subjects, yet forever manifesting their presence;
and so mysterious were their lives, so baffling their presence, that
whenever they were sought that they might be worshiped, they
were never found in visible form, always receding, always withdraw-
ing: Osiris unto the light of the sun, and Isis unto her place be-
neath the waters and enfolded within the heart of Earth. Whenever
mortals were sleeping, when they were not aware, this twain did
walk the earth, did give forth their blessings, did instruct those
who were ready to receive their light. The life and impress of
their personalities upon the earth was in the image of that child,
which is called "Horus," perverted into "Time giver," the God of
day, or the divisions of the day. "Horus" was the Divine Mes-
senger, the mouth-piece, the revealed expression of the Osirian Dis-
pensation. It was in Horus more than in the personal presence of
Isis and Osiris, that the Egyptians became aware of the living tes-
timony of their Dispensation as the twelve interpreting cycles
ascended the scale. It is at the culmination that Horus, the revealer
of Osiris and Isis, appears, and while Isis and Osiris dwelt upon
the earth when the "young child" was here, still they were not be-
held.

The story of Moses, whom the "king's Daughter" found in the
"ark in the bulrushes," is the story of Horus, and should be placed
back in the Osirian Dispensation. The "young child" was placed in
the Lotus by the impersonated and embodied Isis, by the imper-
sonated and embodied Osiris, that their presence personally might
not be known. The "king's Daughter" as symbolized in the maiden
descending unto the water, and her perceiving the "Life," the
"Babe" in real form is the symbol that Truth, when discovered or
revealed, always is discovered in silence: in this is the secret mys-
tery of the Christ Parentage; Truth is thus revealed and made
known; so this Infant bearing the expression of Wisdom and Love
and all life-giving power was a culmination of the Dispensation
which bears the Osirian name. That was the period of time when the Egyptians built the temples to the sun; at that time the temple of “Om,” the sacred city, blazing like the light of the sun, was upon the earth. In that time the temples of Isis, wherein the “Vestals” ministered sacred and apart, were upreared. The maidens were as symbolized in twelve Lotus Blossoms that ever upbore the sacred pillars that upheld the domes of her Temples. The fairest and purest maidens were summoned who served in the temples of Isis. Women as well as men had knowledge then; for it was a period when Osiris gave to the daughters of Isis knowledge of Wisdom; and Isis gave the Love that belonged to her Dispensation; for had not the Divine Mother touched the earth with her Light, had she not given unto all mankind what was first theirs by her presence; and now had not Isis declared what the Mother had revealed? So the maidens served in the temples; women shared in the making of laws; Osiris and Isis, through those who reigned and bore the later cycles, were under their own names, and gave man and woman equal power. This was not for a long period; gradually the maidens and women were withdrawn from the temples and from interpreting the sacred meaning of the sacred oracles; gradually there was perversion by the self-appointed priesthood; and gradually the sacred names and numbers were made to serve the self-seeking of ambition or other purposes; and the perception of Truth, gradually declining, sunk into the worship of symbolism, not the worship of Life. The sun, earth, moon, planets, and stars, and the various forms of life which the earth expresses, were made the objects instead of the symbols of worship, as Osiris and Isis withdrew into the far kingdom where the Messiahs abide.

The earth seemingly, again, was left in darkness; and the Egyptian Cycle was closed and Egypt was dead. Only flickering fragments again appeared under a reflected light you will find in what is called the “Mosaic Dispensation.” The word dispensation there is not historical; there is no “Dispensation of Moses.” There is nothing in the history of the Jews, contained in the Jewish or Hebrew Bible, that makes Moses other than the Leader, the Prophet. There is an account borrowed from the Osirian Dispensation of the Beginnings of Life, of the typical “Adam and Eve,” and even the sacred names of the prophets and seers are names that are handed down from Egypt, while the Hebraic account was that of the life of a people that might bear some resemblance to this record. Uninterpreted by Egyptian knowledge, the books of the Pentateuch mean nothing; uninterpreted by this Osirian Dispensation all that
is the supposed history of the "Children of Israel" amounts to nothing. The Inspired Lights which were recorded as living among them was history set forward several centuries.

We will name this dispensation of Osiris and Isis the Fourth Regular Dispensation, as there have been five dispensations, the next will be the Fifth.

To recapitulate: Tonight you have the Egyptian, or Osirian Dispensation, which is dimly handed down to you through Greece on the one hand; through the traditions of the religious (Hebraic) history of Palestine on the other; you have knowledge of that Osirian Dispensation, as preserved in tombs, inscriptions and entablatures in Egypt, which were called "ancient" several thousand years ago; and even six thousand years ago Egypt bore no resemblance to the Osirian Dispensation (for earlier on Earth was the worship of Oresses, not Osiris). There is always a reaction from the Divine Splendor and you are to bear in mind that the FOUNDATIONS OF KNOWLEDGE, which are upon the earth today, have been handed down from the ancient Osirian Egypt; however, bearing the impress of the primal Hermesian period, still not like it, but revealed more fully in Divine tokens. The unknown and unspeakable name of God, the image of that which is born of Osiris and Isis, the Earth form and beauty and power of Horus—what the splendor was to the masses in that period you do not even know by name. It would be useless to rescue the lesser cyclic names from the earthly oblivion where they now rest, except to serve an added purpose in after years with the revelation that is to come in the Sixth Dispensation under the Arch Angel who reigned over that Dispensation. It was enough to know the name of Osiris and the nature of the Divine Mother who preceded that Dispensation. It was enough to know the name of "Isis" under the Sacred Image which revealed the knowledge of the past, as well as a third principle in the Divine Life, the child "Horus," who awakened, being borne from the Celestial Kingdom to find himself in the image of the clay, being brought forward to the estate of earthly manhood, and coming to reign in Egypt with all power and divinest knowledge. Under that Dispensation and its kingdoms you have the various names of Rulers and "Dynasties" with which Egypt abounds; a great number under the name of "Rameses," handed down from the previous dispensation; other names interpreted under the mystic titles of each lesser Messiah; but all are so dimly veiled, and the distinct Spiritual or Messianic dynasties are so little understood, and even so intermingled with the physical kingdoms, that it is impossible to separate them for the un-
derstanding of the intelligence of today. You will know, however, that for the first time in this Osirian Dispensation the unseen and "unknown" God was worshipped without form; for the first time the perception of the Divine Infinite was awakened in the human mind as One Soul; knowingly the spirit worshiped; and for the first time removed from the senses and from mere intellectual knowledge, the life like unto that of Divinity, was sought in the kingdom of the Soul.
"OM MANI PADME HUM."

Om the Jewel is in the lotus, Spark,
Of that Divine, primeval Flame
Whence issuing all spirits came;
Breath of All life, when understood,
The Infinite Eternal Good.

Om the Jewel is in the lotus Germ,
Tenebrous, Isis-veiled and hidden,
Waiting until from mandate hidden,
Cometh the quicking To-Be;
Sent forth from Life's Infinity.

Om the Jewel is in the lotus Root,
And stem, and tiny trembling leaf,
Girded and swathed in watery sheaf,
Shadows darkling around, above,
Murmurous monody of Love.

Om the Jewel is in the lotus Bud,
Whispering of untold mysteries,
Voices of wondrous prophecies,
Gray of mornings all Divine
Bursting to tints Incarnadine!

Om the Jewel is in the lotus Flower!
White of the Soul; Gold of the Day,
Where the iridescent waters play.
O breath of me! O heart of me!
Life of all life Eternally!

Om the Jewel is in the lotus Dew!
Distilled in the Alembic known
By Love's pure Alchemy alone;
Sacred Seal and Signet Sign.
The Life! The Cross of Light Divine!
"Om Mani padme hum."
SEVENTH LESSON.

BRAHM.

BRAHMA, VISHNU, SIVA.

Infinite Life, Divine Love and Wisdom, Mother-Father of all souls: unto whom we must ever turn in the silent homage of the soul, and through the spirit, syllable only those names known to mortal speech; yet within the all hallowed shrine we must worship in silence; and there the voiceless and wordless Name must forever be breathed; may each heart turn with reverence to that shrine; may every life be uplifted and transfigured; and may they all behold where the Angels who are Thy messengers wait to declare Thy truth; let each, with all abiding and perfect Love, turn unto that only altar where Truth is revealed, and where Wisdom and Knowledge and Power are known; and as they turn unto that Shrine Ineffable, baptized in its light, strengthened by its power, uplifted by its divinity, may they know that the all-encompassing Light and all pervading Life, the Infinite, abideth within and pervadeth them. May they behold in the wondrous Cycles by which Thy truth is declared, the evidence of that which is borne from within, and may they with added and perfect Love surmount all obstacles to the understanding of Thy Truth; and, as the Angels draw near, may they abide in Thy love forever. Amen.

Beloved ones: even as ye turn unto that perfect altar of Love seeking the Life and Light Divine, so must ye again, baptized in its all healing Light, pervaded by its all potent Power, receive the baptism at that shrine; sustaining and strengthening the instrument through whom we give these truths, as she is sustained and strengthened within by the Angels for revealing the added light of Soul.
THE SOUL;

THE FIFTH GREAT CYCLE, OR DISPENSATION,

Includes all that is historically known in the world today, and stretches far back into "prehistoric" times; to where tradition supplies the place of history, and to where the remote sources of many co-related streams of human life and thought, revelation and worship, become merged in the great beginning of the

FIFTH DISPENSATION.

Not only is this true, but we shall include many of the names and symbols of the separate systems of worship, and their "Avatars," Messiahs, or "Buddhas," under this great all-defining name; and endeavor to show that each "Era", or seemingly separate "Religious" epoch, is in reality a portion of this Fifth Dispensation, a lesser cycle.

OM.

Long had the world waited for the message that was now to be declared; all potencies of the physical life and all achievements of the human mind had reached their seeming perfection and culmination.

If no added knowledge were to be given unto the world, that which had been received might suffice for that kind of "saving grace" that is born of Knowledge, of Power, of Beauty and Wisdom in the external form of human Law, and of the partial recognition of the Infinite; and if the Earth, made perfect under the dominion of man, required no other salvation or recognition of Truth for the souls immured here, there would needs be nothing more; but with the decline of the Osirian Religion, with the gradual decay of Egypt and of those nations conquered by her and instructed in her learning, with the fast receding lines of light that had been eclipsed, there was seemingly nothing but material shadow. Yet even in the midst of the shadow there was greater preparation.

From out the Heavens where the Arch Angels abide, the Celestial Angels having charge over the Fifth Great Cycle, there came such a glow and warmth and fervor to the Earth, revivifying, kindling all that portion of the world known as the "Orient," as had never been known; also unto some portion of the Western World, where the nations had kept pace with this new Orient, the New Light came.

The New baptism was especially Divine; there was to be brought to the world somewhat that had been lacking in each Dispensation that had preceded it. While there had been worship, while in the Dispensation of Osiris there had been somewhat of the recognition
of the absoluteness of the Infinite, the One Word for which the world had long waited and for which many had watched had not been spoken; that Name which could not be pronounced until pronounced in the Dispensation which was to give it birth, was the

**Infinite Good.**

The divine potential God of Love, the Deity as enshrined and hidden, had been declared; but the Infinite Good had not been known; as near to Love as is the recognition of kindness and charity to that highest attribute had been the previous light.

The dawn of this New Light was like an overspreading glory; all over India and the Orient there was preparation for it. The abstract forms of intellectualism had taken away the Divine from all form of worship without having declared anew the Deity in any Spiritual name or image. The Name was now to be first revealed to those prepared upon the Earth; if there had been previously recognition of Deity in nature, the expression of Deity through the intellectual forces manifested in the universe, if there had been Knowledge that law is perfect that the universe is governed by mathematics, if there had been an application, as there was, of every attribute of intellect magnified and deified; in this token of a new revelation there was a departure from the senses, a withdrawal from the mere intellect, and gradually the world seemed wrapped in a maze of beauty and Spiritual loveliness. A Spiritual haze like that seen in the atmosphere which sometimes precedes the morning of Earthly day, crept over the Orient preparing for the New Dawn; as sometimes the glory of the morning sun is carefully veiled from the sight, ere it bursts in full splendor in the sky; and where the foregleams of this new light had penetrated, there was such departure from the methods of the intellect, such absolute absence of desire for physical power, such devotion to that which seemed a prophecy of the unseen, that the very land in which this religion was born, typified its abstract nature.

The most ancient teachings of this new light are not recorded; later the recorded teachings were in the broken lines of light adapted to human need; no one could see the light of this ancient name of Omnipotent Deity; the ancient Brahm or the ancient Om.

**A. U. M.: Aditi, Varuna, Mithra.**

The first names which appeared in this Dispensation expressing the deity, were not broken in the threefold form that later was to be revealed.
BRAHM was the One All Wise, Perfect Supreme Good; the Divine Infinite abiding in Eternity. The Primal expression of Absolute Goodness, abstract, apart from the universe, separate from matter and time and sense (which are relative), not identified with the Creation, not praised as “Great” or “Glorious” because of that creation, not worshipped, because there is no need, but the Infinite, all-knowing Good; the one former “unpronounceable name.”

So exalted was this thought, so perfect this portrayal in the primal teaching of the Religion which has borne the name of “Brahmanical,” that there was no outward adequate expression of God, and therefore no praise or worship of the Absolute. Remember, BRAHM was the “Ineffable Good,” so absolute, so removed from all external form, that there was no need to worship, but a Perception of Deity alone, through meditation and introspection, constituted the first recognition by the Sages of this Name and Dispensation.

The Angels, Sages and prophets who heralded the first Incarnate Life proclaimed the Dispensation, which presented in its first cycle a reaction from those external propositions and mathematical scientific laws, and the many deities and attributes and powers who had been worshipped as divinities before.

The advent of this Religion in the Orient was like a dream; each form of recognition of it as Truth came spontaneously into being. Whosoever these first people were to whom Brahm was revealed, there is no need to invite you to their external habitations; the Earth yielded all that was needed for subsistence, the fruitage of the trees and vines hung in rich abundance around them, there was no ambitious desire to conquer other nations, there was no need of material worship; it was a repetition of the “Eden” time with an added Superlight; it was an Eden within an Eden, a Glory beyond a Glory, more like that primal Millennium when the angels dwelt upon the Earth, or like the final Millennium, than like that which any other age or people had experienced.

BRAHM the Divine, the Infinite, was conceived of, was perceived; but the name was only breathed in the innermost silences. Thus that period which introduced the Brahmanical Dispensation to the world, at first had no record; it was declared by those who first perceived this Light that no record should be given. It was not until the second avatar or second Messiah of that Dispensation that the truth was broken to the comprehension of others. The first who perceived it did not declare it, only lived it; the first
Messiah of that Dispensation did not declare; he only stood among those who perceived the truth as he did, giving the light in the life which perceived God.

Perfect peace reigned there; absolute freedom from strife of any kind; there was not even the strife of mental competition, no intellectual effort to make oneself successful above one's fellows; nothing that indicated a desire to "conquer the Earth" as in preceding Dispensations. There was no repetition in the first portion of this Dispensation of the preceding one; there was a reaction and an advance, absolute and complete, as if all the struggle and all the striving and all the love of mortal power, and all the desire for physical conquest, and all the material knowledge and all the human law, had been merged into the one perception of the acceptance of Divine Good. Nothing was questioned, nothing doubted, all seemed to be known because perceived.

As time passed, however, there were the many to whom only partial perception came; to whom must be declared something like the "law" which, it was said, was given to Moses upon the mountain, that could be understood by the people; something must be given to the understanding. The light that followed was that which broke in fragments the clear "white light" of the Primal Brahmanical Religion.

ZARUSHT.

The second Messenger or Pronouncer of the Brahmanical faith, although subsequently associated with the Persian whom you know as Zoroaster, was none other than Zardusht, antedating Zoroaster by many thousands of years.

For the purposes of manifestation the Infinite BRAHMA was expressed or manifested in three equal Divinities: BRAHMA, the Creator; VISHNU, Protector, Preserver; SIVA, Disintegrator (destroyer). Neither of these was "first" or greater than the other. All were working together as the "Manifestation" of the Infinite, wherever Manifestation was required.

The Angel, or Power, of the first Manifestation of Brahma, the Creator, was "Mahat"; as taught in this Religion, the first production of Nature, of Primal Intelligence, since in this sublime teaching there is and can be no "Manifestation" either of Matter or Mind without the direct action of Intelligence. Then came the manifestation of "qualities" or attributes, through Vishnu, the preserver of all that Brahma creates. And as all created things must ultimately pass, Siva, the Disintegrator, forever is at the gateway of life to
institute change (miscalled death). The Vedas contain the essential doctrines today of this ancient announcement.

Zardusht constituted and established a complete system of teaching, that came afterward to be known under the names of the Sacred Books, to be referred to later.

But the greater portion of his teaching was to those who already partially or wholly illumined, could understand, could both grasp his teachings by perception and by the powers of the mind. It is certainly safe to say, whether regarded in the light of "Religion" or "Philosophy," that the Brahmanical system of thought, including of course the teachings of Buddha Gautama, is the most complete system of abstract mental (spiritual) teaching in the world, and includes all metaphysical and philosophical solutions of that which relates to the Infinite Intelligence and to the Intelligence of Mankind.

Brahm, as previously stated, has three portrayals in the Brahmanical faith: Brahma, the creator; Vishnu, the preserver or savior; and Siva, the destroyer or disintegrator; these three expressions bear somewhat upon earlier Egyptian interpretations, but are in no sense borrowed from them. To understand this interpretation you should know that the second Messiah of this dispensation, or Zardusht, was called "one of the Divine Interpreters," and was supposed to belong to the true incarnations of Vishnu. Other expressions had not then been manifested; as previously intimated, the first Brahmanical Messiah, Vishnu, with his twofold life, is perpetually veiled. In the images that picture Vishnu, you would see a barge, as nearly as the early art of that period could portray, representing Vishnu sailing upon the waters of Celestial life, attended by his Bride who is forever the silent companion of his journeyings, but who remains veiled, while he is expressing as a Buddha the Light of Brahm in mortal form. The "Lotus Flower," which also was connected with the Egyptian Isis, uplifts the Bride and sustains her while Buddha (Vishnu incarnated) is teaching the world.

Nothing was recorded, as said before, of this First teaching, but those who receive anew these teachings know that the Infinite Om is not expressed in any forms of life except in the state of being, but is manifested in all life, and that all other names that apply to Deity are but to break the Infinite Sphere to the comprehension of man; and that whatever attributes the "Manifestation" may be said to possess, like those of Brahma, you recognize them; but they are unspoken and unwritten of Brahm. In the
other characters; Vishnu and Siva, however, they are revealed, and in the various stages of the culminations of the lesser Messiahs. No doubt all that you read of Vishnu, manifesting in the various Buddhas, must portray the expression of the Divine Power, under the "preserving" or "saving" forces. As that "saving force" illustrates the Divine Goodness, so every avatar that manifested the light was an incarnation of Vishnu; in other words, every separate Messianic expression in this revealed religion, is but to give added instruction concerning Divine Goodness; to know that Goodness stands revealed, to realize that it encompasses and surrounds all time and space.

This great Revealment was at first, as stated before, stamped on a few prepared lives, and by them held sacred, then revealed by Zardusht, the Second Messiah of that Dispensation (avatar of Vishnu), whose teachings are preserved in the Vedas and Shastra, and extending into Persia formed the basis of the Zend. The first contains the four glad songs of the Basic Truths; the second includes the Vedas, and also the laws or principles for personal and national (universal) government. The uppermost of the latter are: "Right being," "Right thinking," "Right doing." The center being right, nothing can be wrong. The primal basis of Religion, Philosophy and Moral Law of the world is handed down in those sacred books.

There were four principal distinct branches from the Brahmanical religion; one comes to you from India, which is the primal channel; another comes from China through the Philosophy and interpretation of Confucius and other Chinese philosophers; the other comes from Persia through Zoroaster; and a fourth, though hidden partly, as we shall hereafter explain, through the "Children of Israel." These branches were each divided into more sects and cults than there are sects in Christendom or the world at the present time. All over that portion of the Orient, where the Brahmanical Faith first had its outpouring, all over Egypt and Northern Africa, Asia and Asia Minor, there may be at the present time, even when the original faith is almost dead, at least hundreds of different sects; it is possible there were more at that time, but there are many that are permanent.

The sacred tradition, that to a primal few who "were prepared," "who knew," "who were like unto Brahm in essence," became, in the decline of the second Messianic cycle, the basis for the forming of "Orders," "Cults," "Sects," and that abhorrent system of Caste that is the curse of India today.
In the beginning or foundation of the Religious system, there were indeed real "Sacred Orders," constituted of such lives as had the "innermost revelations," and by "Attainment" had reached certain spiritual heights; traces of those real orders are found in the "Magi," the "Mahatmas," and probably in the original "Yogis."

The "Brahmans" or Priests, who now dominate in India over all who adhere to the mere name of the Brahmanical system, and who are the perpetuators of the "Caste," must not be confounded with the early Teachers, nor the later Avatars.

The period of time of one Dispensation permits not only various interpretations of, and departures from, the Primal perception or revelation, but the "Buddhas" that necessarily came to explain the divine purposes, were also variously interpreted; and each interpretation had its division. Thus the sects multiplied, and in the past several thousand years there have been futile attempts to "explain" the original doctrines of the Brahmanical system by the "interpretations" or "noninterpretations," of the teachings of the various Buddhas. The most ideal expressions are found in many of those teachers and sages with whose names you are not familiar. The traditions and histories of Oriental lands teem with the various presentations of this Oriental drama. The whole system of Thought and teaching, as we shall presently show, has come down to you through the sources mentioned, and through those to be named later. The Sublime teachings of Zardusht followed the Divine Silence of the first lesser cycle of this vast period, founding the sacred orders, the "Holy Men," "Angels," "Mahatmas," "Magi," who received Revelation; later each interpreted the ideal Silence or system of "Meditation" in his own way.

Then came other interpreters of a more external nature, whose names are lost to you in the mists of distance; but sufficient is known to show that those entitled to the name of "Buddha" after the Second (already named Zardusht) were the founders of different "Eras" or particular lines of teaching, based, it is true, on the original threefold manifestation: Brahma, Vishnu, Siva. These various, but still wonderful metaphysical, teachings form the basis for all the transcendentalism in the world. You have derived little that can be named poetry from Egypt; you have derived nothing so appealing to the imagination from any source as from this one vast Oriental drama; and as the impersonation or expression of the abstract idea of the Divine the early Brahmanical teachings, interpreted by the Buddhas, will stand as the epitomized idealism of the world. This sublime and beautiful Philosophy, this Religious
system, those poems, have been infiltrated into all the later Systems of Religious teaching, including the Hebraic Bible, and have been handed down to you in snatches and fragments through the various intermingleings of the ages, races and nations. The preceding Dispensation had outwrought all that was possible of material power and intellectual science and art upon the earth, including a Dispensation of Beauty which was realistic.

The Ideal Dream of Goodness, Harmony, and Beauty was embodied in all that is meant by the word Brahма; and the Brahmanical faith lighting up the Orient with its splendor, was the only torch of glory. Down the different steeps of time, including all that semi-history of which you are aware, even in the receding waves of the Brahmanical religion of which you hear today, there is that touch of wonderful poesy, the realm of perception and imagination first enkindled, and upon the wings of imagination if not of perception people followed the Buddhas in their Light.

With each new teacher, leader, prophet or Buddha, was the recognition and reconciliation of the world, even in the midst of shadow to the Infinite; then came the application of Divine Good to all relations of life. Indeed, the first half of the Brahmanical dispensation was one of spreading the light, excepting among the nations that could not be included in that dispensation.

ZOROASTER—THE PARSSEES.

The succeeding smaller cycles with their culminating Messiahs, were not limited, however, to India (the cradle of Brahmanism). Overflowing through the various sacred teachers and secret orders, and the more open teachings of scholars of all degrees, the subtle lines of this system re-appear in the still hidden teachings of Chinese philosophers, of which Confucius is the accepted head; re-appear in the Zoroastrian System of Persia, simplified and made beautiful by a pure system of inner worship (of which Light is the external Symbol) and perfect ethics. In fact, the “Parsee” today preserves the spirit of true worship and moral teaching, long since lost by the “Brahmans,” “Priests,” of India.

The receding nations that had their period of culmination under the Osirian Dispensation, saw nothing that could indicate the conquering of strife and contention, but there were portions who perceived almost ere it was stated, and others who unfolded gradually into the principle of receiving the Divine Good, of knowing the application of the Divine Good, and of so regulating the human
life and adjusting of human purposes, that the Divine Good would be pre-eminent. But there came, as there always must, a distinct separation, and gradually the various "interpreters" withdrew from each other; gradually schisms and differences sprang up; the light of many people was withdrawn to more ancient or to false teachers and altars; and even India herself in all that related to primal Brahmanism was distinctly divided into castes, classes, philosophies and interpretations innumerable, declining into pantheistic and other forms of worship, even of materialistic tutelar deities.

Then came the Ideal Buddha who for a time seemed to unite all these contending factions; whose teaching and example swept with a surpassing and wonderful swift Light over all Asia, bearing the Divine Religious interpretation of Reconciliation, who, at last comprehending the meaning of Sorrow, knowing the discord and differences that were in the world, knowing the strife and contention that must ever spring up in certain states, he who is typified in BUDDHA GAUTAMA,

Reconciled all conditions of human life; declared and restored the original purposes of the primal Brahmanical revelation, and gave the ideal instead of the literal interpretation, and made practical in the individual the Divine Life; and for the time being, imparted such pulsations of reality to this Divine Possession, that then and there the world saw in him and his teachings the realization and idealization of the highest religion that had been known. The primal "Brahma" was restored. The revealments and work of Brahma, Vishnu and Siva were made known. The fundamental principles of the Religion, as adapted to human needs, were re-declared; and the sublime pathway for personal guidance was made plain and clear in the necessary steps of Self-conquest: "overcoming." Over all nations that had received the worship of Brahma he held such divine sway as that (whether you trace the history through China and Japan, and receive the interpretation of Chinese Buddhists, or whether you go back to India and borrow from the primal splendor), you must still, viewing this wonderful "reformation" that swept over all the East, having its culmination in India, perceive the baptism that came from that Buddha whose history is revealed in Buddha Gautama, whose record is received and whose teachings form the basis of nearly all the literature of India. You will recognize all the splendor of this wonderful restatement of a wonderful religion.
Whatever has been embodied in any human conception up to the beginning of the cycle here recorded, or later up to the close of the Great Cycle (the end of which you have witnessed); whatever divine purpose has been declared by any sage, prophet, seer, or Messiah; whatever psalms of exalted praise have been written or sung; whatever production of divine imagination has lent its rare powers to the literature of the world; whatever has rescued the religions of the Earth from utter and absolute idolatry; you will find in the Primal Brahmanical faith; and its later Messiahs or Restorers, especially Buddha Gautama.

When it becomes possible under the Sixth Dispensation for the restoration of all systems of religion, when it shall be possible under the light that is to come to the world, for the world to know these successive steps, people will see with the light from the Orient, the glory from Brahma, the inner knowledge from the Buddha, the moral teachings which the later Buddhas declared as applied to human life; the recognition of the interpretation of all these primal Religious Truths is that which must constitute the Ideal Perceptions of every Religious Truth ever taught, and of every perfect system whether revealed by tradition, word of mouth, or by the records that are in the world.

If you have your knowledge of mathematics, science, and mechanical construction of the universe; all the forces and equilibrium in nature which were revealed in the primal Dispensations and brought down through ancient Egypt; if you have your knowledge of letters and chemistry and architecture from Egypt, you have your ideal Philosophy, everything that is in the realm of pure transcendentalism, from India; you have the perception of One only God, not Osiris, not even the nameless God of Egypt, nor of any other Dispensation, but the Brahmanical God; and you have in true Buddhism, rescued from that silence into which the Orient necessarily receded, because of the abstract nature of the Primal Brahmanical religion, a restored presentation adapted to the comprehension of the present day, the religious systems of the Orient.

"OM, MANI PADME HUM."

The Great "Reformation" or Interpretation and Illumination of Buddha Gautama spread, as said before, over all civilized portions of Asia, and filled the nations with its light; re-establishing not only the real Religious basis of the former worship, but revealing the true pathway of Life: Victory over the Senses, and over selfish desires;
not by crucifying or torturing the body, but by conquest of the Mind and Spirit, by "Overcoming."

As is true of all Teachers and systems of teaching, there was recession from this pure life and teaching, especially in India. The "Brahmans"* (Priests), who had never ceased to decry and persecute Buddha and his teachings, restored again the system of "Caste" and favoritism that the pure democracy of Buddha Gautama's teaching had abolished, and today there are fewer Buddhists in India than any country of the East where the teachings had penetrated.

We have now traced to India, not only the beginnings of this Great Fifth Cycle, the Brahmanical Dispensation—although some of its earlier revelations and avatars (Buddhas) are veiled in the early mists of its primal morning splendor—but we have brought forward as distinctly born of this Splendor, the Confucian, the Zoroastrian, the Buddhistic systems (Gautama), and undoubtedly much that was afterward included in the Babylonian "mysteries," and the later worship in Egypt (of the Pharaohs).

Moses.

Clearly the next step is the Hebraic Era (Mosaic). The origin and history of the people of Judea (all that are included in the terms "Jewish," "Hebraic," must be left to more external history). The religious teachings of this wonderful people—their "Bible"—will be found in the Pentateuch: the first five books of the "Christian" Bible; this also had a Brahmanical, more than an Egyptian origin, though the roots of many ideas may be traced to Egypt, but, as said before, they came down through Brahmanical nations, instead of by direct lines through Egypt; so this offspring of the Orient, separate from Egyptian history, bears somewhat of its symbolism: In the One God, in the necessity of presenting a twofold and threefold light to the comprehension of the masses (but the Jews regarded the other nations as "Idolatrous"), in their symbols of worship of nature and natural images. But whatever is "idolatry" in any of the Eastern nations or among their people today, there was no idolatry in the beginnings, nor at any time when the true prophets or Buddhas appeared; idolatry crept into and among such people as did not belong to the true or existing Dispensation, as could not be reached by its teachings or Messianic Life. There are idolators in every age, as among the professing Christians those who do not

* By this is not meant the true teachers of Brahma.
believe nor practice much of the Christ life, are the Idolators of today.

Under various lines of descent the "tribes of Israel" were the renewal of a former group of "tribes" or "nations" who had worshipped the "unknown," "nameless," or "one true God." It was under the leader, teacher and prophet, Moses, that they were led back toward that worship after many wanderings. The "wilderness," "Egypt" (darkness) and other symbolic words illustrate states or conditions, and might have been used symbolically instead of historically. The learned Rabbis—and more particularly those versed in the sacred records of the "Inner Temple"—are perfectly well prepared to lead the student through that historical and symbolic labyrinth. Many of the "Tribes" in Judea came into Palestine through separate ways and from separate lines of descent, until by one distinct line of Prophets the "Revelation" was complete that united and led them as nearly as possible to the One true God.

**Nazareth.**

There was, however, no recognition by them (the Hebraic tribes) of the one obscure and almost unknown tribe, the Nazarites—"Can any good come out of Nazareth?" is ever the typical expression of the scorn of those in high places when the humble teacher appears. But they were those who "prepared the way for Jesus to appear." This is where the sacred order of succession was lost sight of among the Hindus and other Oriental people. They expected another Buddha—even as "Israel" expected a Messiah, but they had lost or did not heed the "Sign." The "Wise Men," the "Magi" were Persians who knew the meaning of the "Cycles" and knew the Symbol of the Angel that would appear when the Messiah was to come: The pentagram or five pointed star.

Evidently the account of "the Beginning," of "Creation," the Edenic state, the Creation of Adam and Eve (typical) are re-statements of the primal history of the "Book of the Beginnings," a preparation or introduction for the "Revelations" that are to follow. The "Sacred Name" (veiled), the "Sacred Numbers" (Sepharoth), and the accompanying Symbols, denote Oriental origins. The "One God" (Om), whose mystic or real name was veiled—as in Egypt and India (the Primal Infinite). If today nearly all of art and science (including mathematics) can be traced through Greece to Egypt, the rare Idealism that crept into the Jewish writings, and much of the Sacred symbolism, must be considered as coming from India and Persia.
THE SOUL;

THE HEBRAIC "LINE OF DESCENT."

Evidently here among these people were the "beginnings of the end," the preparation for the closing of the Great Cycle. The "Line of Descent" is both material and Spiritual; the restoration of the true worship (One God), the establishment of the line of prophets, the preservation of Egyptian and Hindu symbols, and their esoteric meanings. The founding of the "line of descent," "Abraham, Isaac, Jacob"; the esoteric "House of David" and "Throne of David" was the esoteric line of descent for the "coming of the Messiah."

In passing, it is well to note, as you are aware, that the Jews never accepted the Messiah called "Christ" (Jesus); that they are looking (at least the orthodox Jews) for their Messiah to appear and restore Jerusalem and establish His Kingdom upon the earth, and where they expect (such as are accepted) to abide with Him forever in the literal Kingdom of Heaven on Earth.

It is not possible, within the limits of these teachings, to trace the Jewish (or Mosaic) history through the various national stages that caused it to become the one central or culminating line that led to the completion, the fulfillment, of the Fifth Dispensation. Scholars have access to the various books that form the Jewish Bible (Pentateuch) and to other records; while the "Apocrypha," or "hidden" works, are possibly only understood by those instructed in the esoteric teachings of the "Inner Temples," or the "Holy of Holies." Neither can we here discuss the adoption by Christians of the Sacred and other books of the Jewish record as a portion (the Old Testament) of their Bible.

The ramifications of the "Origines" of the Hebraic peoples (tribes), their divisions and national characteristics, must be left for the Student of Races. It is certain, however, that glimpses of all lines of preceding revelations are found in the sacred books of the Jews; as well as the symbols that denote scholarship of learning traceable to both Egypt and India. While in both the revealed (Apocalyptical) and Apocryphal (hidden) portions are clear indications of the various Sacred Orders and the wonderful revelations of preceding Dispensations. As the prelude to the Final Cycle of this Grand System of the Orient the history of the Hebraic nations is the history of the most interesting epoch of the world; preceding and including, as it does, the
MESSIAHS.

MESSIANIC LIFE

That crowns and makes complete, down to the present day, all the Messianic Cycles, great and small, of the Earth.

The Messiahs of this Dispensation were heralded by the Angel bearing the Pentagram symbol, and when that symbol appeared, no matter where, those who were initiated were to trace the Messiah heralded by the Five Pointed Star, by the appearance of the Angel under that symbol. The Pentagram was not known to the scholars, only to the Initiates, the "higher priests," and Buddhas and the embodied Angels; consequently among the masses of the people, the "sign" could not be known. All the other "Buddhas" excepting Jesus were born in other countries, and the number was complete, except one; while the interval between the time of which we write and the advent of Buddha Gautama was greater than modern historians suppose; the appearance of the Pentagram was the true sign in all the Orient, including Persia, of the New Messiah. It was now the recession of the Light all through Asia, but Buddha Gautama not being the latest one, not being the culminating one, the recession had been more entire. Not in the far Orient, nor yet in India, but in Palestine, was the closing Light of that Dispensation to appear, that it might be borne forward into the New Orient and the New Occident that was not yet unveiled; not yet had Judea given up her secret.

China was an Empire in the receding wave of her materialism, her external isolation and bondage; India was in the far off receding state; the Hebraic people had also wandered from their primal religious inspiration; Persia long since had lost her primal light. Only by such ways as Truth ever is perpetuated through certain lives, to whom is entrusted the sacred bearing forward of the Sacred Seal, could it have been known that unto Nazareth was to come the final Messiah of that Dispensation. These "wise men" who followed the Star were not known among the Jews, excepting those of one order of the priesthood, who were among the Initiated in the most Sacred of the religious Orders of the Orient, one of the Twelve who ever bear forward the Sacred Truths. The Twelve are on the Earth today, scattered in all the lands, who know by actual initiation the mysteries of the "Sons of God."

Like those, and to whom the approaching Messiah, Jesus of Nazareth, was well known; but because he was born among a people who
did not understand the meaning of the Truths that he gave, those truths became more crystallized; the distinct perfect utterances of Jesus you could place side by side with those of any Buddha and with every culminating Messiah, and you would find that they contain the same principles in every essential particular. The Great Teacher, Buddha Gautama, reaffirmed the Divine Good, found the meaning and conquering of Sorrow and pain and death by showing the way of victory over self-seeking.

**Jesus the Perfect Light.**

Jesus declared and illustrated potentially what the world was, and is, waiting for: The Love of God. He gave the name “Father” to God (instead of “King” or “Ruler”). He revealed God’s Infinite Love, and while he declared the Truth as from God, He did not say, “I am God,” but said, “of myself I am nothing” (all was from the “Father”); He promised that the time would come when the “Comforter, the Spirit of Truth,” would reveal all things.

Thus the Light of the “Divine Good” was spread by Buddha Gautama over Asia, and by Jesus of Nazareth over Palestine, and that “Western World” that had not yet become known. By his Life and Teaching the perfect Truth was made more clear, and He revealed the Light which is to come. Christ Jesus, in a few brief sentences, condensed the meaning of that Dispensation of which His life was the crowning glory.

“Be ye perfect even as your Father in Heaven is perfect.”

Upon the Cross he said:

“Father forgive them for they know not what they do.”

Thus the Great Cycle culminated; the Divine Drama was finished; the Revealment finished, that showing the meaning of the Shadow shows the Light that conquers the Shadow: “By the revealment of Infinite Love and by the conquest of the individual over ills that are the result of selfishness,” by “overcoming evil with Good.”

“A new commandment I give unto you: that ye love one another.”
LOVE, THE TRIUMPH OF THE WORLD.

The world waits for the perfect word;
But even as the Lotus flower
Upbears the mystery of the divine
Vishnu in his wondrous power,

So when all knowledge shall be known,
When all the power has been revealed,
When Wisdom and Love can claim their own,
And beauty that was well concealed;

When the Perfect Light of all is seen
In the reflected wonders here,
The rare Madonna full and bright
Reveals the presence that is near;

When goodness in the Infinite shows
The ever-potent perfect plan;
What can the Word be that shall set
God's perfect light before each man?

How shall you speak save that decree
Which fraught with perfect light above
Revealed by Jesus in prophecy
And known to all as perfect Love?

Yes, when ye mount that starry way,
When the blest of the world shall see,
Lo, even as triumph of the day,
Love reveals its perfect potency.
EIGHTH LESSON.

DISPENSATION OF SHADOW.

Invocation.

Mother of all love, Father of all wisdom, Thou Divine One; Light and Life of the universe and Light of souls that abide forever in Thy presence, whether shadowed by the earthly state, whether immured in earthly darkness, or resplendent in the light of Thy love; may the Glory of Thy Love and Wisdom surround, pervade, and fill them utterly. May each heart filled with the light of the soul, turn unto that shrine where there is the all-encompassing Love that knows their daily needs, understands how dark is the earthly state. Thou givest even in the midst of that darkness the light of Thy divine Love and the o'er-brooding consciousness of their oneness with Thy Divinity. Even as they have been led from height to height, so now, with added knowledge and love, may they perceive, even in the midst of Shadow, the glory of Thine encompassing power and Thine all-potent Light forever. Amen.

As forever you must turn unto the Perfect Shrine, beginning through open acknowledgment, so now unto the shrine of Heavenly Love, unto the Kingdom which alone possesses all perfection, ye must first bend ere ye receive added light and knowledge.

Again do we invite you to the perfect shrine of that Angel who broodeth above you, giving you the light, only glimmerings of which can now be perceived. You have passed from height to height; you will now enter the valley.

The Dispensation of Shadow.

Shadow as well as light must have its primal meaning; and as all shadow is the result of light, so must the encompassing darkness be the result of that light which alone makes darkness visible.
You have seen only the receding portion of a Dispensation. A traveler, journeying amid the mountains, if overtaken at night between two heights, neither sees the glory of the setting sun, nor can he be aware that it is morning until long after the sun has arisen.

Midway between two Dispensations there is always the shadow; the receding tide of every Dispensation seems, for a time, to leave the earth more and more encompassed in the darkness.

That there is a Dispensation in darkness (i.e., a primal meaning) must be as evident as that Light overcomes the darkness.

The night veils from your gaze the splendor of the sun, only that her own surpassing wonders may be the more manifest; and but for the shadow of the small Earth on which you live, the ineffable glory and mystery of the "night of stars" could not be known. The gems hide themselves from every vibration of light that later the light that was the first inception of their existence may burst forth. All forms of existence have their beginnings in silence and in darkness. But for the inevitable darkness there could have been nothing formed from "Chaos" and "Night." These "Mystic Shadows" the ancients worshiped as primal deities that "Shadow" might the more be considered an awful mystery, since there was a time when in the depths of space Shadow alone prevailed; and there is a space between vast universes where Shadow only abides. Indeed, even between systems and planets of the same system there is said to be neither light nor heat.

In the cycles of Messianic Dispensations such great Light, such surpassing Glory, cannot be given unless the corresponding Shadow shall make the back-ground for the light. Anything less than those suns of splendor, those surpassing Messiahs, would seem as shadow.

The World Is Now in the Shadow.

The Earth is today resplendent with much intelligence; all the ages of the past have yielded their treasures; and the world is brilliant with the results of many Dispensations; yet you are now in the shadow; between two great mountain heights of Messianic Dispensations the world is now throbbing, oft-times in agony, pulsating toward an added Light.

The Hebraic Epoch, or Era, as it is called, was a great mantle of protection thrown athwart the Orient, concealing the Religious Dispensations of the past; concealing as well as preserving them.

In the Kabalistic mysteries that were well nigh blotted out until the Hebraic records, concealed from the unlettered and uninitiated, were known. There were preserved, however, two separate
branches of those sacred records that finally have been handed down to you in such complicated form as the books of the "Old Testament", part of the Christian Bible. But for the luminous Glory beyond—on the other side of the mountain—you could have no conception of what other Dispensations might have been. It is only by contrast that you are able to judge. Most of the Hebrew Inspiration is given you with great limitations; most of their prophecies were prophecies of penalty and shadow; most of their prophets were inspired toward the shadow because, approaching the Light, they were in the shadow between two lesser Dispensations; and most of that which overtook "Jerusalem" and "Israel," as illustrated in the Hebraic history, was the penalty of shadow. The very mother of Christ is pictured in tears; "The Mother of Sorrow"; and the very Messiah who came to Earth as the "Crown," the "King" of a Dispensation, came in the midst of such shadow that the light was scarcely visible. The "MAN OF SORROW, acquainted with grief," such was the Christ; and therefore the tears, Gethsemane, the crown of thorns, the mother brooding in sorrow above her Son, all the light seemingly vanished, only the shadow remaining, through which the seriously spoken word came with awful promise, yet bearing the Divinity of Hope and Love.

With each receding tide, there is always an overbrooding of the Messianic Dispensation by the shadow; ever with the incoming tide Messiahs are not crucified, are not put to death; there is light and there is joy, and the principal first Messiah of each Dispensation is usually crowned with the glory of the light that is there in full tide, in absolute splendor. But when the receding tide begins, then the shadow encroaches; then the light is growing dim, then the truth is becoming obscured, then crystallization has taken place, and the worldly powers prevail; and all who have not been gathered into the Kingdom of Light are intent on PUTTING OUT THE LIGHT. So what remains of any past Dispensation when the next begins, becomes the persecutor of the New Beginning; having put its own later teachers and prophets to death it must needs reach forward to arrest the New Beginnings which are so full of hope and promise to the world. They cannot be destroyed, the shadow cannot overcome them, they go on and on to victory under the new Awakening.

THE "EVIL ONE."

There are more than a hundred names for the "Evil One" in the Religious systems which have been handed down to you through the Hebraic and Christian records. In other religions they are con-
tent with fewer evil genii; and those are but the symbols of the power of darkness, not meaning an Infinite evil, but only the operating shadow of His light. Ahriman is the antithesis of Ormuzd in Persia; and India has Siva, one of the “sacred three”; Brahma, Vishnu, Siva. In the ancient Egyptian ritual the Night (“Nox”) was abandoned by the moon, and the shadow of “Night” and “Death” rested where “Hades” and “Oblivion” began. The “Satan” of Christian Theology, bearing all the synonyms of darkness and evil, has been transmuted from this impersonal Shadow of the Silence of the past, into an active, aggressive personality of evil. It is only in the receding period of Dispensations that men talk about “evil genii”; it is only then that demons of darkness seem to prevail; it is only then that religion is encumbered with the shadow of what is called “evil” in the form of personality. The Hebraic Era is largely responsible for the name and nature of the shadow of Satan that rests upon you.

That you may know how surely it is that the light of Jesus of Nazareth was the closing of a Great Cycle, a complete Dispensation, it has only taken these two thousand years to entirely pervert, eclipse, and enshroud the Light that He gave; in fact, where Kingcraft and Priestcraft began—the shadow began. What other than the Shadow could have wrought the monstrosities contained in some of the creeds in Christendom? What other than the Shadow could have made Evil the most prominent power in a religion of Good, and could have made such surpassing strength to rest in the power of evil, that the mighty force of that Dispensation of Jesus has seemed utterly unable to resist it?

The “Sermon on the Mount” is His glorified utterance; the “Beatitudes” His perfect promises; yet they are hidden in the shadow of warring nations.

The world is now in the valley of that shadow; the trembling lines of light of the New Beginnings are not sufficiently advanced to overcome the oppressiveness of that darkness; but when you understand that the shadow is as necessary under human conditions as the light, that the shadow-bearer may be the message-bearer (by contrast) of the new Dispensation, that veiled in your midst, even in these days, one who in the midst of shadow still bears the token of light, may be immured, you will understand that there are messengers of darkness who come between the Dispensations, to “rule the world a thousand years,” for which time it was said “Satan, or his synonym, was let loose upon the Earth.” This is typical of the Cyclic period of Shadow, of the time when the preceding Dispensa-
tion loses its power because of its receding light under self-seeking rulers and nations, and when the new Dispensation has not yet begun to be seen. Then is the time, seemingly, for all-conquering evil and error; then all the "powers of darkness" are let loose upon the world; then war, crimes, striving and selfishness, and that concentrated power which prevails in "mammon," are upon the nations.

You are witnessing the shadow, the nations of the Earth are in the midst of this deep valley and such as are aware of its meaning and of the New Light that is to come, can watch as one on a mountain may behold the darkness and tempest beneath.

The Powers of Darkness.

The magnificent spectacle that is in the world today of all the powers of darkness rushing together, could not be better portrayed than in Dante’s Inferno. Milton’s picture of the infernal regions is not overwrought when you apply it to all the aggressive powers and cruel endeavors of the shadows of that which the Earth now presents under the influence of this reign of darkness: Darkness rushes toward darkness, error toward error, strife toward strife; and the great conflicting powers of the world between the past and the future Dispensations, are making haste to destroy themselves in their efforts to destroy each other. It is evil that destroys evil in the mighty combat. It is the terror of the darkness that pervades the world when this receding tide is flowing out at full force.

When it was said that Satan was let loose "for a thousand years," it was said in knowledge of this period or Cycle of Shadow in which the Earth has ceased to reflect the glory of the past cycle and has not yet arranged and arrayed itself for the "new garments of light."

The "Prince of Peace" said, "I come not to bring peace, but the sword"; this was said in complete knowledge of the Shadow.

See how the forces of nature are hurled together; see how the tempests and cyclones follow one another in quick succession; see how disasters by land and sea prove that all is seeming confusion, and that the forces of nature, obedient to this great cyclic mandate, are hastening to aid the destruction; that is, to aid in the destruction of the powers of destruction!

Therefore we say: the forces of nature typify that which is in the moral, social, and religious condition, and cause the thoughtful ones of the world to feel that the days are imminent with destruction. But if properly understood there is no more terror in "destruction"
or "disintegration" than in "Creation" or "Preservation"; there is no more terror in darkness than in light; and happily, those who are aware can see, even in the midst of darkness, whence the worldly shadow came. Those who are in the sacred place wherein the light abides know the "Ark of Safety" is perfect knowledge of God's Love and Law. Those who are there know the meaning of this struggle, of this warfare, even as Jesus of Nazareth knew it. He knew that he was in the midst of the power of "the Prince of the World"; He knew that the darkness was around and above Him, and He knew that the darkness would prevail; He knew that His message would not bring peace but war; He knew that the tides of war and terror, because of the powers of darkness, would sweep over the world, notwithstanding the words that He uttered; and of course He knew that being in the midst of this receding wave, and nearly at the very bottom of this valley, the world could not recognize His light or understand the far-off splendor of that Glorious Height from which He received the light to give in the last rays of the setting sun of a Dispensation.

No wonder that Jerusalem is in ruins, that Palestine is a waste, and that Egypt, turning her shadow side toward you, has never revealed her face of light; no wonder that all along the line of history you can only trace the receding footsteps of the Buddhas and Angelic messengers and not the glory of the light of Brahma; and no wonder that there stands between you and the wonderful Light of those past ages, the shadowside of all the mountain heights of human thought. It is on the other side—the glory side—that is born of the Dispensations that had passed and now yield the shadows to the Earth; and turning Heavenward, the Celestial Angels can see the glory of those primal dawns, wherein the ascending mornings touched the Earth with light; but turning toward Time, and Sense, and human history, all is shadow.

**Worship of the Shadow.**

No one can ever leave a record of light upon the Earth in any written book, in any picture, in any poem, in anything that can be done with matter. When you stand in the sunshine, your shadow is on the Earth. When you read the poem, the poet has left it, is far away on new hills of light, and what you read is but a shadow; when you see a picture that you think beautiful, the artist is dreaming new dreams of loveliness, climbing new heights of beauty, while you are admiring what to him would be the shadow of a dream; and the Earth not yet ready to worship the Christ, worships in the
shadow instead of the light; for the Impersonated Truth, far away in the Celestial Heavens, abides with such as received it when it came, and pities those who bend at the shadow, for those who bend at the sepulchers and tombs of past Prophets and Messiahs are worshipping only the shadow.

"Neither in Jerusalem, nor yet in the Mountain, shall men worship. God is spirit and they who worship must worship in Spirit and in Truth."

Yet even though in the shadow many there are who may not be of it. Those angels who abide with Earth's children even in the shadow can keep hope alive and whisper to the Earth in the midst of darkness the promise of the New Dawn. They are veiled, it is true, but glimmerings of their promises are fraught with divine glory.

In the states where Arch Angels dwell, and from which the lesser Messiahs come to earth, there are those among His Angels who are appointed to bear the message or meaning of shadow unto the Earth. It would seem to be no position to be coveted; even the Messiah, Christ Jesus, could not, if He were human, wish to bear the doubtful glory of such a visitation; then what must it be when in the very depths of Earth's shadows, yielding to the evidence of shadow, an Arch Angel dwells, moving upon the thrones of the power of darkness without dread, governed by the highest good, well knowing the result of the shadow, content not to be recognized as an Arch Angel? LUCIFER, which literally means "The Light bearer," could not mean the "Satan" pictured by Milton, although the latter is a magnificent illustration of the power of the Arch Angel of Shadow. Behind him all is light, clear, and beautiful; but here, in the midst of his earthly mission, all is darkness: here great and wonderful in battle; there magnificent in the struggle of the forces that are thrust together to bring out of this chaos the preparation for the New Light.

It is a terribly magnificent spectacle to watch the Earth under the seething, writhing throes of the powers of darkness. One may have divinest compassion, and turn with pitying heart to every individual sufferer, and still feel the wonderful might of the war that is wrought in the darkness by the powers of darkness.

All that is useless is being thrust aside: See how nations, governments, kingdoms, laws, creeds, are crushed together in conflict and crumble like dust; see how everything pertaining to wealth and power of gold is being thrown together in this mighty convulsion; at last, with one vast cataclysmic conflagration, all earthiness is consumed.
The picture of the “Last Judgment” is no mythological fable; you are in the midst of one of those “Judgments” now; and such a one as the earth has never before seen; because there are higher heights to be attained; deeper depths are here; mightier forces are thrown together, for the whole world is to be reached; to be touched by the Angels of the heights, to be summoned from the depths.

When the Earth enters on the New Dispensation all that is useless and cruel must have passed, must have been crowded out, driven out in warfare, crushed out beneath some ironshod heel of power and brushed out of the world; there will be no room for useless things when all the shadows go.

After this Great incoming Cycle, after the Sixth Dispensation, there will be no such depths. Each valley will be less and less; even now, although in the shadow, you are on a preparatory height; but it is like a battle among the foothills of a vast mountain range, where other heights are still concealed, and other glories lie beyond.

The struggle in the world today is like a warfare among the Titans, where the worldly contending forces are giants, demigods. The world is under the sway of no petty powers of impulse; it is not the feeble, selfish striving of a few persons like that which usually makes up the common conflicts of human beings; but it is the throes of all those past Shadows merging into one: The Giants of Worldliness and Mammon let loose upon the Earth.

Egypt, dead for many thousands of years, turning over from her sepulchers that the world may hear the groaning of her receding dynasties, and knowing somewhat of what the light was before such a mighty shadow; India, recovering from her long dream of lethargy, makes haste to bring her destructive forces to help kindle the fire of this great conflagration; even Brahm, serenely embosomed in Infinite peace and Ineffable glory, comes forth veiling in Brahma and Vishnu, revealed in Siva to yield the shadows of the light of Brahma’s reign. If such are the shadows, what must the glory have been? What must it be when the New Dawn is here? Could you only see behind the barriers of all these shadowed mountains, these receding heights, you would know the Primal Light that gleams through Greece and Rome, through Jerusalem and Egypt; that now exist but as the Shadows of all the knowledge that the world has possessed.

Aye! and the days and nights will be filled with deeper darkness, the children of earth will be wrung with greater agony; kingdoms will war against kingdoms and will crumble into dust, and
nations of people be wiped out; the earth will open its yawning earthquakes for some, and heaven will shower her floods for others; many people, remnants and fragments of past ages that are to be reborn for the new kingdoms that are to come on earth; all lives that are not to be used in the beginning of this New Dispensation, will be wiped out of their present physical existence, eliminated and prepared for rebirth to reappear in the Dispensations that are to come. This is why so many lives are suddenly swept away; this is why the sea opens to engulf the ship which, seemingly, is strongest and safest; this is why earthquakes, volcanic eruptions, "tidal waves" from the sea and floods from the skies will still devastate the Earth, until the time is ripe for the actual Beginning of the New.

The next Great Glacial period of Earth must first come. Then the "New Heaven and the New Earth."

Foregleams which set your hearts at rest, prophesying which have gone out under mild admonitions and ministrations, you have received; the temporary calm that precedes the storm, the storm which for some may be over and past, for others may only have just begun. Still in the midst of all this you are now nearer to the New Dawn than to the close of the preceding day. Though nearer, the world is not yet there, and in the midst of this tempest and storm, and all the horrors that the world shall see, "God's chosen people," meaning only such as are ready, such as know the meaning of the Shadow, with the veiled Angels that abide with them, shall find no storm encompassing them, no shadows around them; but on the height, as on the mountain where the "Ark" rested, they shall abide in a state of peace and safety as it were above the storm.

Meanwhile, the Demons and Powers of Darkness rule the earth; and it is not given to angels, ministering spirits or the powers of good to stay, or check, or change, or turn aside, any portion of this mighty destruction till it shall have had its way; till it has wrought its lesson of destroying the destroyers.
Aye; though the world hears not the warning;
   And the floods must come and the storms appear;
One Power Divine, bright as the morning,
   Gives token to such as have "ears to hear."

Though the world will go on in its selfish seeking,
   Nor heed the voice that is to come:
Those who hear the "voice within" them speaking
   Have the prophecy from out heaven's home;

The "mountain of safety" has been won
   By such as know that the light is near;
And these, though veiled is the morning sun,
   Feel trembling of light that is almost here.

On the "Mount of Safety," which is God's peace,
   The "Ark" must forever and ever rest;
For the Brooding Dove shall never cease
   To bring the olive branch to each breast.

Such is the Light and the Token given,
   That in the midst of the shadow and pain,
The clouds are broken, the darkness riven;
   And those see the light who the Light attain.

God's promises can never be broken;
   All things shadowed must pass unto night;—
Light unto light, until you see aright
   On that far, perfect and eternal height,
The "Ark" ("Ark") and know it is God's "Token."
NINTH LESSON.

THE PROMISE OF THE NEW DAY.

INVOCATION.

Infinite, All-perfect, Divine; Thou Wisdom, Thou Love, Thou Eternal Glory transcending human speech; within the silence of the soul, made audible only by that perfect love which dwells with Thee, Thy children bend in praise; for such abundance of Thy Love have they received that unto Thy altar they turn, most eagerly seeking, but all-conscious that they cannot utterly follow; if their footsteps pause, it is only because the height is too great; but in Thy Love, filled with the all-pervading strength of its Divine Light, may they still go on under the urgent impulse of Thy Divine Presence. Under the impetus of its might and power may all Knowledge, and Wisdom, and Truth flow toward them. From height to height even as from depth to depth, may their spirits, from within the soul, receive the knowledge of that surpassing state, whose power and attributes enkindled here, are shadowed by the earthly sun; but through perception may they draw more near, until all is visible, all made plain. May each one here present feel the All-Hallowed Light, the Perfect Glory; and may all in utter and divine praise, in that absolute and only light, abide with Thee in the light of the Soul forever. Amen.

THE PROMISE OF THE NEW DAY.

The earth makes ready for the Perfect Dawn of Peace; the trembling light seen through the darkness, the tempest and the cloud rifts, reveals the glory which is beyond; and the habitable earth, grown weary of striving and of warfare, desolation and sorrow waits to receive the Perfect Morning. Not the Morning which
witnessed the Creation of the primal Eden time of earth, but one of far greater and more transcendent glory: the completement of half the Cycles of Messianic light, the Crown, as yet, of all the Earth.

With such forethrobbings of joy, with such expectancy, do nations look for this, that even now, the old time, buried nations begin to awaken from their sleep of ages; from that fair region where the arisen souls of those nations abide, they return to touch the Earth with an awakening power, and the old glory is enkindled anew.

Somewhere an Eden Land that resembles the first Eden, but far more glorious, will appear; somewhere all the storied treasures of these mighty nations, under the impetus of the Angels, will make haste to lay their tributes on the shrine that is, and is to be.

In the Celestial Kingdom, the Arch Angel Gabriel, who closed the last Dispensation, that wonderful period that was crowned in the life of Christ (Jesus), waits to usher in the New, and to declare the Arch Angel who appeareth bearing the message of the vast New Cycle.

As Oresses, the most Ancient Angel, broods over all the cycles, so from him each Arch Angel, bearing token of each Messiah, gives the announcement of the coming of the new Messiah.

The Arch Angel of this approaching Cycle—which is not only the culmination of all preceding cycles, but is the half-triumph of the Earth, is that which reveals the completion of one-half the Great cycles—brings the announcement of the Sixth Great Cycle, or Dispensation.

The other six cycles will yield the entire fulfillment of every announcement which will have been made to the Earth, the perfect realization as far as Earth can yield, of the different Divine Principles that constitute the Light of the Soul.

As step by step you have been led through various ways of knowledge of the announcements already given, you have taken note that the lessons of human life on Earth must culminate in each Messianic Cycle in a given Truth (or principle). It is unnecessary here to state what each one to whom these Truths are given may have experienced, or how they have been prepared to know what the Light may be, but the foreboding, promise, prophecy, within each nature must interpret to each. The truths are declared that you may meet more perfectly this Announcement, and that it shall be a Light during the intervening days and years of the period of Shadow; and that those who still walk in the valley may be led
by its promise toward the light; and that the Earth itself, waiting, expectant, may be made more glorious. It is needful that it be spoken.

**THE EARTH MAKES READY FOR THE PERFECT DAWN OF LOVE.**

Whatever the world hath seen of Wisdom, or Strength, or Truth, or Power; whatever of Knowledge gleaming through the shadow of early time; whatever of power and majesty of human judgment; whatever of Justice or Law, still Eternal Good is not perfectly revealed to man until the Eternal Love is made known and impersonated in the Perfect Life.

As in the dawn of earthly life there is great preparation; as the bursting buds of new-found hopes appear, or as in the fulfillment of Love, resembling heavenly love, the earth seems crowned and blest, so in this preparation for the perfect light of God's love—the recognition of which on earth shall constitute one-half the complete Fulfillment of all potencies and powers—there is a mighty movement. Old time shadows, lurking in dismal corners, are making ready to depart; errors that have spread themselves abroad over all the Earth, obscuring and enshrouding the fair forms of Knowledge and Wisdom and Truth and Love are disappearing; all ancient things are yielding up their treasures that the new Life may claim its own; for everything that is beautiful, everything that is perfect, everything that is Divine and gracious that the world hath ever seen, will be revived to meet that Day which is to come. Even as this revival is somewhat now apparent in the midst of the strife of the departing hosts or Error, in the midst of the conflict of the Shadows which are loth to disappear, in the midst of all the disturbed conditions of human thought and human nations, the one clear light is seen distinct and pure: the *Morning Star* is seen that heralds the dawn and promise of Light, Strength and Comfort, that prepares the way.

The symbol of the New Dispensation revives from Egypt, the ancient founder of all knowledge, as the concluding cycle of the half period of the world and has already been stated; the six-pointed star—the Sexagram—which describes the *perfect solution of the divine problem*. Another meaning than this one solution was attached in the ancient knowledge, including the divine proposition of life, and soul, and light; then, too, there was the implied knowledge of "the Holy of Holies"—not alone in the Sacred Hebraic interpretation of the Temples, where it means the symbol of the revelation of the "Kingdom," and the "Crown" of the Perfect Truth,
but (implied) the "King," which is none other than the "King of all Love," whose divine and perfect attributes are blended in the Oneness of the Infinite, all these are symbolized in the Six Pointed Star*—the Sephiroth. So from out the ancient splendor reappears this symbol, rising now where it belongs, and taking its place clearly in the Spiritual and Celestial heavens, declaring the Dawn of the perfect light of that Love that solves every problem. For what is Knowledge unless it shall be embodied with that attribute that alone renders knowledge perfect? And what is Power save that which is received from the divine source of all Love, that alone which makes it powerful? And what is human law, or justice, save that they are crowned at last with the perfect light of the Love which makes all-glorious the divine and wonderful things seen here? And what of all attributes that shine and gleam darkling through the ages, and appearing as the heights are attained, save that the very "Goodness" in the far-off heaven of "Brahm," known in "Nirvana," comes in token of Love to the Earth? No longer separate and set apart from human life, no longer withdrawn into heaven the

"KINGDOM OF THE FATHER."

Even Christ declares the "Kingdom of the Father," and prophesied that it should "come on Earth." But He has withdrawn from the earthly state into the Celestial Heavens, where Supreme Love abides. Were the heavens so pictured in that state as being so far removed from the earthly consciousness than naught of love could here abide, how sad would be the Earth!

Now, however, under the new foregleams, the Earth renews her life; new forms of beauty are about to appear; new and varied productions of light, born of the added strength and knowledge that Love can bring, shall adorn the Earth with greater loveliness.

In a fair and wonderful land, a land that has already been set apart for the Mortal Life of this Being that is to appear, the place is already being prepared on Earth. Foreheraldings of it come from the Angel-Messengers of Light that stand between you and the Arch-Angelic kingdom. The Dual Life, to be revealed in its perfect and divine estate, is brought more near to the consciousness of the human mind, the nature of the Soul in its surpassing state, declared by the Angel hosts to be the Crown and Perfect Glory of life through recognition of the Love divine.

What mighty preparation is being made all over the Earth!

* The marriage of the Heavenly Bride and Bridegroom (Deity).
Angels having charge of souls, bend above those who are being prepared, declaring the coming advent of the New Light, revealing the Truth in all its ancient splendor, but adorned with the New attribute of twofold life; making it known and understood by silent ways in many sheltered places to those who have withdrawn from the world, that the truth may be declared, and revealing it unto many who stand in lowly ways.

This New Light maketh mighty preparation!

From out all the nations of the earth a certain number are being made ready today by the Angel of the New Light, who makes preparation for this New Birth; whether the ones so prepared are to be found in the present, or in the embodiments which shall follow, still this preparation goes on; and all of those who can hear and understand will be on the earth to receive the new Messiah. Such preparation has never been before, although something similar has always transpired with the coming of each Dispensation. But every thread and line of descent has to be taken up and made complete. Every Dispensation has yielded somewhat of the numbers required unto this, so that from the Orient, from every past system of religion, any traces of which still remain on or in the spirit states of earth, there will be those who are ready to be gathered unto the Kingdom that is to be the basis of the New Life.

Such minds and hearts as have received these teachings and understand them, shall give forth in their teachings and in their works, that which will bear the seed to many thousands of lives. Even as a mighty wave that bears all lesser waves upon its crest, impelling them forward with such force until they reach the shore in a crown of spray, each throb of which is a pearl of light transcendent and divine, so does this mighty impetus come from the Archangelic throng; and so the New Light appeareth.

The Earth meanwhile, touched by the breath of this New Life, will have new blossomings of all lovely forms. Gradually the Angel of Harmony, who ushers in the New Dispensation of Love, will visit the Earth with mighty tokens of power; for a time discord, dissonance and warfare will cease. Gradually the arbitrament of the sword will be unknown; gradually nations will be ashamed to engage in such cruel conflict. The suggestions of world-wide Harmony among People, Governments and Religions, which have only rested in a few inspired minds, will be the possession of many; for under the dominion of this Arch Angel of Light the New Life will be reflected long ere it comes, long ere the visible form shall appear.
Because this is to be the Dispensation of Love, so must there be mighty preparation. So the lives that are chosen, the souls that are to be made ready, must be made more and more aware. In the new Kingdom, when it shall appear, there will be no souls companionless, no lives that are not a portion of a perfect whole, naught in that especial time and place and people that receive the New Birth save the light of perfect Love.

Many will wander up and down the Earth seeking this place; many who magnify their own inspiration will think that “this light has already come to dwell with us.” Be not deceived; the promises of the dawn are sometimes mistaken for the day. Many think when human love comes, that they have received the perfect light of heavenly love.

There can be no mistake when the Messiah comes.

The herald, like John the Baptist, may be mistaken for the Christ by those who are not aware. But there will be many lives made ready by experience and discipline, that will crowd out all selfishness and self-seeking, and bring these into the Kingdom of the New life who will become aware. Souls are made ready, Dual Souls made ready, for the union with those of their kindred in the enchanted realm of that fair kingdom. Whether the kingdom will be a dwelling place now known by mortals on Earth, or whether they, being on the Earth and realizing the kingdom, will know, wherever they may be, we may not say, nor designate time and place; for this would induce you to turn—actually turn—toward external life, seeking now for that Kingdom for which you are not ready.

Be sure that as preparation goes on, states of war will measurably cease; states of strife in human society will measurably be unknown, and even the whole Earth, by actual contact with these Divine Presences, will for the time be suffused in their radiance; individual selfish-seeking will be less; and that great revolution in external life, the cataclysmic “Glacial Period,” as well as terrible wars, of which there is such portent now, will have been accomplished and passed; and the wave of peace that will be borne in upon the Earth will be the result of this o’er-brooding presence; and even as the Angel of Harmony declares this life and light coming to the Earth, so are the angels and spirit messengers of Earth prompted to reveal it; thus, that which brings about the result, human lives attuned and beautified by this presence, will more and more be brought into accord with the Angel.
The Kingdom that receives the new life will be a perfect state on Earth. There will be in that Kingdom, no sight or sound that is not full of Harmony: blossoms will be there without a thorn, with naught that shall give them blemish; no poisonous weeds, no venomous serpents shall there be, nothing with deadly sting; no form that is not a form of Love and Beauty; tempests will not sweep over it, nor storm-clouds rent by lightning flash destroy, but parted by the brooding pinions of the Angels of the New Life, will pass to other climes where Harmony doth not yet abide.

Angel of Harmony.

By slow degrees the nations will learn to turn toward that Light that establishes a place and Sanctuary in that fair and wondrous land of Earth. In pairs those who are ready, will journey thither and, without always knowing externally what they seek, will plant the seeds of Truth for the coming time of their children and children's children. Then, when the Time hath fully come, and the New Light that hath been revealed from out the spheres where that life is now held, then the Day and Hour will be that in divine and perfect trust will descend the Dual Life of the New Messiah to Earth: Harmon and Harmia (Angel of Harmony) by a name now unknown; now only seen in vision by those lives that are in preparation, overbrooding as a mighty power the land and souls on Earth that are to give expression to this Light.

And ever from the sphere of the Divine Mother, must bend the images of those who will then be the two who will give expression to the dual forms of the living Christ. The name or form which that image will bear ye may not now know; but out of that Light, out of that wonderful whiteness and beauty, the New Life will appear. The perfect Dual Life that is to give expression to the New Birth, would seem to be almost the Messiah did you not know that the Messiah is another.

Preparation for the Advent.

There will be amid the Great Silence of the Arch Angelic state this sacred scene: Twelve Angels of the New Messiah will bend around; and holding the divine and perfect spell of light, the Messenger of the Arch Angel of Harmony will prepare the way; prepare the way in and through the dual lines of Angelic life that bend and gather and take charge of the mighty cloud-land of Earth; breathing their living Light and making palpable their wonderful presence of Love, until all ministering spirits bend in accord to this
light, and the Angels, who are aware, turn with gratitude and praise. The hosts of Angels that have charge of lives on Earth, behold the Light that is approaching. They aid in making preparation for the Advent through ministering spirits of various degrees; and even those spirits still shaded by the earthly state, know somewhat of this Divine portent that appeareth above their shadowed states as they behold the light of the angelic glory that approaches; and the hearts and lives of those on Earth who are ready seem to be already one with that Life that is felt in each and fills all with glory.

That Love, that Truth, that Divinity, is foretold in the trembling lines of light of which ye receive glimpses from those who are ready by their state of spiritual illumination to receive the light. Were it possible to draw aside the veil, if ye who have entered through the gateway of Love unto this sacred ministration, could behold how fair and matchless is this light, ye would see the Shrine, White as the perfect light of Truth, o'er which the bending lilies are souls made white with perfect Love, ye would see a shrine around which the clustering roses are the married lives of those who are in the Kingdom Celestial; and ye would see one fair Image of Light in which is enshrined the Life that is to be revealed. Before that Shrine the veil that is still drawn must remain until such time as bending from Her height, from Her place in the Celestial Heavens, the Sacred Mother whispers unto the Chosen ones of Earth the message for the New Born Love to be revealed.

Such is the preparation; if ye dwell on Earth when that time appears, and by the light that ye now know and the tokens that ye accept at that time and recognize with other lives in other forms the Life Divine, ye will bear testimony from this hour. A reminiscence of this prophecy will then be yours: for you will then speak with the gift of prophecy to others, and, drawing near unto the Sacred Shrine, you will be ready when the perfect Light of Love appears.
THE PERFECT LIGHT OF LOVE.

Ye cannot crown the glory of the day,
    Save with the only Crown that is complete;
Ye cannot win the stars of heaven to stray,
    Each is with the whole perfect life replete.

But if the light and glory of the sun
    Were shadowed, still would the Light Divine,
The all-glorious, potent and perfect One,
    With more splendor within your spirits shine.

Long-while the world has waited in the dark;
    Long ages struggling up through shade and gloom,
And many anxious hearts have leaned to heark
    What angel voices from beyond Hate's tomb

Might say; the prophecies have come,
    The tremblings of sweet hope upon the Earth,
To bid mankind rejoice that the Earth home
    Would witness soon the fair and wondrous Birth.

What other light can be the Light save Love
    That is the Light of Souls eternally?
What other light can be the light to move
    From shadows, and then to perfect be,
    And crown with light of heavenly Love
    Beaming transcendent from the realm above?

Angels abide within that perfect Light;
    Archangels move by its Divine Decree;
And bending now from out the heavenly height
    It waits to bless Earth with Harmony.
TENTH LESSON.

INVOCATION.

Unto thee, Infinite Love and Wisdom, Father-Mother of all life, Thy children turn: they would praise Thee for the abundance of Thy blessings; unto the Matchless Altar of the Soul, unto the Shrine Celestial, they would render every homage; bending in obedience to its summons, forever and forever obeying its mandates, and fulfilling in its light the behests of Love Divine. Even as unto the shrine of the Soul all hearts must turn at last, so may they now turn unto that innermost, highest shrine, that betokens the perfect light of Thy Love on Earth; and may they know that whatever is treasured within, whatever is most Divine and Sacred, whatever has been upbuilt in the past that is true, must be a prophecy of that which is to come. May the all-encompassing Angel of this hour, the All-potent Light that revealeth all Truth, be near unto the Souls that are here as unto those in Heaven. Amen.

LESSON.

CLOSING WORD OF THE SERIES.

Beloved ones: even as in the beginning, so now at the closing of these utterances, we enjoin you to approach in seeking knowledge of Truth by the One Only Altar, the One Only Light through which knowledge can come; and even as ye bend before the shrine of perfect Love that is ultimately to reveal all, encompass all, fulfill all; so will ye bear testimony in your hearts and lives of the Truths that have been given: Not perfectly have these been given; not perfect were the conditions in which to give them. It is needless to explain why; in the imperfect conditions of human life there is no state of perfection save that which is beyond the need of instruc-
tion; even had all things been as perfect as it is possible for the Earth to afford at the present time, there still would have been much unspoken; there is much unspoken that we would like to have given. But sufficient has been given to form an outline of that vast system of presentation of Truth whereby the revelations of God's Love come to Earth.

Even as ye have been prepared by knowledge concerning the soul, and have been given light concerning its divine fulfillment within the individual life, so have ye been somewhat prepared by what has been given of the manner by which the truth will reach the entire human race; how ultimately all souls will participate in that unfoldment and receive the Divine Light.

Ye were summoned because of the love that ye bear for this Truth, and for the one through whom it is given,—because of that also are you enjoined to communicate to no one outside of the circle what you have received, or the manner of it, until such time as your Teachers give it to the world.

After tonight the injunction as to talking and interchanging thoughts concerning these utterances with each other is removed; you may freely speak to one another of what has been given, but not to those who have not received these teachings, simply because they would not understand in fragments of conversation.

Now, in the light of this closing and added mandate, the teachings that are to be received, are such as are to prepare you on this pilgrimage of life, for that which is to come; to make you aware of the way by which Divine Love is to make manifest the New Light unto the world.

**Prepared Lives.**

There draweth near unto you the Arch Angel who has charge of all lives that are to be prepared for the New Dispensation: on the Earth are many; in the spirit states belonging to Earth are many; but there will be especially prepared twelve, who will come to the Earth to receive and welcome the Angels accompanying the New Light; there will be prepared one hundred and forty-four, who will especially be aware; and of all who are on the Earth, or in spirit still belonging to the Earth, one hundred and forty-four thousand, approximately ready, will exist in embodied forms to usher in the New Day; these will be upon the Earth when the New Messiah shall come.

The Angel of that Life who beareth testimony of the New Kingdom who, revealing all that has been revealed, also sealeth
much from utterance, declares unto you that according to your
perception, according to the state in which you receive this knowl-
edge, according to the light that shall come to you as you pass on in
the earthly pilgrimage, so will you be aware of the New Dispensa-
tion and its approach.

The Angels from the Divine Mother, the Madonnas of the New
Dispensation, come to claim their own. As the Life will be dual,
so in dual form the manifestation of the parentage of the Messiah
will appear (two times two forms); and, because there is double
preparation for the new Kingdom, all who are ready to receive and
welcome the New Birth will, when that time arrives, be recognized
in dual expression; in that perfected state will they be ready for
the new kingdom; ready to fulfill the possibility of that which is
now being prophesied of and shown.

From the revelations given, ye cannot wonder at the great
preparation, while the Earth is being made ready; that all por-
tentous things are hastening on to fulfillment; that culminations
must come now; that lives are being made ready and impelled
toward the Truth; that the manifestations of angel presence in all
the world are made more apparent.

**THE PATHWAY PREPARED.**

With all this Divine Portent, with whatever in life illustrates
and makes ready, whatever pathway, however lowly, when the
soul is ready, that shall be the pathway that prepares the way for
the coming Light. Feet that are now weary, will then be strength-
ened with this knowledge; those who sometimes falter in seeking
the ways of Truth will then be made more sure and glad; and the
perception of this truth will make more luminous all other truths;
so that which now but *seems* to be true concerning spiritual things
and the knowledge of the soul, will be *felt* and *known as Truth* in
this added light. Because of this knowledge, each step in the
attainment of Truth throws light upon the preceding step, and as
when one climbs the steps of mathematics, or any other science,
the way is made clearer as one advances, and that which one has
passed becomes more luminous in the light of each new attainment,
so in the steps from one spiritual height to another, even though
you do not feel that you can fully follow, even though it is not
possible for any to follow these teachings except in the perfection
of the soul, much has been made clear. Much of the language and
learning of the different schools and Systems of Religious thought
in human history, that have *obscured* revelation instead of *revealing*
it, are now made more transparent; and through the dim shadows that have obscured those past Cycles, you are able to perceive how the light has made itself manifest, how Truth has clearly revealed itself in signs and tokens.

With the double preparation that is in the world today, with all the Kingdoms and Dispensations of the past, hastening to bring their tributes toward the New Light; with the Orient unsealing its treasures, and the Occident receiving them; with the Golden Kingdom of beautiful Life being prepared, which shall enshrine and cradle the New Life, it is no wonder that many minds are busy and many feet walk up and down the Earth seeking for the shrine. Some go to Jerusalem, there to restore the ancient altars; others travel the world seeking the new shrine in various ways. But not by seeking outwardly do they find the altar in any outward shrine; only within can the true altar ever be found.

It maketh for itself an external place, a habitation for the manifestation of Life not now known. But when and where it shall be, is not so important as that lives shall be made ready, and hearts shall hasten forward to meet the Dawn that is to be when those who are ready can receive it; when those who even now feel the tremblings of this light can be made aware. The Angelic Life which ushers in the New Dispensation knows who are ready, knows what the Light is to be and what the Shadow; knows such hearts and lives as shall be attuned wherever they may be in the world; whether they walk in paths of lowliness or upon heights of human exaltation; still there is nothing that can obscure that which the soul has received.

Such time as Souls are ready; the Dual Life, that awaiteth its expression, unfoldeth itself unto you; and such time as each is ready in that expression and unfoldment, comes the knowledge of the New Messiah; that knowledge comes of preparation. The past shadowed ways of experience are made clear; the diverse windings and wanderings are made straight; there is no deviation from the line of perfect Light, of perfect Truth. It is only the uncertain light which deceives, only that which is still imperfect that overshadows; when the morning is here, when the full glory bursts upon the world, All is clear, All is certain.

Now you behold the twofold line of Light that is being prepared upon the earth; for twofold must be the preparation. Such as are to receive the Messiah, or such as are to establish the lines of descent that will bear the forms unto the world, are being made ready, either on earth or in the spirit states. Therefore when it is
said, that the "Divine Mother comes to claim her own," it is because of all this preparation that lives in all parts of the world are being summoned; are put to the test in various ways, and the lines of lowliness and beauty of Soul that are awakened in many obscure places, are lines which lead unto that perfect shrine. Thus are the lives being prepared which are to give birth to each, the masculine and the feminine Messiah; and as those lines are being prepared, so the twofold lines of Souls, reaching over all the Earth, make ready the lives that will then, in this state of conscious existence, recognize the angelic state.

Such are the wonders that are being wrought; such is the meaning of all those mighty powers which unveil themselves upon the Earth today revealing the wonders of the past.

**TWELVE ANGELS ARE ATTRIBUTES.**

As the twelve Mighty Angels draw near who accompany the New Messiah unto the Angelic states that border the spirit realm of Earth, we perceive that they bear the names of the essential attributes and Truths of the past Dispensations, and also of those of the future; that the voice, strength and potency of the Divine Life, is symbolized in their names; and that even as the Angel of Harmony ushers in the New Dispensation, so the Divine Attribute, Perfect Love, abideth and broodeth over the Angel. From the past the Angel of the Cycle of Knowledge is bearing on mighty pinions all that has been stored away in the archives of learning on the Earth, but which is now becoming a living light, and comes even to the lowly dwellings of Earth, making ready for the presence of the New Life. The Angel of the Cycle of Power bears that which dominates the physical, and makes it subservient to the spirit; every force of nature, every element that the Earth contains bending before this mighty potency, making ready for the New Life. The Angel that abrogates all needless past lines of law and Wisdom of those ages that were included in the Ramesean Dispensation, by the higher law of Perfect Love, reveals the Strength that is to guide the new nations of the Earth. The Angel of that Knowledge which under the first kingdoms of the Earth, gave the physical laws of life, again reveals the light of Truth concerning the Spiritual laws and potencies. Thus through every stage, these Angels, Ancient and yet New, forever bear on the incoming tide of the New Life all that was valuable. The cumulative waves, one after another, are making ready to sweep over the Earth with the flood tide of the New Day. The Dispensation of Shadow, the
receding wave, is still upon the Earth; but already lines of Light are trembling toward you, voices are sounding far and wide, and these Angels stand declaring the New Light and the new presentation of Truth, revealing the New Glory, and making ready for it in your lives, and over all the Earth.

**The Promise.**

Meanwhile, the nearest and dearest are encircling and pervading you, with the All-hallowed glory of God’s Perfect Love; and the Angel of Love abideth close beside the Shrine and giveth unto you the blessings of this hour, saying: “Beloved of Earth; such tokens as your lives have given, such devotion and seeking for perfect Truth through perfect Love as ye can attest, such willingness and obedience of heart and mind and willing feet and hands, to follow the high behest of this Divine Light; such aspiration as through all the shadows that encompass the earthly state still reveals the coming fulfillment in perfect Love; these are yours in the promise of the New Kingdom.”

Nothing is declared that shall outwardly exalt or superficially and selfishly extol your lives; but only that such as are made ready by the aspirations of these hours, by the comprehension of these divine truths, by the divine ardors that fill them in the knowledge of that which is to come, by the perception of the surpassing glory that is seen in the whiteness of the perfect Life, cannot be mistaken.

Such be your portion in the New Life; such be your knowledge of the New Dispensation when you wear the human form again; when the light shall have fully come; when those who are summoned from near and afar, now scattered over the Earth, shall with others be gathered together. Then with rays of reminiscence, luminous from the altar of that Angel of Love, ye will know what has been spoken; ye will know into what Kingdom ye have been taken by these broken words; ye will then know and remember the struggling of the mind to reach the heights of the Soul. Then you will see how the way has been prepared, how the life has been strengthened and exalted, and how the pathways now converging all meet at the height in the culminating glory of that Divine Light.

The Angel of Harmony (two lives), the unknown ones, who has as yet received no name upon the Earth, but who beareth the Prophecy of the Kingdom of perfect Love, abideth a while in the circles of Arch Angelic life; and the twelve Angels who usher them into outward life bend above you, and their Light trembles
toward you amid the shadows of Earth and gives you their blessing and benediction. The Angel of God's Voice is there, speaking as it hath spoken in the past. The Angel of God's Strength is there, upbearing the pillars of this mighty Temple of Truth. The Angel of God's Knowledge is there, revealing unto all the kingdoms terrestrial and celestial, the light that is divine: The Angel of God's Law, fulfilling on Earth the mandate of heaven: The Angel of God's Light, who bears the quivering pinions of each pulsation of the New Morning unto the Earth, and ushers in each New Dispensation: The Angel of God's Truth, bearing his beautiful torch of the Light of Truth unto the world; all the Angels of those wonderful Powers that are veiled in the mysterious meaning of God's Omnipotence and all-potent Love. Thus beneath these Angels, the light of the New Dispensation trembles and quivers within, above, and beyond you, and ye receive at this hour the solemn baptism and tokens of its presence in your lives.

Let each one bear as a Sacred Seal, as a divine Light, the words that have been spoken; let them remain as a sealed book until such time as we shall break the silence again. Let each one take from the outward altar such token or blossom as ye each may choose, that shall be an external commemoration of the blossoms of eternal life.
THE SHRINE OF PERFECT LOVE.

At the shrine all perfect and complete
Ye bend as pilgrims with one accord;
Whereunto the Arch-Angels meet
To receive the mandate of the Lord.

For only at the shrine of perfect Love
Which is God's light within the soul,
Can the human spirit upward move
Or know of its appointed goal?

Bending as now the angels bend,
Around that Light that veiled from Earth,
Whose angels on your paths attend
Preparing for the glad New Birth.
So worlds and systems sink from sight
Before that perfect, abiding light.

One in the light of Truth and Love,
One in the soul's own prophecy,
Ye children of the New Light move
Toward that Divine Futurity.
And your footsteps ever thither tend
Where the Angels at that altar bend;

All doubt and darkness cast aside
All revelation made complete,
The glories of the incoming tide
Around your ways mingle and meet.

Expectant now each soul abides
Where only is found the light above,
And where God's presence only presides
The perfect Shrine and Altar of Love.
PART V.

THE DIVINE MOTHER.

THE

"BOOK OF LIFE."
"AND ANOTHER BOOK WAS OPENED WHICH IS THE BOOK OF LIFE"
(Rev. 20., 12)
INTRODUCTION.

Unto the most Holy and Divine One; Eternal Love, enshrined in the universe of Life, Eternal Wisdom, revealed in the universe of Light:

Oh! Thou, who are nameless, yet forever more divine, we turn to Thee in perfect praise. Approaching the shrine of Thine Infinite Wisdom and Love from the soul, we would cast aside all material things; each form of clay, each shadow of substance that hath imprisoned the spirit, and in the glory of Thy perfect life abide. Knowing thou hast guided others, may those who approach this altar before untrodden by their feet, this shrine whereunto their thoughts have not been admitted, feel that from within the Soul they have known and understood, and that for ages the blessing of the message has been theirs. May those deep and divine principles enshrined in their very beings, thus find response in the expressions here; and may the Light that is to come and the interpretation, be such as, when they understand its divine revelation, they will feel more and more their allegiance unto Thee, thou Infinite Splendor.

That which is to be given here is compiled, and portions are taken, from the Book of the Madonna, or the Divine Mother.

"The Book of Life."

The revelations that are to be given are inscribed in what is known as the "Book of Life," held secret and sacred from all time, but revealed in these later days as being the true inheritance of the children of Earth. The words may not be given in their ancient
form or mystic meaning, but whatever is given will be true as an interpretation, and will belong to that Kingdom unto which you are all tending.

**Symbolic Initiation.**

If you were to be *initiated* instead of *instructed* (but instruction is all that is necessary in these days), those of you who wear the feminine form would be arrayed in white and gold, symbol of the Divine Mother; the white being the emblem of pure Love, and gold being the symbol of perfect ensphering Light and strength; that is: the strength which is typified in the Wisdom of God, and revealed in perfect Knowledge; those who wear the masculine form would be clothed in white robes, symbol of the recognition of perfect Love, bordered with blue, which would symbolize Wisdom; and each would wear a scarf of blue, upon which would be the inscription of the ancient symbol or name of divine Love and Wisdom, the Mother-Father GOD, Om. Upon your heads those in the masculine form would wear a crown or turban, fashioned of gold; and the feminine brow would be adorned with white lilies, which are the symbol of Divine Life; the latter would wear roses of pure white upon their bosoms, or bear them in their hands as symbol of Love that is pure and perfect. Such were the robes and adornments of those who received the primal mysteries of the Divine Mother; such would be the symbols that would express the meaning of the Truths to be declared. We attach little import to those outer vestments, Symbols and adornments, because those who are now ready for the Truth, do not require that arraying of the form with symbols. Still it is well to bear them in mind, since much that will be spoken has reference to their symbolical meaning.

Then, if being initiated, you would first bend toward the East as the Divine Teacher would guide you; you would salute the New life or New dawn, of which the East is the symbol. You would say, "I salute the Rising Day, the glory of the New Light, the Morning of the New Truth, of which the Sun is the symbol and the shield." And as led by the Teacher, you would then turn towards the South and would salute the South, from whence in ancient days came the Primal Genetrix of the Earth, symbol of the life-giving waters, the life-giving atmosphere; and you would say, "I salute the South, the Symbol of the Mother, enfolding the mysteries of Creation." You would then turn toward the North, bending in obedience to the Leader, and salute the North, as symbol of those mysterious ethereal powers, those Magnetic and Electric forces that produce the Earth's
atmosphere, and, meeting the warm ardors of the South, give ever new vitality to life by reason of the Electric Flame. You would then turn toward the West and salute the space where the sun seems to go down, the wonderful prophecy of the future, naming the West, the symbol of prophecy, as beyond the shadow the Rising Spiritual Light is there; and turning thence to the Shrine, you would receive the instruction on the Truths of the Divine Mother. None but Angels, either in states of angelic life or embodied on Earth today, are ready to receive the fullness of the message that is to be found in the Book of Life; The Divine Mother; portions only can be given. There are those in human life that may, in some measure, receive it through the help of the Angels of the Earth.

The Divine Mother.

There is borne unto the sons and daughters of the Earth the Knowledge of Great Truth, when they are prepared for that which is named the Divine Mother. The first expression of the Divine Mother is revealed from the Center of Divinity of the Infinite One; is in the dual stamp which is given to the outer universe when creation begins, and throughout all spaces unto the recreation of all life.

The Perfect Mother is thus symbolized in the order of Divine expression:

First, there is the graciousness of her pervading life;
Then her veiled image;
Then her revealed form and

The Incarnate Word.

The first indication is through all of the natural forms in the germination, fructification, and fruition of life; and wherever those forms abide, whether the life is quickened into outer forms, or whether the germinating forces are hidden in the darkness, it is the same Divine Mother, as is suggested in the external life by the preparation for the revelation; not alone when the life is fully expressed.

If there is to be an adequate perception of the Deity, that which is defined in the sacred records as Divine Mother Life, Love, is co-equal with that which is defined in the name of the Divine Father of Wisdom or Knowledge, which controls and shapes the external universe.

Veiled in the primitive realm of Creation, the image of the
THE SOUL;

Divine Mother was kept secret and sacred, held apart only to be revealed to those who were initiated through angelic love into the knowledge of what the Divine Mother might mean. Hence every expression of science, every manifestation of art, truths of astronomy, all that was known concerning the visible universe were veiled in mystic symbols in ancient times, because no one could understand save those who had perception of this Divine Love.

When the Divine Mother is first expressed in the forms of nature, you perceive that every form yields obedience to that principle which is there expressed; and that whether it be in the germination and unfolding of the flower, or in the germination of other types of organic existence, the forms of life that follow every primal law yield obedience to this mandate; even the rays of light were found to fall in the angle which conformed, which corresponded in the ancient meaning to that which is expressive of germination.

Across the shaft of the Greater Pyramid in Egypt the light that falls from the Central Sun (from toward Alcyone) was not only suggestive of the great central light around which this solar system and other solar systems revolve, but was the symbol also of the Divine Mystery held in the angles of light where they meet the Earth.

To be "Born in the Lotus Flower" is but the symbol of this Divine Motherhood, through which germination appeared and all existences are formed.

THE FIRST IMPRESSION UPON MATTER IS THE DIVINE LIFE.

Instead of matter failing to express the Divine Life until recognized by the mind and intellect of man, the first impression upon matter IS that Divine Life; and when you turn to nature with illumined minds, you find the first image of that which finally is revealed in the perception of the Soul; but only those endowed with the Divine Love and Wisdom can perceive this.

The first manifestation of the Divine Mother in the outward form, is in that which creates, germinates, incubates, nourishes, and brings forward the generic orders of life; but this in the past also was veiled.

The image of the Divine Mother in nature as sheltered and protected by the Divine Father, is clearly shown in all ancient religions, and revealed in the symbol of light (the Sun) and germination (the Lotus), the Divine Mother being veiled (Isis).

Whosoever can follow any of the ancient mysteries or correctly decipher the sacred inscriptions, will understand that wherever the
Godhead is revealed, the Divine Mother is included, but veiled. Nature also expresses this; there is shelter, protection and care; but as soon as the Divine Mother is declared, then there is revelation; then there is “coming forth”; then the life that is, or has been sheltered, is revealed and made known.

Every Truth which the ancient Prophets, Sages, Magi, “Wise Ones” perceived, clustered around this one Divine expression. Whenever the Messianic periods of earth were to come, the Angels took the earth-form expressing the maternal life.

In the different states between the human mother in the usual conditions of life, and the Divine Life as revealed in the Mother of Christ, the Revealer of Truth, are the steps of revelation of what is called the Book of Life; and those steps declared at first the natural love that shelters, sustains, protects and bears forward the image of life; then the mental or Spiritual Purpose that bears forward the moral victory.

**Preparation for Divine Motherhood.**

The steps that are to be considered in the world are three in preparing for the Divine Motherhood: Purity, Loving-Kindness, and then the Divine Purpose; each of these three steps being necessary ere a culmination is reached; ere the Announcer can appear; concerning which all Sacred books bear token, namely: that the Mother of Christ is equally as important as the Father in the Life that is to be revealed.

The mother in the earthly form in the human states is the shrine of all affection; unto the altar of the mother-love, the natural heart turns with perfect accord and praise; and even without added inspiration the tenderness of what is called “Nature,” stamped with the Divine Mother-love, reveals the perfect wonder of the visible creation; when, therefore, the human Soul takes upon itself the outer form there is no lack of that which shall make it welcome, and give it all possible states of expression. Yet, strangely enough, it is only in the human life that there sometimes seems to be perversion of the natural expression of this maternal love; all natural objects and forms pass forward to their germination and fruition, with entire and perfect harmony; the forms of life from the singing birds and their mating loves, to the harmless insect and flower, reveal how perfect is this stamp. Nature not only bears the impress of the Divine Mother, but expresses it in the forms of life that are revealed as the blossoms receive their fructification continually, first
from the twofold life that is within, then from the rays of the sun and the all-pervading atmosphere.

**Generation; Regeneration.**

When the Primal Type is superseded as is the case in the human expression, we enter upon the first stage of the realization of this Divine Mother through revelation from within, from the Angel. As natural, external motherhood typifies Generation, so the revealed Divine Mother typifies Regeneration; and the real meaning of Regeneration is to be found in the innermost soul. When Regeneration begins, the Angel is declared; all forms of generation may pass on harmoniously and perfectly without even the slightest knowledge of things divine; but when there is need for regeneration, when the natural, material life does not satisfy, and when in human life (alone) there is a wandering away from Mother in Nature, there is then a period of the state of shadow, darkness and gloom, in which the wandering children of earth, seeking their Primal Mother, do not know the gift of the Divine Mother that awaiteth them.

In ancient times, the Mother of Earth was represented clothed in the garments of the visible forms around you; robes of greeting that symbolize nature's perpetual life; these were symbols of the unfolding mysteries of human existence. Those forms that veiled in ancient art, and in the mysteries of the Temples, declaring the twofold life of the Divine Parent, are forms that but symbolize the power of the expression of the Divine Mother on earth.

The stamp of material nature upon the human life is the penalty or necessary result of physical existence; for the soul parts from the state of divine perception of Love and Wisdom on entering the human life; and in human existence alone there is found the "wandering in the wilderness," where the love of the mother is sometimes lost and all expressions of affection are clouded.

What then shall we say of those trembling lines of light and life, those encompassing, all pervading Powers that first declare the approach of the Divine Mother of all Love? You who have followed through these teachings, the wanderings of the soul in its outward expression, will begin to understand that there can be no preparation for this Regenerating power until the knowledge of this Divine Love is revealed; and that when souls in their complete expression, find on Earth their recognition, that is the all-important step toward the preparation for the recognition of the Divine Mother. As each soul is dual, the life that is veiled becomes at last revealed; and as the innermost part of the spirit of the soul is
veiled during the periods of external expression, so when the inner recognition cometh, that which was previously hidden is revealed; as in the blossoming of the flower, the mysteries of its life, until the quickening and unfolding, are hidden; so in the soul the life and love within, when the awakening comes, that which was hidden becomes declared.

ANGELS PREPARE THE WAY.

The Angels alone prepare the pathway for the expression of Perfect Life; and when successive stages are made ready, then appeareth the Divine Mother. In the Primal Religions each angel has a name; and illustration as well as instructions revealed the image; but these are veiled in mystic symbols; however, we shall bear you on through outlines of these various stages, pointing out the meaning of that inner life which was revealed only at certain times in the Earth's history, and only expressed preceding the advent of the Messiah.

By such states of preparation as begin in angelic life, and are made known in the Angelic and Spiritual states of Earth you can partly understand when the Earth is being made ready for the advent of the Messiah and by the manifestations of the feminine life; for from the time of the recognition of the "Announcement" until the fulfillment of the Messianic period of advent, there is a "going forth" to meet the New Life. The women of "Israel" were prophetesses before the prophets came, each hoping to be the favored one. In all periods of human history, about the time of the preparation for the advent of Messiah, women have perceived more quickly and declared that which was to come; and the coming of the Light was revealed in their inner lives more perfectly; but this came only to such lives as were quickened by the Divine Purpose, as understood somewhat of the meaning of the Divine and Perfect Love.

When we say that the Angels prepare the way for the perfect expression of the Divine Mother, it is that these lives are quickened and touched from the angelic sphere with preparation that meets their prepared states of unfoldment. Thus it is that in times of great peril, women spring towards the emergency and declare practically that which is to come; and thus it is that every mother, in periods when there is a great spiritual light poured out upon the world, makes ready for the Light of prophet or Messiah that is to appear. In lesser cycles, Women appear in the halls of legislation, in the realms of science and art; that life which was formerly veiled, sheltered and sacred, a long time oppressed as well as suppressed,
becomes open and revealed. There is always great preparation for culminating periods; angels are predicted as taking on the human form and the earth yields to the life of women all her treasures. As natural as it is in the physical state for this type of Divine Womanhood to be hidden, so in the spiritual states it may be declared equally natural for it to be revealed.

Whosoever hath not declared that the mother that bore him, and the one who is the best beloved by his side, are of all beings the most blessed, hath not lived the life of true affection; whosoever does not know that unto the Shrine whence come those affections, must tend all divine human hopes, then he hath not known the meaning of the great moral victory in human life. Whosoever rocketh the cradle of the infant in Love and Faith helpeth to bring the Message unto the nations of the earth; and whomsoever the illumined mothers are, of such are the heroes born to battle in Earth's moral victory, or to prophesy or to attain great human achievement, such mothers are blessed.

**True Mother Love.**

Ye may know this today; ye may know that such times as in the cycles of the Earth there appeareth much that woman can do, are the times when the preparing lines of life for a New Prophecy of Truth are to be declared, and when new and wondrous works are to be wrought the women appear, and when men, nations and governments spring into great moral conquest they are inspired by women. Though now, even as in the past, these images are often sacredly veiled; the "Wise Men" pass unto the temple, unto the altar, unto the "Holy of Holies," to bend before the symbol that expresses the Divine Mother; and thus baptized again unto the altar of outward life, with great reverence they return, remembering the human mother, the gentle face, the loving eye; remembering the kindly admonition and gracious blessing; remembering all the sheltering care and love; and in homage worship there. Often in human life, man turns unto the Best Beloved for aid, ever remembering her who was the mother in the new-found joy; or as in the Angelic Love there is all reminiscence, all prophecy; whatever the Mother receives, and whatever was declared in Love is hers, because of the Mother Love. He who has not named his mother "Madonna", or Divine, who hath not declared that which his own heart has proved, has not known the meaning of that Divine Love, and walks still in the shadow of the senses, separate and apart from Her.
The children of the world at certain periods of time, yearn for this Divine Mother, even as orphans who are alone in the night crying, so human hearts are orphaned by the great selfish struggle into which the soul is hurled in its contact with matter, they wait for the hand that is to lift them graciously and kindly back unto the perfect shrine; and even as the hand has always been extended, as in the brighter cycles of time, evidences have been recorded that the light was there, so it is our privilege to point them out to you, beloved ones, and prove that even from Her bending sphere of Divine and Perfect Love, the Divine Mother, the Sacred Madonna, ever waits to bear her children to her Shrine.

The Life of woman, sheltered and ensphered, makes no impress on the world of sense and strife, but when Love is declared then she speaketh; and even tonight from the bending spheres that encircle you, are the Twelve Angels that declare the new light; from out that encircling company there bendeth at the present time the fair Mother of the New Life that is to be revealed; and unto all her daughters her message is spoken; and unto all her sons the message is spoken; and even as the Perfect Mother, she leadeth them into the garden where lilies grow, unto the bower of White Roses where her pure life is fed, and invites their footsteps through those wondrous paths of pure and perfect love that shall renew, renovate and redeem their lives.

We speak to you from realms more ancient than the sun and stars; yet the Angels bear in their presence all Truths that are to be declared, the messages that are to be given. Thus from that sphere of Perfect Love with the Lily of Life and the White Rose of Immortal Love, we give you greeting.
LOVE'S SHRINE.

Is it where the sun with burnished gold
Lights up the altars of clear space;
Or where the moon her light doth hold,
With reflected glory the bars of grace?

Or is it where the Earth, impressed
With the fair image all divine?
The glory of love's mirror expressed
The wonder of its perfect shrine;

Is it where purple and gold are found
Piling up treasures and flowers sweet,
And offerings of love abound
And every power of beauty meet;

Is it where the feet are led in soft
And beauteous ways that never tire;
Where full frequently and oft
Flow streams of pleasure to heart's desire?

I know a shrine of perfect Love
Where, after ambition's fierce desires,
Close by the sunny altar above,
Souls go for the purifying fires;

As gold from dross, as from the Earth
The alchemy perfection yields;
So from the fields of care and dearth
From wand'ring wilderness and fields
Of doubt and pain and strife and woe
At last each soul the way shall know.

The Shrine of Love is wheresoe'er
Hearts meet in one perfect accord;
Where lives are blended, and pure Souls
Perceive the first and Primal Word;

Or where within Love's Altar bright
The soul stands free and unafraid,
And Heaven bending from its height
Crowneth the love that Heaven hath made.

May the perfect spirit of Love enshrined in Wisdom and strength
be yours, and rest in your hearts until the soul makes known the
presence of the Divine Mother.
SECOND LESSON.

THE PRIMAL MOTHER.

"THE WOMAN CLOTHED WITH THE SUN."
Rev. 12—1.

INVOCATION.

Mother-Father God, Divine and perfect Light, Creator of all visible material things; preserver of all, Director of all that is divine and mysterious in the workings of Thy law, yet ever potent in Thy perfect Love that abideth unto the uttermost; and in that Love Divine encircling all, including souls in whatever state of expression in time, and in whatever state of blessedness in eternity; Thy life and Thy love pervade all; May Thy children put off the sandals of Time from their feet, the dust and ashes of care from their brows, and leaving all earthly thoughts behind, enter into the Kingdom that is Divine. May they, under the light of that perfect Love, feel Thy Glory all Supreme. Through whatever symbols they are led, may they know that Truth is the one eternal possession, and that Thy Love is the redeeming power of all life. Even as unto the Angels Thou hast given much of all that has been, and is to be fulfilled on Earth, so may these, Thy children, draw nigh unto that sacred sphere from whence the Life and Light proceed; and filling the encircling atmosphere, may it possess and bless them utterly. Amen.

LESSON.

Beloved ones, all hail: Were ye in the Temple, and in the innermost Shrine, ye would bend tonight toward the North, symbol of that Celestial state, whence cometh the knowledge of the great
Mother of Time, “Mother of the Time Keepers.” Ye would bend toward the East through which gateway the Solar light is first visible and from which comes the consciousness of Time as related to the Solar light. You would turn toward the South, since from the Southern heavens came the knowledge of the quickening of life through that mysterious star that reigned over Egypt at each vernal tide: Sirius, or the Dog-star. You would turn unto the West, symbol of that state of prophecy, that vast and unknown Heaven, through which the Light that you are about to receive was wont to come. Having thus turned unto all the Four Kingdoms, you would turn unto the Shrine that is innermost, where would be unveiled the image of the Divine Mother.

In the ancient symbolism the first Divinity of which you have any symbol, word, or number, even engraven on tablet of stone, is the name of the Mother-Goddess of Time (A-tum; same as "Tum"—hidden); the divinity that rules over the symbols of the Earth, and Sidereal heavens. The nations of that most ancient Egypt who kept record for thirty-six thousand years of the movements of the planets and of the history of the Earth, borrowed this word from the still more ancient people who had their origin in the “lost Atlantis,” which in its turn received it from the Kingdom Divine; the Primal Kingdom of the Angels.

The four distinct “Corners” are not of the Earth and the heavens alone, but were symbolized originally in the four stars that form the “dipper” of Ursa Major, by which the Time-Keeping of the Earth was made known unto the ancients;—since the movements of the Planets made known to them the re-birth of the spring-time, so the Divine Mother, at a certain time, indicated by these four Stars, bore the tidings unto the Earth of the first Christ Birth; and, as was said in a preceding lesson that Christ was dual, making the stamp of divinity on Earth feminine and masculine. Until such time as again the feminine and masculine life could be revealed the feminine has been veiled, but that Divinity was named “Mother-Father”, the prototype of the Son and Daughter of Divine Love. In ancient derivations, Ideographs which were only found engraved on substances long before papyrus was discovered, there is evidence to show that the feminine life was most emphasized in that Edenic state of Earth. Before the birth of the First Messiah, whose masculine name is revealed to you in the Messianic series, that birth was Symbolized in and brooded over by the Divine Mother; the “Times” of the Cycles were measured by those Stars to which we have just referred, and the name of the Primal Divine Mother, as
DIVINE MOTHER.

revealed in signs and numbers, the veiled Sacred Goddess was "A-tum," who held the life of the MOTHER-FATHER sacred for the Christ birth.

From the spheres that correspond to the unfoldment of the planets must come the knowledge of the Christ Birth; and when in the New Testament there is such a cabalistic sentence as this: "And he shall give His Angels charge concerning Thee." It is an outcropping from the more ancient records of what the Angels declare ever unto the Madonna, unto the one who is to be the mother of Christ.

Our thought is that the "Woman clothed with the Sun" is the divine symbol of the "Madonna", or the "Divine Mother" of the Solar system, who always inspires Arch Angels, Angels, and Prophets, to declare the coming of the Christ. Hence the "clothed with the sun," as having charge of the Spiritual light of this solar system, indicated by the crown of twelve stars, Twelve Dispensations, and the moon under her feet. The "travailing in great pain," being the symbol of the preparation for the Messianic birth, showing that she not only has charge of the larger Cycles, the Sun-Birth (Son of God), but the lesser ones, the Lunar Births; that the lesser Messiahs are likewise under her guiding care. The "crown of twelve stars" is symbol of the Solar System*—the twelve planets under her charge; also, it symbolizes, as you will afterward see, Messianic Cycles; the twelve larger Messianic Cycles, solar cycles, meaning the Larger Birth, the solar revolution around the more distant sun, showing that not only the larger Messianic Cycles, but the lunar cycles, lesser Messianic Cycles—the intermediate Christ births—are governed by this Mother-Goddess of Time. As is often referred to in ancient symbolism the feminine name is really that from which the masculine is derived. (J. V. H.) or (Y. H. W. H.), which forms the basis of Jehovah, and to which some of the Hebrews added Elohim, for the purpose of making the dual expression, is none the less equally feminine in its origin.

Away back in those Origines, where the Divine Mother was clearly portrayed, not alone is she represented as the Genetrix of Time, but the Manifestor of all expression, and symbolized in time. Not only the Nature, but every name of Deity has also feminine representation.

The first Madonna is pictured to have been borne on the Chariot of the Sun to a beautiful mountain, where her Bridegroom, who was unknown to the inhabitants of Earth, awaited her and there

*Our idea is that the complete solar system has twelve planets.
dwell apart for a time; strangely enough a portion of that record is carried forward in the Apocalyptic vision from which a quotation has been read.

Coupled with such revelation, the record proves that always the Birth of the Messianic Life is heralded by generations of prophets who are inspired by Angels and, they in turn, guarded by the Arch Angels of that particular Dispensation; that always the Madonna life on Earth is the representative of the love of that Divine Mother who has charge of the Solar system—the Mother-Goddess—and that descending from her sphere of light at such time, pours out the influence of her love and radiance.

As hinted in the previous lesson, this influence is felt for several generations before the Christ Birth; in the added perfection of woman, and in the fact that many mothers among the people in all the nations in which the Christ is expected, have premonitions of the Christ Birth; and in the fact that many, even like the Hebrew mothers (those in “Israel”) may think the Christ is coming to them.

As has been stated, it is true that in the Primal Morning, when the Typical Life was stamped upon the Earth, there were created not only nations of Prophets but Angels who prepared the way for the Prophets; not only was there created the wonderful physical life of Earth in its full expressions of beauty, as typified in the symbolical “Eden”, in the perfect physical expression of life, but the Messianic life, being dual, was also perfectly expressed and revealed by the race of Angels who stamped upon the Earth all Primal Truths which subsequent Messiahs were to yield.

MOTHER OF TIME.

Therefore in that perfect time, the Madonna, the Divine Goddess, the Mother of Time, revealed the created perfection in each human life; but in the subsequent successive expressions the state of the Divine Mother is finally to be reached in the attainment of perfect Life. Such preparation was recorded in the life of the first Messiah; showing that from the beginning of the preparation to the culmination of the Cycle, the Daughters of Time received the blessing of the Mother of Time. Thus, through six successive generations preceding the Christ Birth, there is revealed unto the women knowledge of things divine: Whether their sons are to be prophets, what the life shall be, that shall include evidence of the Divine Life.

Some of these ancient records are such declarations as you find recorded in the books ascribed to Moses, that were gathered from the out-pourings of knowledge and wisdom and inspiration from all
previous time; for they were not only borne forward in tablets of stone, or metal, or engravings on wood, the processes of which were long known in ancient periods of the world; but they were borne forward orally in the Sacred Orders that were "from Dispensation unto Dispensation", of which there were two: The Kaballa*, who were keepers of Astronomical mysteries, from which came all knowledge of the heavenly bodies and their spiritual significance; and the Magi*, who were keepers of all Truths pertaining to the spirit, who had knowledge concerning the chemical laws and substances of the Earth, and all generic processes, and the truths of the Divine Kingdom. Unto these two Orders all knowledge and all wisdom was gathered, and the knowledge of the mystic meanings of ancient Hieroglyphics and Symbols. Whenever a period or culminating life was about to appear and the Madonna was to be revealed the Magi, as well as the Kaballa, knew it long ages before, (as they knew the "Bethlehem Star").

It is to be observed that the mother of Jesus, chosen from among the lowliest of her people, was still "anointed" and "crowned" in prophecy, as the "princess" of the Life that was to come; and also to be noted in the singular story concerning "Moses", which is a typical illustration of the mystery attending the birth of "Rameses"; for the "King", as the divine time-keeper, knew perfectly well the one having charge of "Moses", or "Rameses", as the one whom the Divine Mother had chosen to bear the child unto Earth; but because veiled and hidden under "bondage"—which is the typical spiritual "bondage"—in "Egypt", this "Mother" could not be recognized by the King; only the Madonna of the skies is, in "The King's Daughter", therefore symbolized. But in the Hebraic account you have the most meager fragments of a most Ancient Dispensation, although it is the record to which you turn for sacred lore; nor are these things properly recorded, but perverted by the "historians" of the nations through which they have passed; but you ever have this "Mother Life" as symbolized in the Love divine.

**Mother of Divinity.**

The most Divine Mystery of time is that which is held in every ancient word expressing the Mother of Divinity, and symbolizing the Messianic birth; the feminine name is primal, the first Mystery of nature is revealed in the Feminine Principle. The keepers of all

*These two names are comparatively "modern" or of a later period than this lesson treats of, but they are synonyms of names and orders then-formcd. The "Mahatmas" are also ancient in derivation.*
Sacred Symbols, when the true meaning has not been eliminated or lost by misinterpretation, have declared these things are found in the roots of all languages; that the meaning of “Mother”—the “Primal Mother”—was the one who had charge of the Earth and the heavens belonging to the Earth. Thus, when the “Children of the Sun”, who otherwise were called “The Sons of God”, came into the knowledge of that which was to be their inheritance, the first knowledge was of the primal Genetrix, the Mother-Life pervading the universe; the expression of the Dual Life making the Mother the most prominent.

The next Mystery was the expression of the Divine Mother in the veiled Sacred life of human birth, and that souls are in the keeping of this Divine Mother before they enter outward life. Such as are to take part in her Kingdom are pervaded by her Love and by the knowledge which is known in all the kingdoms of the heavenly states. So the Angels of earthly lives are held therefore in keeping, obedient to the mandates of this Divine Mother; as in the symbolical household of Earth: the mother has charge of her children, while the father represents the conquering power that shall yield strength, support and encircle them with his love. All this is crudely expressed in the lower forms of human love, Divinely expressed when that Love becomes Divine. So ensphered and veiled, in the love and appointed homes of each period, the Sacred Mother guards her children; and before their birth selects her daughters and her sons who are to bear forward the Message of Truth unto the world.

While the selection of the “twelve” disciples of Jesus was only symbolical, in Sacred records there are always twelve Angels who encircle and surround the Madonna life during the preparation for the Advent or the New Birth. There are also previously several successive generations (as in the instances of the prophetesses of Judea) who bear forward under the priestesses the symbols of the Sacred Mother, and you could easily trace their part in the great event from the awakened interest in the knowledge of things divine.

You turn unto the Divine Mother for Love, instead of unto the records for Wisdom and Knowledge. That which has robbed the records of their intrinsic value is that the account of these sacred lives has been determined from the records of the “Gatekeepers” for external knowledge; while only the divinely endowed ones within the Shrine could perceive the Sacred Life and Light.

The Hebraic priests bore from the Egyptian temples the symbol of the Divine Life in the double triangle; but they did not know
the significance; therefore whenever “The Holy of Holies” was invaded by ordinary priests, instead of by Initiates into Cabalistic and sacred lore, it was sacrilege; they did not understand the meaning of the union of the Heavens and the Earth, which was symbolized in the double triangle*; the union which is the perfect Manifestation of the Father-Mother God, through interpretation or expression.

In all that is valuable on Earth, in every thought or expressed Truth that is of any value to human existence: Inventions, science, art; in all that pertains to the perfection of Divine Law; whatever is revealed in mathematics, in chemistry, in geology; in any or all of the primal sciences, in language or in any other way; emphasis is given to the fact that the Feminine Life is manifest in the life of discoverer, inventor, artist, and that without that life the Truth cannot be declared whatever research there may be.

Revelation of Woman’s Influence.

We have told you in previous lessons that under the inspiration of Perfect Love, the artist (like Raphael) paints his pictures of the Divine Madonnas; under the influence of the Angelic state of perfect Love the poet sings his divinest songs; this is because of the perfect recognition. Every mathematical figure (geometry), every form that to the ancients was perfect, was only brought to light under the potent influences of the Messianic cycles in which the Mother-Life also held sway.

You have boasted of the intelligence of this day; its inventions are marvelous; its sciences and arts are wonderful; but each Cycle of the past has yielded the primal unfoldment in these directions. You turn to Egypt in wonder; to the more ancient days of learning you are indebted even for speech. Whatever was the Primal birth of Truth, or its expression in language or form in any age, woman was then the interpreter. In the sacred temples of Isis under the Egyptian Cycles, where two vast Messianic periods were included in the records—and the knowledge of the times in which even the lesser Messiahs appeared—there was in all the veiled knowledge of the perfect life of woman the symbol of the Divine Mother.

The first symbol of the Ancient Mother, the one who gave unto the Earth the first Madonna, was the Dual Star (the complete Sephiroth) in which was symbolized the prophecy of the whole, or the entire Messianic cycles of Earth. It was neither the three pointed, nor the six pointed, but the Twelve pointed star; yet so

* The Sephiroth.
perfectly dual that each of the six points of each separate star could be perceived, but the symbol is also ensphered. This symbol includes all that can ever be expressed concerning the divine life of The Christ and all that can be Symbolized concerning God; but notably the six pointed star that symbolized the "Mother" life was less manifest than the six pointed star that symbolized the masculine, or Father life, which forms the foundation for the thought that the masculine expression is the protecting life; thus in every instance where strength, where shelter, where outward force is required, the feminine expression is measurably withdrawn. Yet under the larger and more potent sway of the Messianic life, in the household of the Kingdom of the Divine Mother, when the manifestations of life appear, there is always the feminine command and always the masculine obedience. Thus in the Divine Kingdom, it is ordered that when the Heavenly Life appears, that which is glorious in the household shall be manifested more gloriously; and in the larger angelic states of Earth, and in the life of Earth, all Kingdoms, Provinces, and Dominions are subservient to this feminine life. At such time, the feminine life pervades the State and the Crown, and from the one that is the most humble to the one that is most exalted, there is a steady ascent to the crowning life of woman on Earth; all this is in the preparatory states previous to the coming of the Messiah.

**Dual Star, One Truth.**

In this most ancient time, as we have said, the symbol was the Dual Star ensphered, the symbol of the One Truth. There was a flower, a single or primal blossom, having a center of golden light, that was the symbol of that Messianic birth; had you any portion of the record, could you find any trace of it, you would discover twelve petals (six outer and six inner) and a center of gold, all symbolizing the Madonna of the First Dispensation. As the children of that period were perfect in physical life, the Madonna of that period was perfect in expression; and the Dual Christ appearing, expressed all the gentleness, light, beauty and love of the entire race, which was stamped primarily with Divinity; this was to be the type for all coming time, until the Earth fulfill the complete measure of the life of the Divine Mother. This record which has survived all intervening ages gives the Primal Prototype of the Sacred Woman who bears the Truth unto the world; and that Prototype, under varying forms, under different symbols, is expressed in every nation of the Earth today.
In the Messianic periods, those including the lesser Messianic periods known as the *Lunar Messianic Periods*, relate exclusively to the Earth, and the larger, or *Solar Messianic Periods*, relate to the Solar system. This Divine Mother presiding over all the planets, has watch and ward of each soul; and appoints such Divine life—Angel—as is needed to guide and guard the children of Earth when they are approaching the culmination of a Cycle. When there is about to be a culmination of a cycle, "premonitions", "warnings", "dreams", "visions", "interpretations", "false prophets" and "Christs", and true Prophets, appear on the Earth; but all the time the Daughters of the Madonna of Earth, keeping sacred counsel in their own Spirits, wearing the symbols of love in their hearts, press forward toward the New Birth. As in that ancient time it was clear to them, it will be made even more potent during the coming interpretation of the mystery of the Divine Mother.

As science and art and religion and all knowledge reach a climax unknown before, woman will participate in their unfoldment. It is known in the history of the past that women have pressed forward unto these climaxes; when they do, when they are prompted from within, when they are to be interpreters of the Love in Wisdom, that either the past has revealed or that the present requires; or when they sit, as did the Ancient One, inspiring Him who gave the records of the planets unto Time; or as veiled in the mystic "Burning Bush", which it is written that Moses saw, but which is the symbol of the ancient Ramesian Flame, the Divine Mother interpreted to him the ancient tablets that bore the records of the wisdom of the skies; or when, this ancient mother still more deeply veiled in symbolism, the "Wise Men" received from her potent breath the knowledge of things divine through the quickening soul of Love; or when any one, ensphered in that Divine Love, feels the new inspiration to give knowledge unto the world, it is because of Her presence and power.

**Woman, the Manifestor.**

We said in other lessons that when Cadmus went into Egypt searching for "his sister", his "spouse", when he "became aware", he revealed a measure of the secret meaning of language. "Memnon", known to many as "half god, half man", who revealed the mysteries of language, was also inspired by his Divine Arbiter; and such other lives, as veiled in the sacredness of the Divine cloisters of the Madonna, still have yielded their treasures of knowledge unto the Earth, because of the sacred feminine influence, for woman is the Perceiver, the Intuition, of which man must be the Declarer, Rev-
elator. But when it comes to the birth of Truth, to the Impersonation of the Life Divine (as revealed in nature), woman must be the Manifestor. Whatever then makes up the expression of her life is inwoven with the Life Divine. Most women of this type and state of growth feel, when a spirit is about to take on the outward form, the tremblings of a higher, diviner presence; something inwoven into their existence that makes them know the mystery of being. When prophets are about to come there is that overbrooding presence of light, that makes the mother know, as did the mother of John, the wonders that are to be declared; but even she knew that there was another Life more perfect when "Mary" appeared.

When the Christ Life draws near and the Mother, unveiling her kingdom of light, communicates to such Angels as have charge of the Earth, the Divine Sacred Mystery, are not the daughters of Earth correspondingly uplifted, and do not the souls that are ready for this knowledge draw nigh, and more nigh unto the outward kingdom? The woman always speaks the word to her companion; she is the one who whispers the Sacred Message first; and when the "Wise Men" knew of the approach of the Messiah it was not only the knowledge of cycles that revealed it, the knowledge of the stars, that turning upon their cycles made known the New Dawn; but it was that within the Sacred Temple where the Divine Mother was adored, angels had whispered the Divine Truth; it had trembled along the aisles and corridors—hosts—of Heaven; had revealed itself in blossoms of thought on Earth; had been communicated in their lives.

So does the Earth declare the message today; and the Mother "Clothed with the Sun" comes out from her Celestial Chambers, and the "Bridegroom" of the "Bride of Heaven" appeareth to Crown the Earth and such of Earth's children as are ready for the knowledge of the New Life.

Such time as the stars are unfolding to your vision in greater splendor as they now are; such time as the skies wear deeper, lovelier tints, and more golden flames; such time as the Northern Constellations, that bend around and o'er the Wonderful Pavilion whence all this knowledge comes, shall again change their places and represent the triune Deity; such time as all the blossoms of earth reveal more beauty in their starry shapes, whether in the simple, lowly, or in the more complex forms, the result of the cultivation of the hand of man; that time is the precursor of the Messianic approach.

All over the Earth are one hundred and forty-four thousand lives stirred by this divine message; all over the Earth are those who are
called the "Younger" and "Elder"—two words meaning parent and child, those who have knowledge of the soul and matter; in the language of the Hebrew Church they were obliged to give names to these who knew the ancient Truths and named them "Elders", but they were perfect lives, knowing eternal youth; and while in time, knowing eternity.

Such time as those who are quickened with this life, though scattered over all the Earth, feel the touch of the Heavenly flame and declare the New Truth; such time as false lights appear, and fictitious "prophets", "seers", who consider themselves "anointed" of God, but who perceive only the shadows, you may know that the Divine Mother bendeth toward the Earth; that her golden life, "clothed with the Sun", enspheres the Earth; the Light of her approach revealing the Shadows.

Although there are twelve from among the daughters of Earth who will bear forward the sacred message unto the generation which is to yield the Christ Birth, there are such as sit in the Innermost Temples today who will know the Divine Truth. When the Madonna shall appear on Earth to claim her own she will call her Daughters and her Sons from among those who are now in the kingdom of time and sense to dwell with Her in the land set apart for the Messianic Life.
THE SOUL;

THE LILIES OF LIFE.

Grow they beside any stream of time,
Wear they the petals from the sun enwove,
Or are they born of the star-bells’ chime,
Are they woven from the light of Love?

By the murmuring stream where the lilies grow
The Madonna has pressed them with her foot;
She may walk in ways that ye do not know,
She may bring her message in silence sweet.

But such time as the Lilies of Life appear
To crown you with their wonderful light,
Is time for the glad and beautiful year
Of the Madonna to crown earth with delight,

Aye the Lilies of Life grow white and fair
When she draws near where her daughters dwell;
And now above, where Immortals are
She waits in silence the story to tell:
That blossoming from the azure skies
Her roses and lilies may greet your eyes.

To the “pure in heart” she cometh alway
The petals grow where her heart-throbs fall
And they chime their music of life today
In rhythmic answer unto her call.
For the Mother of Lilies of Life is here
And she crowns the Earth with her perfect Year.
THIRD LESSON.

INVOCATION.

Unto Thee, Eternal source of life and love, Divine Mother, Infinite Father, Love and Wisdom, we turn praise; may Thy children put off the dust and ashes of time from their feet, the cares and all that absorb in outward life, and turn unto Thy shrine, unto Thy abiding life and light, praising Thee for the messages of Love. Such portion of Thy truth may they receive as the Divine Life within enables them to perceive. May they, in seeking, strive to aspire to such growth as cometh from Thy perfect Life. And Thou who draweth near, even Thou Divine Mother of all Love, whose form is symboled in the many images of life, but who abideth in the innermost of God, bless Thou Thy children. Amen.

LESSON.

THE MOTHER OF TWO TRUTHS.

As the Primal Truth was the divine message of the Perfect One, the Revealer of One Perfect Truth, the Mother of all life, brooding above all worlds, declared that message the Oneness of the Universe; so in the next stage of the Earth’s unfoldment the Divine Mother bore the name of “THE MOTHER OF THE TWO TRUTHS”. In ancient symbolism she is pictured as dual, having two heads; and her form is that which expresses one of the stars, in the constellation whence she came. This dual image, half angel, half woman, revealing the form on Earth that signifies earth generation is mistaken in the ancient interpretation by those who translated it, for the Mother of Seven Truths, as well as the Mother of Four Truths, whether the translation came down through the Hebraic nation or whether from Phoenicia into Greece, the cause of this mistake being that as she came from the North the same light seemed to ensphere all.

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The image of the "Mother of the Two Truths", as said before, has two heads; one signifying the North, the other the South; so if you were bending within the Shrine that symbolized her life you would salute, first the North, as being that vast sphere whence the Primal Mother came, toward the stars symbolizing the seven stars in Ursa Major; you would also turn toward the South as symbolizing the Ancient Mother which is revealed in the fervency of the light of Sirius, the Dog-Star, symbol of the life of Earth.

These symbols are Hermetic; both have reference to what are known as "Hermetic Mysteries", afterward symbolized in "Ashtoreth", who held the keeping of Astronomical signs and their significance.

With this, the Second of those vast Cycles, the Goddess of which revealed to her children, in her twofold form, the mystery of life and light. As four stars in Ursa Major are the four that revealed the First Cycle, so the seven stars are those that symbolized the Second Cycle; hence the frequent confounding the "Goddess of the seven stars" with her of the Two Truths. In the symbolism, the Hermetic Mother bears from the North and from the South the symbols of what is to be revealed in her Children. And as the first Child is feminine, which is carefully concealed in the record, the second is the Primal "Hermes", who bore the message of all Knowledge to the world of the celestial and terrestrial heavens; of the physical influences that dominate the Earth; of mathematics; of all things that pertain to outward knowledge and demonstration. The meaning is: the Mother of Two Truths reveals the first departure from that which is One, that which is spherical, sacred, primal. The sphere cannot be understood until divided; therefore the principles, when revealed become those that are afterward portrayed in mathematics, "broken into Science".

This Primal "unveiling of the Mysteries" through all the Oriental nations has symbolism in the Goddess that is concealed and yet revealed; Ashtoreth of the Southern worship, from which worship some of the priesthood never departed, is only a more modern symbol of this Sacred Mother; but if you were to receive her symbols as they were in the primal temples, when Hermes and Hermia (Hermes revealed, Hermia concealed) gave to the Earth the Truths that she declared, you would have the symbol of her double life: North and South, typifying both hemispheres—Celestial—no East, no West, because her scope was too vast to include the "day" and the "night" of Earth; consequently solar and lunar symbols in
connection with day and night of earth were not used in connection with this Madonna.

**THE TWOFOLD SYMBOL.**

The two horns, or points, in her Crown would typify the two distinct derivations from whence the Truths came; one the masculine and one the feminine; one of them, that which reveals the sacredness of her "Throne", you have in modern astronomy: "Cassiopeia seated on her Throne", which, in mythological tradition, it is said she vacated to descend toward the South—Southern Heavens—"to wed her son"; meaning, to *reveal* her son; for the *Manifestation* is the marriage expression of twofold life. And as "son" and "daughter", "sister" and "spouse" are in the roots of language the same (even as "he" and "she," "man" and "woman" and God made "man" in his own image, "male" and "female" created he them), and are often transposable. The light which departed from the Northern heavens was wedded to the Southern (in symbols), so in the intermingling of these two planispheres in the ancient symbolism, it is intended to typify the Mother of the Two Truths; those Two Truths were never spoken other than in symbols, or referred to in other manner than was co-incident with the Primal meanings of Primal Beginnings; and these were known to dwell within all to whom they were revealed in the

*Sacred Order of the Hermetic Mother.*

None save those who understood their spiritual meaning or innermost significance, could even hear the words; those who were initiated well understood that even if the words were spoken to ears not attuned by the divine voice of this Madonna they could not even understand the meaning, though the words were spoken in their own language.

Such was the significance of these symbols, such the nature of the Divine life that was revealed, that it is said when this Madonna came to Earth, when she revealed herself in human form, two portions of the Heavens that had been separated before were united; it was also said in this divine symbolism that the stars in the vaults of the Northern heaven changed places; especially those that constituted the symbols of this Madonna, and that never again, until the recurrence of the Cycle of which this Two-Fold Truth was the precursor, shall those stars be in similar place, or position; so that the numbers three and four (seven), were equally significant of her powers; and in that Dispensation though the feminine life was out-
wardly lost sight of, it was not buried beneath the masculine power of Hermes; for while intelligence and knowledge and power were the all-pervading influences of life, it was still unto this life, the Mother of Two Truths, that Hermes ever turned for counsel, for wisdom; and it is said that she walked by his side, although unseen, that she never departed from him; that during the entirety of his mortal pilgrimage, in all the lines of expression in time and sense it was ever known that She was there: the Manifest, the Inspirer, the Revealer of the Truths that were to be declared; and that though the Messiah was expressed in dual form, his spirit still turned to this Mother of Two Truths for the revelations that were to make all things perfect in their twofold expression. Thus the first discovery of nature's dual expression was revealed when this Madonna from the North appeared; when out of her kingdom she descended to the Earth, bearing her message unto Earth as the "Queen of the South".

These symbols have been given in the records, although they have been handed down through much blindness and misinterpretation; they serve, however, to explain such phrases as "Solomon's Marriage with the Egyptian Woman", "Pharaoh's Daughter", and the rebuke which was received by "David's favorite child", who was to bear forward the "Kingdom of the One God". There is included in the Hebraic, Sacred and antique books much of this most ancient Symbolism, or mythological record; you will find "The Wisdom and the splendor of Solomon" and the visit of the "Queen of Sheba", i. e., "The Queen of Seven", or "The Queen of the Sun and the Throne", are but interpolations and transpositions of this wonderful drama enacted thousands of ages previous, when the Light of the Northern and Southern heavens were supposed to be united.

The Astronomers were unable previously to trace the "signs" before the Two Truths, or "two tokens" had been revealed; they had been obliged to rely upon limited observations, or tradition, for all that was passing in the Northern Heavens; and those in the North had relied on tradition for that which was passing in the Southern Heavens; the Mother of Two Truths combined the solution of all these mysteries in herself, explaining all that had preceded her, unveiling all the Mysteries of the preceding Dispensation, of the Oneness of the Life, by the twofold life that was hers.

**Union of the "North" and "South."**

Just as the first, the Primal Dispensation, had revealed the unity of Life, so came the twofold line of this New Revelation as found...
in nature: unveiling the mystery of dual life as manifest in all the forms of Earth, and the revelation of mathematics that made possible the solution of the mysteries of the Northern and Southern Heavens.

Such time as this recurrent cycle shall again appear unto the world, this same Madonna, out of the splendor and the amplitude of her state of Being in the Heavens, will recall unto the children of Earth these Truths that have been obscured; and at such time as the stars that form her Symbols of expression shall take the same position as before—that of the three points in the Trident of Neptune—"Ursa Major" will have changed his position, facing the Earth instead of standing as now. All those stars that were accounted the "Delineators of Time", from which the first Time-circles were declared, will have changed their places, returning to the position they had in that Dispensation. This will occur in the Seventh Dispensation; then for the second time will appear this Goddess of the Twofold Truth in her recurrent or concurrent sphere or Dispensation. So when this twofold life, this Madonna of the Two Truths, shall be fully interpreted, it will be in the Seventh Dispensation; for her symbols are both two and seven.

As the symbol of the First Dispensation was the One encircling sphere so the Sixth Cycle will repeat the number, in the six-pointed star, which announces the beginning of the Sixth Dispensation.

In the numbers and Symbols which were used by the ancients to express these Dispensations, the Hermetic mysteries did not admit or include the numbers ten and five; for it was supposed that these (ten and five) would reveal the Sacred Name. The reason that nine and six were used instead of the ten and five (although both combinations make fifteen) was because nine and six already revealed a Sacred Name; the other numbers revealing a name or names that were not known in the Hermetic Philosophy or Dispensation. Nine, "Three times Three", being one of the symbols for the other—the first—Madonna. The analysis is: twice three was the symbol for the Truths already known, a complete circle of Truth, three times three for the Truths that were to be declared; the other three in the Primal Twelve were veiled; but six and one, Seven, was the number of the recurrent Dispensation of the mother of the Two-Fold Truth.

SACRED NUMBERS AND NAME.

Long did the "Wise Ones" of Earth wait for the full revelation of the perfect numbers and name. In this Dispensation of which we are now speaking, the Daughter of the Madonna bearing
the human form still was expressed in the twofold symbolism, although there was a declaration of the solution of the Primal unit by threes: \(-3-6-9\) and \(3\)-making twelve. In Her Dispensation there was the declaration of the twofold principle in science, and the expression in its Primal essence of the twofold principle of life, and the twofold nature of Deity.

Throughout the whole of the Hermetic Dispensation, this dual life, was made manifest in more external ways than before; therefore more perfectly revealed unto the "Wise Ones" was that principle of the Two Truths, not yet revealed unto the masses of the Earth, but they became symbolized in numbers, in words, and in the characters and terms employed for the expression of all life that existed under this Dispensation. Also the Dove first became the symbol of the "Divine Messenger" and the reason of this was that the Dove, the "Menat," in its twofold expression, was taught to bear messages from the Mother to the "wise men" of the North and of the South; and became the "Messenger" which afterward discredited in Israel among the Hebrew people, because it was the symbol of this dual Goddess-Mother and of all that typified her reign; even Egypt came to reject that which was the symbol of her primal salvation, because there was war between the "Dynasties" that afterwards came in the recession of this Dispensation, and there was rejection of the general symbols which were twofold, as representing what the Queen or the Mother of Twofold Truths had declared.

These Two Truths spread all over the Orient under various names; and nations, wherever there was life and light sufficient, perceived and accepted the Truths. The masculine and feminine interpretation of Deity and Nature became the accepted one, and the latter was not veiled, until a "thousand years" afterward when the recession began, and these mysteries were hidden and these symbols were veiled by vague and material interpretations.

From those splendid stars that gleam out each clear night in the heavens, the first "Recorders" of the cycles of time, came the Seven Angels accompanying the Mother of Two-fold Truth, they were also the Seven Symbols of the Truths that were declared after the Two Truths; these Seven Truths constituted the all essential knowledge of that time, but were subsequently changed by the Kaballa to Ten, when the cycles changed; but the Seven was the primal number, symbolizing in the numbers six and one Truths most active in the Constellations whence the Seven Angels came; the "Vacant Throne" signified that this Mother, the fair Madonna
“wedding the North to the South,” had departed for a time spiritually from her sphere to give New Truths to the Earth: the mysterious Two Truths.

As we have said before, as soon as those truths are to be again manifest, and the children of Earth are ready, not alone to secret Orders, nor to any especial nations will they be given, but to all people who are ready when the Cycle is here, then will this Mother appear who declared the Two Truths. Then will be understood the symbols of the dual form in ancient mythology and inscriptions, variously interpreted: Half Woman and half Angel, half Earth, and half Heaven, the true interpretation of which has never been known, either from the ancient ideographs or symbolical language, except to the “wise ones,” the Angels. Some portions were culled, however, by the compilers in the phrases, “the first and last,” “the beginning and the ending,” etc. No one knows what these originally meant. The meaning is simply this: that which faced the South at the time of this revelation, was the feminine life; that which was concealed, or in the North, was the masculine; when the Hebraic priests and interpreters, anxious to suppress the feminine meaning, reversed the record, and announced the “King”; the “Lord”; the “Creator”; “He”; “J-h-v-h,” it was simply in antagonism to the ancient symbols, the ancient language, and the ancient mysteries expressed in Ashtoreth, which revealed the active principle in the word “sr’eth”, as in the word “Jehovah,” the four letters from which alone that word can be fashioned, were primarily embodied in the synonym to include the feminine life (and the word Ye-ho-vah is not wholly masculine even in its full rendering). “Elohim” was added to make more certain the interpretation. In Hebraic “Scripture” is a partial revival of the origines which belong, in their roots, to the Hermetic Mysteries. In the naming of the Divinities which afterward succeeded this primal name among other nations, when Hermes left the Earth and other deities gradually supplanted his name, the names were changed from feminine to masculine, the “Mother of Two Truths” to some deity unknown. The primal significance of the “Two Truths” was lost.

BIRTH AND RE-BIRTH.

The Two Truths survive, and have an eternal expression here and hereafter, for the mystery of life in its BIRTH and RE-BIRTH belongs unto the kingdom of the Soul, in its expression of, and its recognized oneness, “like unto God.” No one except those who could comprehend the meaning of this thought could have any knowledge of the meaning of the “Two Truths” which the Divine Mother de-
declared, and none excepting those who could understand this mystery could at that time have access to the temples of worship and of learning, to the mystery of "breaking the circle" of the One life in nature ("the circle, or sphere, cannot be measured until divided"), or to that which primarily forms the basis of every chemical combination: the separation of the ultimate (primal) atom or globule from all combinations.

For to the Hermetic mystics alone through the Primal Mother was revealed the fact—not of the scientific "primates"—but that the only Primate is the Dual Globule, the primal atom, which derives every function of its existence from simply being divided, and thereby imparts its essence to every form in nature.

In these mysteries every Alchemistic formula, every formation of so-called "primordial cells," and every mathematical arrangement, was perfect; and only in these mysteries was it discovered in what manner "primal substance," as it was called, could be known. The primal Mother of Two Truths declared the dual nature of the primal substance and when she again appears will make in all scientific bases, this complete change, which is fundamental, then the imperfect combinations and imperfect interpretations of science will be replaced by perfection, by restoring the One primal substance, the origin of all life, by division.

There are those upon the Earth today who partake of the nature of, or have almost arrived at being, Angels, who are ready for the Life that will come; who perceive the Primal Truths, and who will be ready to meet this Presence; who if in pursuit of science, whether of chemistry, mathematics, or geology, would be able to perceive the Two Truths which this Mother declared; as those who are ready will, in the Sixth Dispensation, perceive the primal Truth of the first Madonna; the perfect sphere of Life, the Oneness of nature, and that Oneness which is found here divided, One God, the Soul like unto God; but the mystery of this division was that which the second Mother revealed; those divided, found themselves united under the first mystery; so the mystery of division, and of the reunion of primal substance, was the mystery of the Mother of the Two Truths. As this division and reunion take place in the inner nature, only the formal outward expression in nature was known; the essence of life was unknown, save that it was known to bear the stamp of creation.

The primal Mother of the Two Truths could perceive the secret workings of chemical forces; at that time there were those by whom
it was thought that metals could be transfused into one another; or
called into existence seemingly out of the empty air. Thus it was
thought that the ultimate particles (Substance) of matter, once hav­
ing been formed and found, could be fused, separated, reunited;
that in their primal sources, all forms of substances could be traced,
dissolved and recreated; also the essential truth, that there is but
one kind of "Primal" "ULTIMATE ATOM"—globule—that every
diversity of expression in nature is the result of the division of this
atom, as the diversity of any kind of life is the result of division;
so are the varieties of the expressions of the soul the result of
division, but the one ultimate essence is of eternity. In time as in
eternity, in matter as in soul, in all expressions of God as in all
expressions of soul, the primal principles are ever the same.

This sacred Mother, brooding over all the nations of the Her­
etmic Dispensation, yielded that Twofold Truth, and stamped it
upon every image, every hieroglyph, every symbol; those who bore
it forward gave it in symbols that were afterwards, as said before,
early lost in the mazy labyrinths of mythology, or by the false
teachers that hopelessly entangled it, or drove it to the shelter of
the Cloister and Cell of the "Wise Men" of the Sacred Orders.

The glorious spectacle, as now seen in the brilliance of the orbs
 whence Her presence came, is caused by the light of that Presence
which, even now, flows earthward from that sphere, the light of
the Two Primal Truths, that are beginning to be perceived by man­
kind because of Angels of Science and Religion. As in the ap­
proaching Dispensation the Primal Truths are to be gathered in
the Kingdom of the New Life, so whatever glimpses or perceptions
those who are ready can have, they will bear them forward unto
the next Dispensation; for upon the Earth must be the number of
souls corresponding to the First and Second Truths, the number
chosen from out the children of Earth who will bear the sacred
Life and Light of that Divine Mother.

When it was not unusual that there were dual births (twins)—
they were not exceptional so frequent were they—the dual births
were always praised and adored as the token of a certain expression
of this Twofold Life, and the mother bearing the dual forms to
birth was hailed and heralded as "one especially favored by the
Mother of Two Truths." And when two natures were expressed in
one life ("Hermaphrodite")* it was considered especially significant

*In the original meaning of this form of two-fold life there is every
reason to suppose that the Divine Marriage was thought to be typified,
inappropriately, however.
as bearing the nature of "a god"—and such lives were held sacred, for what reason we cannot here declare unto you, but for the reason of the Supposed symbol of the Twofold Truth.

As we bear these mysteries forward, you discover that even to analyze the earth and its forms and mysteries, it must be under the interpretation of that which is Divine; so the perception of all truths can be declared only in that way.

**Meaning of Her Symbols.**

When this Madonna of the Hermetic mysteries appears in the symbols she appears with two faces. Whether she really appeared in material form or was expressed for the occasion, she was never gazed upon excepting as a twofold countenance; all who came toward her recognized her presence in this double presentation represented by two faces; and each countenance bore equally the splendor of the Divine Nature. The Star which symbolized her presence was not shaped in its rays either with four, five, or six points, but with two points; which (in symbolism are points or "horns" and are misinterpreted to signify the crescent moon), were the two rays of the Primal Truths; these emanated from her brain and from her life, and made it possible for other lives to understand. Thus, walking or appearing to those in the temples, the inner worshipers, she revealed herself in their visions. All who gazed upon her, whether the worshipers beheld one countenance or the other, they perceived her presence equally. The dual face showing the knowledge she brought was from the Northern and Southern heavens equally; and showing that preceding expression, in the Kingdom of Perfect Life and Perfect Love, is the dividing of the units of all things; and there must be known the past and future One and Two, the "first" union and the "last" union, the "Beginning and the Ending," but all equal in the light of this Twofold Truth.

So as feminine in life was repeated again and again under this, the Divine Mother, there appeared a Sacred Flower which bore the symbol of her life and name on the earth; that flower was dual in its expression; it had two blossoms, both bearing petals, scroll-like leaves (something similar to and like the Calla lily), but a double blossom, one on each side, and each side of the blossom was perfect; this became a symbol of that Madonna in her temples, and one of the Hermetic symbols in all places dedicated to her. Afterward when the symbols were lost, when some portion of the meaning was destroyed, this sacred symbol was perverted; even as the Seven Truths of the Hermetic Orders were hidden by those who did not
care to understand them. But as the Seven principles symbolized
the seven rays of light, each of which bore the message mathemat­
ically from the divided light of the sun, they were also symbolized
in the sounds of harmony; so in divisions of light into color, and
of sound, through mathematics, were found the subdivisions of the
Two Primal Truths; as these subdivisions increased it was found
that there were seven and seventy; that there were three, nine and
twelve; and after a time the Two Truths expanded into other mathe­
matical propositions which formed the base of one portion of the
Hermetic Mysteries; the other portion being in the chemical solution
of the "Primal" or "ultimate" atom.

As Souls first understand these things, as Angels first declare
them to souls on Earth, as Arch Angels are the message-bearers to
Angels, so the Madonnas are the revealers, the manifesters of them.

Unto the Son, or the first expression of Her life, must the
Madonna first give the Primal Truths. From the fair kingdom
whence the Mother of Two Truths came She brought the Sacred
Truths to her Son, Hermes.

When unto Her realm she returned, when her message was fini­
ished, there was no longer conscious knowing of her presence—it
was groping—but only as Her light remained in Her children, was
there any knowledge on Earth of the perfect revelations She brought.
What other knowledge, what other sacred symbols of life (other
than we have stated in this lesson) were revealed you could not
dream and we do not declare; but this we do know: that from
Her perfect height She beheld the Earth stamped with the impress
of this Divine Mother upon the ages, with every letter, word, hiero­
glyph, term, syllabing her name,—although perverted by the nations
through which it has passed,—there is but one meaning: when the
image with the crown of two points, or the image with the two
heads, or even the symbol—as in the later Madonna with the crescent
moon beneath her feet—is revealed, there is always conveyed the
subtle message of these sacred and divine Truths borne forward in
Her perfect light.

The Sea and the Air proclaim Her.

Then from out the sea, the symbol came to syllable the praise
of this Mother: that which was partly of the waters and partly of
the air; an image that never has been interpreted, and which, with
the bungling phraseology of the translation of Hebrew and Sanscrit,
even of the hieroglyph and inscription, cannot be interpreted—an
image that has the form of the physical life of the sea—crowned
with the head of the Angel; meaning the life of the Divine Mother in both the over-brooding of space, and the under-brooding waters.

Thus you will perceive that the twofold image is even there revealed, and the Sacred stamp is—by this interpretation—placed upon that which has been either totally without meaning, or has been given a meaning entirely foreign to the original one; nor can you trace any symbol with twofold meaning of life, in mythology, art, poetry, or in geometry, without going back to this period to which we refer: The Cycle of the Two Truths.

All through the later Ramesian Dispensation, when the majestic stars that are now seen, lighted the night, this interstellar symbol was also known; and when no longer in the midst of the ancient starry heavens—but in the Solar Life (Ramesian), there were embodied souls piercing some portion of this antiquity, perceiving that Life, that Light, which thus revealed this Twofold mystery, and which—more than likely—at the beginning of this (the Sixth) Dispensation will give new pulsations to the scientific and inquiring minds of Earth, the life and light that is to restore the Primal Truths for which Chemistry vainly searches, for which human analysis has vainly sought.

The ultimate proposition of science is here met, as is the ultimate proposition of the Soul: for the majority of human beings both propositions will return in the coming cycles; one is the precursor of the other; the One Soul and One God revealed today, the other, the One Divided, the Dual Life, will be revealed in the future; from that, in the future Dispensations, will come the solution of all other mysteries, beginning inversely with the order in which the revelations have come.

Men have sought the Twofold Truths in the manifestations of nature, have endeavored to find the solution of the primal atoms in the wonderful labyrinth of many mysteries; aye, how little do they understand that all lives that have expression, do but converge to one primal center as they have come from one center, the Infinite, so all Soul Life, manifesting and diverging from its own center, for expression in manifold ways, must to the primal center return.

Illumined by the light of the soul, inspired by Arch Angels that are to bring the New Message, under the impetus of the New Life, with bated breath, quickened pulse, the glowing truths of this new and Divine Message, are revealed in many lives. Angels of Light perceive and will declare those who are to bear forward the Truths unto the incoming Dispensation; those who in conformance to the
DIVINE MOTHER.

sacred symbols of the periods and Cycles of time, fulfill the requirements, bear the impress and stamp of them today.

Meanwhile, the Mother of Two Truths, bore to Earth as handmaidens, those who are to appear in the new Dispensations. The Messianic Life of the Sixth Dispensation will have Dual expression, and the Soul-life of the Mother of Two Truths is thus again to be revealed; while in the centers of boasted civilization, all scattered fragments of human knowledge, all dust and ashes of human research, volumes and tomes piled mountains high, will be valueless as the dust and ashes beneath your feet, under the light of this coming inspiration, this living knowledge to be revealed.

The Sacred Mother of Primal Life on Earth, the Madonna of the first Dispensation, also appeareth; from Her and from the Mother of the Twofold Truth cometh the Messengers that are to accompany the New Messiah from those spheres of Angels and Mighty Messengers that circle around and over all the Earth, uniting the Past with the Present, the “North with the South.” The celestial meaning of the vibrant message comes piercing, as those wondrous lights that shone when the Star-eyed Goddess of the North, came out to wed the South and give to the Earth the message of the Twofold Truths.

EVER REACHING FOR THE UNATTAINABLE.

Ever reaching for that which is unattained
For that which yet is unexpressed;
But always knowing though baffled and pained
That the attainment comes; distressed
Because, not yet, not here is the day and hour;
A year, a thousand years, go by
In which but feebly is the latent power
Revealed, of endless mystery.

But always certain that it is there,
Sure though days and centuries pass,
That the Truth cometh, unaware
Revealed as if in a mystic glass,
First reflected, ere they are known,
For no shadow can the Truth disown.

Always reaching; as through the dark
The struggling germ aspiring still,
Seemeth forsaken, drear and stark,
It seems to perish; but the will
THE SOUL;

That bursts, obedient from the sod
Moved—by the light and glory of the sun,
Proves that the promises of God
And the attainment will be won;

For lo! 'tis there in leaf and flower,
In wondrous pageantry of bloom;
All the attainment of its power,
All of the glory from out the gloom.

So struggling Souls ever must reach
For what they know that they possess;
And all the devious ways but teach
The simple truths for which ye press
Through the mazy labyrinths of Earth
To find them in the Heavenly birth.

Souls have true knowledge; but the form
Is rent and pierced and torn asunder,
Until at last through calm and storm
And sunshine, and amid the wonder
You find the glory of that estate
For which the countless ages wait.

The soul is greater than the world;
Greater than stars and suns can be;
For this mystery of life is furled
In time and its impotency,
To be at last revealed and known
When the soul knows and claims its own.
FOURTH LESSON.

R. A. H.

INVOCATION.

Divine Mother-Father, perfect life and love, Infinite Being; Thou who art all Love and Wisdom, unto Thee forever Thy children turn within that perfect altar of Divine Love; and as the baptism of Thy grace descendeth, may they put aside all thoughts of earthliness, the sandals and dust of time from their feet, and from their minds the cares of earthly existence; and turn unto Thee whose Life is their Light, whose Baptism is their Renovation. May they realize the All-Hallowed light of Thy perfect Love, and receive the blessing of Thy perfect Wisdom. And as is included in Thy divine sphere all Blessedness, so may the Blessedness of this hour, make more and more complete in their lives the glory of Thy Kingdom. Amen.

ADDRESS.

We give you greeting, Beloved ones; from the sphere of the Divine Mother, Greeting:

Were you in the Temple unto which you are summoned this night, you would bend first toward the South; all your thoughts in obedience would turn to the Divine Mother, who holds within her keeping all the life that appears on the Earth forever; and who from the Southern Heavens links the South with the North; you would turn toward the West, as toward the light that, receding, gives place for the new day; you would turn then toward the North, unto which the Great Mother—ever joined, twain in one—retires, her Northern Kingdom; and toward the East you would turn as toward the Rising Day, in which the symbols are found of the New Birth. Then in the Divine permission, and in the divine Recognition, you
would turn to where the group of stars is found, in which abides the Star-Eyed Madonna of the South, who, when she comes from the great Southern heavens, is named the Goddess-Mother of all Life, Light and Grace, as she joined the Heavens of the South with those of the North. You would become imbued with the knowledge of the New Kingdom; for as Ahasuerus in his long reign symbolized and illustrated Strength, the Divine Mother was veiled and almost completely hidden, except in Her Kingdom. From out the South the great Orb of Light symbolizes her presence and reproduces over all the lands South and East, even to the far Orient, the great tides of re-birth which were known under other names and symbolized in many forms. Thus during the "Interval" (see fourth Messianic lesson) you perceive her glory was not blotted out nor dimmed, only withdrawn.

YOU NOW ENTER UPON ANOTHER KINGDOM.

In the ten divisions of the zodiac are the symbols that represent her life (the eleventh and the twelfth have been added). In the ancient symbolism whenever the ten signs appear those which were hers were hidden, i.e., the two added degrees. That which is now Twelve—in the signs of the Zodiac—was the ten and two; thus you understand or perceive the degrees, and in the signs of the Zodiac, as revealed at the point where the sun (seemingly) enters upon the vernal equinox, and also where the winter solstice begins, were the "signs" of her reign.

Yet, were you entering the Temple of this Goddess, you would give the signs thus:—ten and two—as including the eleventh and twelfth degrees, the two being added. One is never spoken; so that inner dual revealment of the Solar system, made the symbols ten and two (omitting the numbers seven, two and one) to be deified under her reign. All subdivisions were supposed to be complete; but the number two was never mentioned, since that symbolized the Divine Mother and her companion, who were Sacred and Silent in the great Solar Kingdom.

As the light came forth from this Kingdom, all the Earth was adorned with the graciousness of her Presence, and thus was brought anew the Celestial knowledge unto the nations of the Earth, which was revealed and carried forward in the Previous Dispensations, and was found at the beginning of this: Knowledge of the mother of converging nations, i.e.: all the nations that worshipped at the shrine of the sun and understood the Symbolism that pictured this Divinity.
When, in the Symbolism adopted by Christianity the full knowledge of the life and its symbols, is at last revealed as "twelve" (see the twelve stars of the Apocalyptic Vision; although the ten and the silent two in the ancient kingdom and the "Twelve Disciples" of Jesus), there is manifested a broad and distinct recognition of all that was symbolized in this

**Mother of Celestial Life and Light;**

and the fact is revealed that the Hebrew words which had mystic origin and are interpreted in the masculine significance alone, bore in their primal meanings the feminine Divinity; and this Divinity that differed from those Divinities of the North, the Seven "Time Keepers," adapted the thought of the "Wise Ones" of the Earth to the especial kingdom of the Light of the Sun; the recognition of the Sun as the Source of Life and Light instead of depending upon the Northern constellations for the measurement of Time.

The New Mother of the Cycle, which was to be revealed by LIGHT, declared the Solar light, and made known the various signs of the Zodiac, and revealed the mysteries that were secretly borne forward after the previous Dispensations in added lines of knowledge. It is a most significant fact that the Avatar who was the symbol of ten is still later the symbol of ten. It is also a significant fact that the ten "Ecclesiastes" (and two) thus signifies the twelfth, in the mystic tables of the Ancient Kaballa and of the Hermetic Orders. It is also a significant fact that the "Tetragramaton,"* preserved in the records of the Hebraic nation as signifying the "Most High," is also partly feminine and in derivation signifies "God of four Kingdoms," which in the "origines," is also "Queen of the four Kingdoms"; the Feminine Divinity of that Creative Power the Divine Mother; the numbers, letters and words that symbolize that most ancient NAME, are both masculine and feminine in their "origines." There are also other symbols from the Great South Mother who is brought forward as "The Queen of Sheba" (Peace), but who in reality was this golden Divinity of all the Southern lands of Africa, Egypt, Syria, India and China; all the South lands that were swept by this great tide of wonderful knowledge concerning the Solar light and its derivations in the symbolism—"the sphere of the Sun"—in which the Divine Mother holds in her silent keeping, not only all the vivifying and fructifying forces of life, not only the mystic power that forces germs into existence and quickens the

*See the Sephirot.
THE SOUL:

Earth into unfoldment, but all that symbolizes the sacredness of the soul (still unrevealed).

THE CHILD; SYMBOLIC DIVISIONS OF ONE.

As the two Primal Truths are Birth and re-birth, souls divided and reunited, so the *Three Truths* are the union of the Divine Madonna and her Companion, the unrevealed Bridegroom, now revealed, and their Child: The Truth that is born into the world.

The Four Truths symbolize Ashtoreth, the Mother-Goddess of four Kingdoms; one, the Unity of life, her first; the soul, its birth and re-birth, two; three, which is *Truth born* or *declared*, Mother, Father, Child; and, four, which is the Truth in all its feminine and masculine expressions: Father-Mother, Son, Daughter, making the fourfold expression of life on Earth; thus the four Kingdoms symbolize all that there is in birth and re-birth, parent and child; in the soul in its united, its divided, and its reunited state. Thus, in the phrase: “Four corners of the Earth,” is symbolized North, South, East, and West, and the Four Cardinal principles that were revealed by Her and included, for the time being, this wonderful knowledge of the ancient “Divisions of Time.”

Then begin other divisions, in sixes and Twelves; six times Twelve being the Seventy Two (“Elders”), which not only symbolized the divisions of the zodiac, but the divisions of the Angelic Kingdom under this reign, and under these symbols (which are, at the present time, traced only in Astronomy, and are believed to relate exclusively to the solar—Zodiacal—divisions) are found the sacred meanings of the Soul and Angelic degrees—or numbers. Scholars now in the world lose sight of the original meanings, thinking that primarily there was but one—Astronomical; the true meaning is that the Sun, the divisions of the zodiac, all planetary bodies, the seven planets then known, the Earth and its attendant moon, were simply outward expressions, symbols of one of the most ancient Deities in the Primal revealments, expressing what is now meant by the revelations of Light from the center of the Solar System: meaning the Light Divine:

RA.

Let it not be understood that this shining shield, this orb, this RA, is the Infinite God; but let it be understood that the Sun forever expresses as his *symbol* the Sphere of Light in which the Life, the silent, Secret Divinity is enshrined, the Mother of all Truth. When, therefore, from this ancient Splendor, came the Four Propositions
that were to make the world beautiful and great; when the Four Truths were avowed for the time being, which were to establish the principles of Light upon the world, there appeared another Madonna: the one that makes here the "Kingdom of the Sacred Mountain." You will notice that this also has its relation to the Divinity in the Sun-Mother; for all words, whether in the Hebrew or Sanscrit, or more ancient derivation, that express inspiration or express Light, appear in the symbols as "Mountains," as "Horab," "Sinai," etc.; all "Mounts" of inspiration were related to that which is given from the Sun.

The Divine Mother which is in the North, has the symbol "Cassiopeia," as the Queen who vacated her kingdom in the North to pass to the South, in the South was symbolized by the "Divine Mountain" on which was placed the city of the Mother of Light and peace, Hieriosalem, or which has since become the "City of Zion," "Jerusalem," whose derivations point to this most ancient symbolism, where the God of Light, the Sun, descends to meet the Mother upon the Mountain Heights of Inspiration, from which flows forth the Light unto the world, from which must come the symbols expressing light—which also expresses Divine Light, or the Son of Light.

Every sacred image of the Madonna of that period is an image ensphered in the light of the Sun, showing that in the mystic symbolism the Madonna that we now speak of, "clothed with the Sun," included all angels of the Sun, and all that move in the constellations that were earlier believed in, but were departed from, as was also the worship of the "Mother of the Seven stars." Seven was no longer a Mystic, Secret, Kabalistic number, except relatively. All minds were turned toward the worship of the number four,* as the symbol of the Primal Truths; of the Number Twelve, which could not be spoken,—only the ten and two in one; and of the number, which in its highest subdivisions constituted the symbol of the Angels having charge of that Dispensation, as the especial attendants upon this mother and her reign: Seventy-two, or Twelve times six, and thus the new symbolism of numbers, and of those particular inscriptions that now perplex the students, because the secret meaning cannot be known (as well as the numerical meaning), which was the conveying of the new message unto the world.

We have in the "Rising Light," the wonderful symbolism of Hor ("Horus"), and the divine and most ancient meaning of "Isis";

*The circle as solved by the Square—the four Elements (earth, air, fire, water).
we have “Osiris”—not in the more modern interpretation, but in the
signification of the Sun itself; we have this all-encompassing power
of Light which, taking possession of the different kingdoms of the
Earth, held sway, every form being bent unto obedience to the Light.

Under this Madonna’s reign all golden blossomings appeared
upon the Earth; and the mystic flowers that reared their heads upon
the mystic waters, far away in Africa, in Abyssinia, in Egypt, were
gold-crowned, bearing the sacred symbol of the Sun. These blos-
soms were radiant with its light, and ensphered in their conformation
was the mystic meaning of the Ten and the Two. You will find, in
all lilies growing in the Orient, that have golden color, something
of this still preserved; you will still find in the inscriptions upon
ancient temples, and in the “Lotus Bloom,” the meaning of these
most ancient symbols.

THE Son of the Sun

See how after all this preparation this wonderful Messiah,
therefore, has His birth: instead of there being any visible form,
or any manifestation of Maternal Presence, her life upon the Sacred
Mountains was received into companionship with the “Life Divine”
under the Symbol of the Sun. And the RAMESIAN DISPENSATION
revealed “The Son of the Sun.” The “Ark” was not the literal,
insignificant thing, interpreted in Hebraic scriptural history as be-
longing to the “finding of Moses on the Earth,” but rather the Divine
token that under the symbols of the “Covenant” or the “Word”
are revealed and preserved all the mysteries of this Divine
Kingdom. The “Hand-Maiden” who brought forth to light this
new Life, and who was the external expression of the Divine
Mother, was none other than this Hierosalema, or Saloma, the
“Princess of Peace,” the Queen Earthly Mother, instead of the
Divine Parent who was nameless in this Dispensation.

As the Truth more and more was declared, the Dispensation
brought the people from the bondage of ignorance, growing out of
the recession of previous revelations, unto greater light and more
Divine Truth; from the limitations of the hidden and almost ob-
scured Truths, unto the full splendors of the light of the Sun; to a
knowledge of the Solar System; from the Three to the Four Truths
or Degrees, from the Seven Stars and the Seven Crowns to a
knowledge of the planets that make up the Solar system and the
larger “Sun Sphere.” And since the Zodiac had been before wor-
shipped in the numbers three and seven (ten), after this time four
equal numbers—Geometrically the square or equilateral quadrangle—were worshipped instead of the numbers that were without companionship or balance. Everything was in Twelve, everything in Four, instead of Ten and the Two, which was silent but understood.

So the “Word” became expressed in this Form by the supervision of the Madonna who dwelt upon the Sacred Mount of Peace, unto whom came the “Wise Ones”—“Magi”—those who had knowledge of the Kingdom of Light, and those who came into the possession of the Light of the Kingdom of the Sun were clad in its splendor.

Ultimately this knowledge of the true signs of the Heavens and the meaning of the Zodiac, passed into the keeping of the Recluses, the “Sacred men,” who could draw near the Mountain of the Sacred Mother of Light; these men must have known all these Truths and must have been fully initiated into the mystic numbers that revealed not only Ten and the Two, but all the subdivisions of Her kingdom; and must have even come to know the mystic meanings of all things that revealed Her in the universe; they saw in the external forms but Her manifestation; but instead of tracing the religion of this period to its truly feminine origin, scholars are wont to find merely the mathematical and astronomical indications; mistaking them for Truths of the Kingdom that she expressed by mathematical and astronomical facts and figures, that became her Symbols.

So all the Southern heavens were made glorious! And the Earth was suffused with the new and more golden light; new forms of life upsprang under the generations of this Mighty Mother; and the wisdom of the Knowledge which had been revealed in its primal roots, in the preceding Dispensations, grew to more perfect knowledge under this Light.

There was the true and the false afterward; in the reversion there was little that remained of the true in that which was compiled and handed down as the Wisdom of the Sages, under tradition of which “the Wisdom of Solomon” was in many parts the expression; even as the intellect is false compared to revelation. The ancient name under which a false Kingdom, called the “Kingdom of Wisdom,” was known, was symbolical of a fallen height, of one who had receded from the Light; one who had borrowed his garments of light from the one who had now no visible presence or power; and who was far back in this divine Kingdom. The real RAMESIAN light of this great, and of preceding, ages, became afterward obscured by the night of intervening periods of shadow; these passed, and the real spiritual and solar Heavens were again revealed.
MOTHER OF FOUR TRUTHS

As this Mother did not walk the Earth in human garb, except on the "Mountain height," appointing one of "The Queen's Daughters" to bear forward the light that was to be given to Earth; so in such wise, the Mother of the Four Mystic Truths only abides upon the Heights; is only viewed in the Four Perfect expressions of Life; only revealed in the Mother, Father, and Son and Daughter; therefore in the Four, as in the Two—Mother-Father (Mother, Father, and Dual child), there is the complete expression, the "Attainment," as expressed in the "Temple of Life" and recorded in "The Book of Life"—so all Temples dedicated to this Madonna were upon the Mountains. No Shrines or Altars were in the valleys or cities, or places inhabited of men; none were allowed to enter except those who were the Initiated of the Initiates; they were those unto whom were known the Four Truths by their growth, by their perception in Soul. Thus the Priests and Oracles of that Kingdom were those who in external life expressed not only recognition of the Infinite Dual Soul, but also recognition of the duality of the Divine Madonna (Messianic Parentage), and recognition of the Primal Truth of the Dual expression of the Infinite.

Under this reign all forms of feminine life, that had been eclipsed, became more perfect. Women were appointed to places of power and honor; they were to bear the recognition of the life that woman could express over all the lands where the Mother or Queen of the Sacred City of Light and Peace reigned.

Everything that was "golden" was brought into existence; everything that revealed the light—Solar—was employed as the symbol; and earth metal, gold, which was discovered at a former period of time, whether manufactured by the ancient Alchemists in their rare Alembic, through the Knowledge that obtained at that period, or extracted from the ore by the fires of the crucible, was simply used to adorn and beautify the temples and sacred places of this Mother on the Earth.

There was no thought at that time that the use of gold could be perverted, or could be debased by being employed in anything that related to commerce; there was no barter and sale of that which symbolized in the Sacred Solar light the light of RAMESSES. As soon would they have thought of selling the rays of the o'er-arching Dome of the Divine Kingdom. Hence in the reversion, when gold became the symbol of Mammon, when any were its worshipers at external shrines, or it was debased to other purposes, all its primal
Meaning departed, and even the meaning of the Light of the Sun seemed shaded from the perception of man.

But do not fail to remember that you are indebted to this period for your first knowledge of the movement of the planets around the center; for the first true knowledge relating to the subdivision of the Zodiac; for the first knowledge of the Primal Truths contained in the Ten and Two Divisions; for the first knowledge of that perfect Astronomical law that by placing the center of the Solar System at the Sun, the knowledge of the other relations of the Planets was made more clear; for the first knowledge—which has been obscured until the present time and is now revealed—that this planetary system (when complete) has twelve planets; and that the number of the planets in all systems when complete, or revealed, is or will be twelve; that there are also "twelve times twelve" ("one hundred and forty-four" and "one hundred and forty-four thousand")—this number is given in scriptures and was known to this period—in the larger, or inter-Solar, system of spheres moving around a more distant Primal center.

Just as under this Divine Mother the Mystic "Twelve times Twelve" was revealed as the ultimate of all the Messianic periods upon the Earth; so the mystic "Tree of Life," with its "Twelve manner of fruits," being Solar as well as Celestial, was also thus declared.

**CLOTHED WITH THE SUN**

"The Woman clothed with the Sun" is presented in a new aspect under this interpretation; she herself being the center, the Woman; and the sphere, or clothing, encircling her, being the light of that Divine Companionship, protecting, ensphering, while she reveals the Light of Earth.

"The moon beneath her feet" refers to the fact that the lunar periods or smaller cycles, and each lesser light—Her Twelve Angels or Messengers serving Her—bore all that relates to birth and re-birth to the Earth, subject to this Divine Mother. For whosoever the Madonna of the Four Kingdoms declares Her presence and Her power on the Earth, all so-called "natural laws" are superseded by the Power of Four Greater Truths; and these Four Greater Truths enabled those who possessed them to have power over the Earth, the Air, Fire and Water; and their corresponding symbols in the states of human life.

The cardinal Principles which these represented, corresponded to all the elements known to the Ancients; and those elements were
solvents of all the combinations of life; even as the Primal element—
The First Truth—was the solution of the universe in the first com-
bination of substance; so the Four accredited elements: the Earth
and all its formations; the Air and all its infusing elements; Fire
and its power as a disintegrating and separating solvent; Water,—
next to Fire the great solvent and sometimes greater than fire, also
—the Primal Genetrix of physical life. Thus these Four—at the
command of the Mother of the Sacred Mountain, or the City of the
Sacred Mountain—revealed in the external Kingdom, what the Four
Great Truths revealed in the Kingdom of the Spirit.

These Four Truths—with their Primal meaning—will more and
more dawn upon you; not by statements in terms, or words—since
there are no terms that can fully express their meaning, but belong-
ing unto your souls they will be more and more perceived. So you
will understand that Two of them—the Two that are One—are
included in this symbol of the four; and the other Two are included
in the symbol of that which is revealed and declared (the dual
Child), thus in the unity—not the dispersion—of all thoughts must
be found the expression of these Truths. But they relate to the
Soul—not to the body—they relate to the innermost—not to the
external—but their symbols were always expressed in that which
was revealed in the Four Principles of Nature.

**Symbolic Meaning of the Four Truths**

The interpretation of the symbolism is this:

The Earth, as the Primal Mother, was sustained by the Atmos-
phere—Air (The Infinite Ether)—as the Primal Progenitor of all
Life—outward Life, appointed by the First Cause; Fire and Water
as indicators of birth, death and re-birth, that which creates, that
which disintegrates and that which renews. Thus when Earth and
Air, the Primal Unit (Substance and space) became One, there was
Generation. Fire—symbolizing both the Sun and “Hades”—and
Water, were the symbols of that which separates, solves, disinte-
grates and re-unites.

These symbols, or Elements, at last came, through the idolatrous
tendencies of the senses, to be mistaken for the great Truths; while
the Primal thought, the Divine meaning, was obscured, or utterly
lost in the intervening ages.

Only in the Temples of the Sun—no longer Hermetic, but full
of the Light of “Ra”, the Divine; no longer holding simply the
“Three Truths”, or the “Two Truths”, or the “One Truth”; but,
holding the sacred mystery of that Four-fold Truth, that birth and
re-birth contain both the Twain and One in the whole, is the state-
ment of all the Divine propositions that the human spirit can per-
ceive—this Divine Madonna appears. She is crowned with four
points, not as star but as a cross; the Symbol of which is the Ten and
the Two; and as this Symbol is shown, it is the symbol also of the
Mystic Life, or re-birth; each point of the cross is “One of Four”
and these are sacred. The symbol of the number seventy-two is the
symbol of the Angels and their companions accompanying Her.
They appear at this hour in the Southern Heavens; their re-birth
will be in the Life that will appear in a New Dispensation, because
that yields the Harvest of Her Truths.

As the Sixth Dispensation yields the harvest of the Madonna of
the Three Truths, that Madonna, reappearing, will give the Earth
the wonders that were then revealed in the “Mystic Three” and their
results; so when again the Light shall come forth from that South-
ern Heaven, and there shall be restoration of the Southern Lands,
long submerged beneath the ocean, and new tides of life sweeping
over the world shall make new geographical divisions upon the
Earth; then again the wonderful Four-Fold Light will appear, ac-
companying the Seventh Dispensation, and bear forward its fruition,
as the seed was sown in the past time. While even at this hour, be-
cause of the Mystic meaning and name of the approaching Sixth
Dispensation, all past Madonnas reveal the secrets of their Kingdoms
and make known the revelation of their lives.

Beautiful, surely were these Madonnas, the Messengers of the
Divine Mother; from out the five Kingdoms that have passed they
will yield their spiritual Truths unto the Life and Light that now
cometh, or prepares to come unto the world; for such as are ready
for the Sixth Kingdom. And the Daughters of the Earth, those
who are clothed with the Light, those who are ensphered with the
radiance of the Three-fold and the Four-fold message, will bear the
symbol and signet of the New Madonna, and of the Light of these
past Truths; while all of the children born unto the Kingdom that
now cometh will perceive the Truths of the Three-fold and the
Four-fold Light. And She will come with the Six-pointed Star
upon her brow.
THE KNOWLEDGE REVEALED BY LOVE.

Hieroselma, Queen of Light and Peace,
Cometh when perfect Love abides;
When Truth, and Wisdom, and Knowledge reign
And naught else in the world betides.

For perfect Love is the Perfect Sphere
Within which life itself is wrought;
No other knowledge can be here
Save what its wondrous power hath brought.

Up from the sod the two-fold ray
Divided, is blended in the flower;
Down from the skies the light of day
Is linked again in wondrous dower;

And from the Soul divided here,
Seeking the errors and bonds of sense,
Truth revealed from the Mystic sphere
The One Life and its recompense.

For Truth is made complete by two;
And Love alone reveals the whole;
Four-fold, division brings to view
The Perfect One Truth of the Soul.

Though manifold is the life below
That makes the perfect sphere complete,
Yet all forms pass away, and lo:
Twelve times twelve; the sphere at your feet!
And crowned with light by Twelve Stars given;
Twelve Souls that know the light of Heaven.
MOTHER OF SORROW.

Isis (veiled).

FIFTH LESSON.

INVOCATION.

Divine Mother, Infinite Father, Love and Wisdom; Unto Thee Thy children ever turn, putting off the dust and ashes from their feet, putting aside the sandals of time and turning unto the Light Divine. May Thy manifold works and Thine Infinite Love sustain and guide them and be unto them the strength of Life Eternal. Amen.

LESSON.

Beloved ones: If you were in the Temple toward which your footsteps now turn you would behold the Divine Mother clothed in sorrow; her head bowed with the knowledge of the grief and suffering of the world; with the Infant in her arms unrecognized by those who should receive the Divine Light.

In the far-off Kingdom around which the Pleiades circle, whose Central sun is sometimes supposed to be Alcyone, in the Life and Light that belong to the inscrutable Wisdom, the Queen of this Divine Kingdom reigneth. There all is perfect Love; and if those stars symbolize the Heaven of the Love lighted skies it is because of the Divine Love that dwelleth there.

When the Earth was ready for the baptism of which you are to learn tonight, One, greatest in that Kingdom, summoned all Her Daughters: “Which of you,” said she, “will bear the message of the Meaning of Sorrow unto the Earth? Which of you will consent to enter the shadows, taking upon yourself whatever darkness may be there?” And when, from among the fairest, the brightest of the
THE SOUL;

fair ones said: "I, Divine Mother, will bear the message of the Meaning of Sorrow, if it needs must be." And thence it is said, by the Wise Ones of the Earth, and by the Angels and Arch Angels that knew, that one of the stars departed, and "the lost Pleiad" has been ever since sought among the starry Kingdoms, none knowing that the "Mother of Sorrow" was the Divinity Star which shone in the light of the splendor that by her absence was lost in the heavens.

Forever, in each Dispensation there is a recession from the perfect manifestation; forever the Divine Image is shadowed by the darkness of the world, and the selfishness of mankind; even as in the primal Eden, man wanders away from the Love of the Soul to the love of the senses; forsaking the espousals of the Kingdom of Heaven for those of the dust. So in the recession of each Dispensation the children of Earth have wandered from the primal light into the shadow of the senses; and there must be a time when there seems a total eclipse; and the persistency with which the human mind and the human spirit have endeavored to forget the Divine Life and the Divine Mother, is shown in all its shadows by following the pathway of the Dispensation of Sorrow.

In the Primal religions the veiled image of the Divine Mother was preserved; and even though disgraced and defaced by her sons and by her daughters, still there was some semblance of that Sacred Image in all the memorials of the past.

Not so, however, in that which we herein describe. Bending above the Earth is the image of Sacred Sorrow: This wondrous Angel who beareth the Lesson of Sorrow giveth unto the world the lesson that it seeketh, and needeth. And when from out the Heavens this fair Mother of Sorrow said, "I will go," she bent above the world, and she who holds dominion over the Divine Kingdom, the most Sacred Mother, said: "Go thou, since the children of Earth have wandered and must wander in the shadow, be Thou the Interpreter of their Sorrow; since in the darkness of the Earth they have deserted the Truths of the Primal Mother of Life, accompany Thou them in their pilgrimage, lest there should be utter despair."

When from the ancient tombs and monuments, from every entablature that bore the image of the Primal Mother, her name and Symbols had been erased; when even the history by inscription had been lost, because over-traced with other records that they might efface her name; when much of the contradiction in "Sacred Writ" was because of the erasure of the name of the sacred Mother; when even among the monuments of Egypt and the inscriptions within the Pyramids the writings are so lost and over-written that none can
DIVINE MOTHER.

follow or understand, because they refer to this image of the Divine Mother that was sacred; when the sons of Time, jealous for masculine power and rule, must needs erase them, the time came, therefore, when all human hearts turned away from the light of the Divine Mother. Then the Divine Mother with Her Child passed into Shadow, for the "Kingship" came—God was then named only in the masculine. She was hidden from sight and from all that was her own by the ensheathing shadows that were cast around her and that engulfed the children of Earth.

You will trace the image of this abandoned Mother, this Sacred and Divine life of Sorrow, that in the Babylonian picture of history is described as "the abandoned one" wandering into and through darkness, she who was symbolized in the Woman wandering around the Earth with her Child seeking for shelter and protection; for this was none other than the symbol of the Sacred Mother deserted of her sons. Doubtless Babylon at one time held all the sacred Symbols, as well as those that expressed the senses.

Some attempt was made in the Osirian religion to restore the image in "Isis" (who was veiled) in the light of the sun, who was also the Father; some attempt was made to have the ancient "Hor" restored to the Divine Mother, "Hor" signifying the sunlight, or rebirth from the Ramesian into the Osirian Dispensation. Largely this failed, for "Horus," the Child, was Motherless and Fatherless, (both unrevealed) though the Symbol of the Sacred Three.

The same was true in the beginning of the Brahmanical faith; there was an attempt to use the same relation between the Divine Father-Mother God and the Son, so that name might be restored, but that Name, as now recorded (or interpreted) in Hebraic Scripture, as well as in Brahmanical and Buddhistic records, Father-Son, makes the masculine terminology. The "Father-Son" is, perhaps, an apology for the Mother appearing as the Divine Symbol with the Child, and without companionship. Because in the masculine interpretation, in the passing of the world from the Divine First Truths the woman whose husband is not known (her companion) is regarded as deserted and is therefore discarded. The whole record, in fact, returns to the senses, lapses into external life. This lapse only could have caused the misinterpretation; and you see the conflict existing even in the Hebraic record. They turn away from the woman who is not acknowledged, unto the one who can be proclaimed without shame; but as if to restore and replace this, even through the different inconsistencies of the records of religions, there must be somewhere the acknowledgment of the Mother of Christ.
All of the Primal Religions bore the symbol of the Mother and Child. "Isis" was the Mother of life (and the conserver), of Love under the Osirian religion, although veiled; the Father was then un­titled; then the Mother became untitled, or obscured in the changing of the Cycles. Her Angels—or numbers—announce the Child-life on Earth; hence when brooding above the Earth this Sacred "Mother of Sorrow" inspired those who knew, connected Dispensation the Fifth, that of Sorrow, with the "Lost Pleiad." Her symbol being the Five Pointed Star—the Pentagram.

**THE MOTHER OF COMPASSION.**

It is no wonder that there was upon the Earth the consciousness of a great woe: She came because of the waywardness and wander­ings of her sons; She came because of the sorrow and pain of her daughters; because all things belonging to the sacred and divine mystery of Her Life were perverted on the Earth; because, wandering from the first true convictions of the soul, the sons of Earth sought in vain in the allurements of the senses, to find the divine image, and because some of the daughters of Earth, despised and rejected, wandered around in pain and agony, or often in loveless unions; and passed through the painful periods of marriage and child birth, giving forth added sorrow in the generations of human life.

In all the Orient this shadow overspread. From the Eden-Time and later Dispensation of the true marriage, nations wandered into those conditions wherein woman's life is abject slavery, as in the countries where polygamy is established, where in social things man has ensconced himself as invulnerable in his "divine right of posses­sion," and has descended to win his object in wonderful brilliance of material offerings.

The great cry went forth because of the enchained life of the children of Earth. All over the Brahmanical countries spread these shadows, all over the nations spread this social darkness; and thus that named "religion" became a shadow over nearly all the Orient.

There was but one heart-beat within the Divine Mother, bending above her children: Divine Compassion.

The "Scarlet Woman" of history, despised by the sons of men who had made her scarlet, was held up in scorn by the masculine historian to show the result of her guilt; while he, robed in purple and ermine, made laws under which woman, thus discarded, was denied the sacredness of the protection of the Divine Mother. The sons of Earth gave to her image sacrilegious rites and ceremonies;
and to the Goddesses of the senses reared most beautiful altars and Temples.

In that very Egypt that had given birth to the first thought of the Primal Mother, there came but pleasure-seeking and worship of the senses; it was because of these wanderings in the shadow of what was known as the “three-fold God-head,” there primally was veiled the element of “Evil” that came to be worshipped and sacred, because the children of earth were in darkness yet; these were the least sacred images, but because the Mother was veiled they became the principal names in the lesser cycles of worship: “Siva,” “Ahrimines,” “Apollyon.”

It is said that when the “Ten” and “Two” Saviors came under the lesser cycles of this Kingdom of Sorrow, of which the Great Buddha Gautama was the Culmination, and Jesus of Nazareth the latest, the Crown of the whole that the Mother was despised and abandoned; that her image was unknown; but the Buddha who gave to Asia the light of the wonderful splendor of His presence was not born of a rejected mother: A Madonna of Sorrow. It is also said that in the first Dispensation of that Kingdom the Sacred Mother veiled herself from the sight of her sons and daughters and wandered around and o’er the Earth unknown; and forever since has been wearing and bearing the image of Sorrow for her daughters that were in pain or suffering.

It is well known that in the Orient whence the Religion of this Fifth Dispensation came, where it had its primal origin, that the life of woman often has been most deplorable; there the results of the “Shadow” are most apparent; there the “Mother” hath no protection; for there is no sacredness in the marriage that is polygamous; and seeks only the allurements of the dust.

Through all the varying secrets traced in symbols and hieroglyphics and even including the records of the ancient splendor of “Solomon,” who was in all his practices an Oriental, down unto the “Christian Era,” there had been no respite from this sorrow, and that respite was not to be in the Orient.

If, therefore, the divine Mother, bending o’er the Earth, traces for you this history of Sadness, it is only that out of its shadow the light may be kindled, and you may perceive the wonder of the Divine Life that she has established.

**Traces of the Shadow**

Only the nations over which the shadow yet prevailed abide in the Earth today; all those nations that held to the Primal Religions,
that bended before the sacred image of the Divine Mother, were wiped out of existence by the Osirians, the modern "Brahmas" by the Jews, and finally by the un-Christ-like Christians; all who worshiped or turned toward the ancient Sacred Image were held as aliens and outcasts; and all who bent the knee unto, or worshiped any of the symbolism of the First, Second or Fourth Dispensations, to restore the Mother with the Seven Stars, the symbol of the Fourth Great Mother, to restore the Mother who held in her keeping the Three Primal Truths, or the Mother who held the Sacred Double Truth, or even the Divine Image of the First Two (in One) who dwelt upon the Earth, were not only held as outlaws, but were put to death as Idolators. Not more violent has been the warfare of the Mohammedans and Jews, and Christians, one against the other, than was the warfare against those who still persisted—even in the allegorical history of Egypt, which is called Jewish history—in worshipping the image of the Divine Mother. Every name that could be applied to her image, every epithet of scorn in this masculine record was so given. Even as the prophets of Israel sought in vain to turn the people toward the announcement of God, whom they called the "One True God," others sought to allure the people from turning toward the Divine and Sacred Mother. The "Children of Israel" still turn away from the ancient record: the symbol of Rachael "mourning for her children," the symbol of "Lot's wife" looking backward and turned into a pillar of salt, because of her grief, by this God, who was of a masculine type. This shows how perverted history may become under the dominion of a false idea.

In the darkness which settled over the Orient, after the first primal announcement of the New Religion had been felt, there was, of course, the first recession belonging to the then existing types of life. The Wonderful Perfect Life could not exist in the world, even before—under all the conditions of human expression (except in the "Interval")—but was always somewhere deified and idealized.

But since so many multitudes of souls must pass through the shadows let no one suppose that the Divine Mother leaveth her children to pass through them unaccompanied; let none suppose, because of their sorrow, that she has deserted them. She maketh her "image" to be despised therefore, by having it trailed in the dust, because of the darkness of the Earth and the sorrows of her daughters.

They having forsaken the Divine espousals and having brought
the first great pain, then cometh the seeking for pleasure; then were built the Kingdoms in this Orient that were founded upon the senses; then had sway those varied self-seeking nations which constitute the Kingdoms of the East, and which make the expression of masculine life the dominant and often the only force; then came the gradual receding of all possible knowledge of the Divine Love save under the stimulus of the “Buddhas,” who each in succession took upon himself the Kingdom of Sorrow, through the sorrow of the Divine Mother, to outwork, if possible, the solution of its mystery. Hence the great “Babylonian Era” that held in its symbolism not only all the intellectual and material greatness, but the sins of the world and the sorrows also; for the “woman clothed with scarlet” was none other than the sacred image defiled and defaced by the children of Earth; hence all through that (symbolical) history is the painful double image of pleasure and sin, of the seeking of the shadow of human life, and the seeking of the meaning of human death; the worship of the senses and their satiety; and the whole world groaning in agony and striving for the solution of this mystery. Therefore science and all former religions, receding from their Primal source, failed to sustain the fair structures of their world built for the adornment, amusement, and magnifying of the names of kings; and when the pleasure houses were abandoned and sin, desolation and ruin prevailed, their temples became as naught.

Egypt, buried beneath the drifting sands, holds, by the enduration of time, some portion of her former temples. In the flowing waters of the Nile was shown the wonderful mystery of the Divine Mother, how it had given her life, but was now unable, under the Shadow, to restore her.

All the Orient seemed abandoned to the Shadow, to the reign of Darkness, while only small lights have shone out dimly to reveal more distinctly where the shadows have been. The trailing clouds of dust, and the “Serpent” resting over the fair Eden Places; that which was known—and there is nothing within the history of the present time to show other than those defacements of the earth, of those who possessed the full knowledge of the past history—folded and sealed; all this has until now remained as an unwritten book; because of the sensuous misinterpretations of man, no one could unseal the sacred mysteries of the past. As the prophets, seers, “Buddhas” came, there were small glimmerings of hope; some divine uplifting was received that lasted but for a few generations of time and then receded again unto the senses.
THE SOUL;

THOUGH HIDDEN SHE WALKETH THE EARTH

Slowly and surely the life of the Divine Mother, bending in sorrow above her children, has walked through the veiled shadows winning her children toward the light. No wonder, then, that prophets and sages could know when the last Messiah of that Dispensation would come; that He could be declared as "the Man of Sorrows, acquainted with grief"; no wonder that there could be hidden symbols, the light of which would express that which He would declare; for among the sacred orders initiated by the first Buddha, was the Order of Sorrow for the decried and Divine Mother Love, for the Divine sanctity of the Soul; hence the withdrawal of women whose lives were pure, into secret and sacred places; hence the reason for that departing from the world; because not finding therein the diviner love, they would have naught to do with the kingdom of dust; hence the places set apart for Vestals that there might be no contact with the world; because of this great Sorrow, because while one does not conquer the shadow by leaving it, one need not mingle with the shadows, therefore it must needs be that in order to show their divine respect for the highest, their adoration and appreciation of the Divine, these Sacred Orders were formed.

THE ORDER OF SORROW

(Understanding the mystery of Sorrow, of protecting and preserving the sacred image of the Divine Mother, though veiled), was formed in the Orient. The typical "sackcloth and ashes" and mourning, and the torturing of the senses finally became the symbols of this order—not that they literally performed the tortures which their too literal followers construed into practice.

The first image of the Order was the veiled Mother robed entirely in shadow, and then the image of the Child dead at her feet. His countenance was turned toward the North to show that there might be hope of re-birth, since the reviving breath came from the North, and since that reviving breath might give again another life to the Child; so as the days passed on and these again were merged into years and ages, the image of the Madonna and Child was confounded with those of more recent periods, and this Primal image was somewhat forgotten; but it again and again reappeared, and the re-birth of the Buddhas was all the hope that the world had.

Among the Buddhas—Prince Siddartha—Buddha Gautama was born without Sorrow. This Mother was held in the sacred bower of her life and without pain came the young life into existence. Shel-
tered in his infancy and youth from all knowledge of the sickness, pain and sorrow in the world, not knowing, from external sources, the meaning of death, he grew to man's estate, surrounded by the beauty, grace and loveliness of his father's kingdom. But the voices from within and above called him; the great Divine Unrest, the urgency of an inner Knowledge and Love, that could not be suppressed; and he went forth to learn the existence of Sorrow, and pain, and death; and he reached the Divine "Attainment" of knowing its meaning, and the way of victory, leaving his lovely wife and companion to return later with the Divine Message.

This is why, from the shrines and altars of his external father, who was a father of pleasure-seeking, under the command of the Divine Mother of Sorrow, He went out into the world to know the Sorrows that were there. This is why he must needs see all pain, understand all misery. This is why, indeed, each Buddha and the priests of the Sacred Orders abandoned the ways of human life, all the external pleasures of social existence, and turned to the asceticism, which is known to have belonged to the most ancient order of Buddhistic priests; because of the sinning of the sons of earth and the misery of her daughters.

Silently through the Ten and Two Buddhistic periods of the Great Brahmanical Dispensation the Divine Mother of Sorrow watched the Earth in its great agony, in its shadow. Whatever of learning is wrested from the ancient nations, it is even yet under the power of shadow; each nation has been begun in violence, because the power of each has been wrested from others, and ever in violence is maintained and ever in violence destroyed. Hence there has been in all those histories no record preserved of those who, in the Divine form of Love, could uplift the nations from their shadows.

**CHRIST BEARS "THE SINS OF THE WORLD"**

You have traced this life of sorrow even amid the histories of Earth; each prophet, seer, sage, and Messiah of the Fifth Dispensation has walked the pathway of sorrow because of this shadow. How the end would be, every one might know, since of all the Buddhas He who reigned in the middle Kingdom alone had even the appearance of joy, and that was only external, and since the latest, Christ Jesus, in that Dispensation reveals the culmination of Sorrow; for upon that Son of the Mother of Sorrow rested the typical "sins of the world." None excepting the Initiates understand why the Christ bears the sins of the world; but because of the desecration of her image, because of the wanderings in the shadows, and
because not yet had the sons of earth come to know the real life of this "Man of Sorrow," who must wear the image of Sorrow, must bear the sins of the world and express the shadow which cometh until "repentance" cometh and Her image is restored in the Soul. This is why "Mary," the Mother, which is the typical image of the Madonna, must needs have been lowly, must needs have been unwedded, must needs have been without the authority and sanction of the church (Jewish); and must turn to Heaven alone for explanation of the Life which was to appear. But by that inspiration that foreknows what the next Dispensation will be, her image was rescued by the Inspired ones in the Church, placing Her position of Divinity side by side with the Christ even at the beginning; while Jesus, Her child, must bear the sins of the world, the Mother of Sorrow, because of her great agony over the tragedy of the end of the Earth-life of her Son, seems to enter into a new pathway.

But what of "Magdalena," the woman deserted, the woman forgiven? What of the woman of all history, who was crowded out of the councils of state and church, and authority, and scorned of kings and rulers, though betrayed by them? Who cometh to her rescue? Who declareth her wrongs? Not her own kind, who sit in sanctioned places of protection and power; those who are sheltered in loving and protecting arms; who are called and claimed by the world as daughters of light; not those who hold their robes aside lest they be stained by contact with those who are not accounted worthy. Not these, but the One deserted by all men, the Typical Christ, forgave and turned even to her as the only woman, the chiefest of these Magdalens, whom the world has scorned, through that long line of shadow; by that one act* the "Man of Sorrows" declares the shame of the world and the triumph of perfect Divine Love. In the "Light of the World" Edwin Arnold has seized the very essence of the Christ Spirit in choosing her to tell the story.

But even now a pause cometh, and the images that have been discredited and thrown in the dust, as bearing the "trail of the Serpent," come again before the minds inspired; out of this Great Tragedy, out of this great drama, even out of the Orient in which is inwoven the trail of this primal serpent, with the shadowy sons and daughters of earth, there appears the Sacred Promise: the sins of men perish in the final act of the Christ who was slain by the Shadows, the sins and sorrows of women in the recognition of the repentant life that had been scorned and despised.

* "Let him among you that is without sin first cast a stone."
DIVINE MOTHER.

The silent Mother of Sorrow broodeth ever above her children, above the kingdoms that are now desolate, because of the sorrow of her daughters.

But such time as the glory of the New Life appears, this shadow will pass from the Earth, restoring the Divine Image, and the Mother of Sorrow who still lingers among her sons and daughters, will turn her face away unto the Golden Kingdom whence she came, leaving behind Her an interpretation of Diviner Joy. But in this interval, even now, as the shadow is parted, and the glorious light of the New Dawn begins to appear, behold, she still loveth Her daughters who are in sorrow; she still bendeth above those who are in pain; she still aids those who must needs walk the path of shadow; and she bends in forgiveness above her wandering, wayward sons who, not seeing the light, have not yet perceived the forgiveness of Christ.

Even if the silence, and the shadow, and the ebb-tide have left the earth barren, desolate, stranded, it is because when the inflowing of the tide again appeareth, lo: the Divine Mother descendeth in her restored image to declare her love and light to the world.

FROM SUNSET 'TILL DAWN.

She stood on the brow of the shadow of Earth,
The clouds of heaven were wondrously bright;
And tinted and shadowed with wonderful birth,
Seemed each coming wave of the tide of the night.
But the lily bells chimed soft and low
In mournful petition and silent prayer;
And the murmuring voices sad and slow
Wailed up to her height to find answer there.

Deeper and deeper the crimson flame,
The blood-red flame of the fast-fading day;
Deeper and deeper the shadow and shame,
Sadder and sadder the night's darker sway;
Yet silent and low at her wonderful feet
The bells of the lilies made music most sweet.

Then there came on apace the great shadow of night,
'Mid plaints and pleadings and voices of prayer;
'Mid clouds that obscured the fast fading light,
Intervening a star shineth glimmering fair—
Hushed in the sound of the Earth's great pain
Were the chimes of the lilies, she listened in vain.
And then a deep voice as though it were driven
Through the sorrow of ages, surged into her heart,
And the shadows were parted as though they were riven
To gain the victory;—some light to impart,
A soft ray to shine on the lily-bells dead,
They made but the moan of their music instead.

Then with heart of anguish and pangs of the past
That ages on ages of agony fed,
Her eyes and her form on the earth she did cast,
And as others passed by they whispered, "she is dead."
"And her child there is dead," and out in the night
Remaineth the symbol of the Mother of Light.

But lo! When the palace halls pleasure hath made
Reveal but the ashes of dead passions glare,
When the wine's deadly glamors in drunken dreams fade
And spirits of mortals sink down to despair,
When sounding of battles that rent the fair earth
And sorrow of wrongs that obscured her fair face
Had ceased, when the mocking and mirth
Departed, then lo! something sweet of rare grace
Trembled softly along the low lines of the sky
And a Presence as of a Great Silence seemed nigh—

And behold! she arose from her long night of sleep,
Then, parting the clouds by the Dawn's purple door,
The image of Love that forever doth keep
Watch and ward o'er earth came toward her once more;
And the voice of the wonderful Mother of Love
Bade her "arise" all her ancient resplendence to prove.
SIXTH LESSON.

THE MADONNA OF THE NEW DISPENSATION.

INVOCATION.

Divine and Perfect Love, Infinite Eternal Wisdom: Source of all blessings; Thou Creator whose ineffable light fills the universe; Thou Preserver, whose unfailing Love forever and forever abideth; Thou who though time and space and sense are as naught, still abideth in the eternity of Being: We turn unto Thee; Thy children lay their offerings of praise upon this altar; even as they cast aside all earthliness and dross, turning alone unto Thy Kingdom, turning unto Thy blessed baptism, may the light of ineffable Love, the glory of Thy perfect wisdom and abiding Peace, the Joy that transcendeth all of earthly bliss, be with them. Amen.

LESSON.

Beloved ones: In the vast Cycles of the larger and grander periods of time, there cometh a season when the perfect Love returneth unto the Earth. In the Primal Morning the Mother of Love drew near, stamping the sacred seal of her life upon all nature, and upon all souls that were to have expression in earthly form. Since such time, those of her Daughters who were to bear the message of Love in the Messianic birth unto the Earth in various forms were chosen to symbolize Her presence; and as these brought each a Dispensation of Truth, so whatever was the Truth declared, that was one portion of the Divine Mother’s Love.

Now when the Great New Temple is built, as it will be in the Sixth Dispensation, there will be recognition of the Divine Mother’s life, in each form of Her expression that has been known upon the Earth, all forms of Her that have been known as sacred; there
will be embodied in Symbols in that Temple all Primal Truths, since
the Truths declared will be acknowledged as centered in Her life;
and there will be gathered from every Kingdom and Dispensation
that the Earth has known, every form of expression symbolizing
Her. Six times Twelve will have been the Messianic Periods great
and small; six times twelve the expressions of the Madonna: One-
half of the larger Cycles, i. e., six, including the Dispensation that is
now approaching, are revealed.

This Sixth Dispensation, therefore, repeats the preceding ones
with an added light, and gives not only the wonderful One Truth of
the Divine Madonna, the Mother of Life, but the Dual Truth, and
the Three-fold Truth, and the Four-fold Truth, and the Fifth, which
is Shadow, the Truth of the entering unto the Sixth, which is the
Light.

When the Sacred Twelve times Twelve has been revealed per-
fectly then all Truths that have been hinted at, that the children of
Earth have ever wished to know or have partly known, will be
declared and shown; thus, in the next Six Cycles whosoever shall
appear as the expressions of the Divine Life, will gather the harvests
that have been sown in the past.

Through all the Knowledge, through Wisdom or through learn-
ing that the Earth has yielded, or through whatever the past has
revealed, humanity has not as a whole gained the perfect light; still
there was a typical number who had been longing and seeking in all
Dispensations. Though the Love has been declared, it has not been
fully revealed since the Primal morning when the Eden-Time gave
the first stamp of all the expressions that the Divine Mother was to
bring.

Now the Earth again makes ready, although still in the interven-
ing "Shadow." Through all the past prophecies there have been
glimpses of that which now approaches; the Veiled Splendor hath
been seen to come again and again, as it has been declared times
without number. Some portion of Earth's children, clothed in
Angelic Light, walking the Earth in human form, have been fitted
to receive it and again and again has the Light seemingly passed
into the shadow and the Earth hath almost forgotten the suggestion
of the Divine.

But for that which is to come all things make ready; in her fair
home in the Central Sun of the Pleiades, from that wonderful Star-
sun named "Alcyone," the Divine Mother maketh ready her ap-
proach; there She dwelleth in the perfect light of Her Kingdom;
there with Her daughters all around Her, unrivalled by any Daugh-
ters that any Earth can know, there is the perfect expression of such perfect Light as no one on Earth can even know or dream; nor could any mind of Earth hold such thoughts as could possibly suggest it—it would be so far from the possible perception of Earth minds that it would blind the spiritual vision to endeavor to perceive it.

But She cometh as the fulfillment of the vast Cycles; She comes as the culmination of all that the Earth has thus far received; and in this coming the Two-fold Life that appeareth will represent upon Earth, as far as can be received, all that Her perfect Love can declare; for this is the Divine Mother of Love whose Companion is Wisdom, and who, though veiled from the Earth will, in a chosen human form, express in the nearest possible type that the Earth can hold the presence of that Divine Life that is breathed upon by the Infinite. This Life will reveal and make possible all things that the last Messiah on Earth (the Christ) declared; this Love and Life, this promise, remains in possession of Earth. All things whatever that were sown in the Primal Morning in the One Great Truth have been gradually broken to the senses and consciousness of man, to be only fully perceived and known in the light of perfect Love.

It will be impossible under these ministrations to declare to you all that will come, save to give such indications and prophecysings as already appear. Nor can we endeavor to unfold to you the mysteries of that Divine Kingdom which Her presence will declare, She and the perfect Companion by her side. But this Truth will be made known and must be revealed to you: that when the Child of the New Dispensation is to appear on Earth there will be two-fold lines of preparation; for the next Christ will be Two-fold in Manifestation. But this is also true: the Mother of Love and Her Divine Companion, veiled in their Kindred, will be the Christ indicated in the Primal morning, when the Mother and Child were one; when the Son was sometimes named the Father. It is that Primal Truth that has been misinterpreted by the church to mean the Infinite God, imaged in His Son or Christ; but such was not the meaning.

In this Sixth Dispensation not only will the One Truth be re-declared, but the Dual Life will be manifest; thus in the Four-fold expression the Divine Image will be revealed on Earth; The Divine Mother of Love will be, seemingly, the Daughter of Love; and the Divine Father of Wisdom will be, seemingly, as the Son of Wisdom; in this expression you will have the idea—the Messianic idea—of all history: the Mother-Father, the Son-Daughter, the Bride-Bride-groom of the Divine Kingdom.

As those cycles of the vast periods of time have drawn the Earth
and the solar system nearer unto that Divine Kingdom by the law that governs the Cycles, so do the Earth and the Solar System, and all the intervening worlds bend in accord with this perfect and Divine Law of Life. The recognition of the law which develops merely external existence is as naught; the rules and knowledge of material life are nothing; every mathematical proposition, everything expressed in language, everything in science or art, everything that human minds seek to cultivate, must bend before this approaching Light of perfect Love, announced by the Great Messiah of the latest Messianic period of Sorrow.

This Love and Wisdom will come to dwell on Earth! See what it will be when the Life really comes! You do not know that in its Divine Alembic, all principles in nature heretofore sought and not found, will be revealed; you do not know that in its Surpassing Light all propositions connected with human life will be fully declared and explained; the pathways hidden will be revealed; and the meanings of all things made clear!

There is no primal mystery in the life around you, there is nothing “hidden” in the Nature that gives her secrets without the asking; it is only that the perception is not with mankind; and perception cannot come fully, even in the dual life, until such dual life is touched by the Divine Mother-Father: LOVE-WISDOM; then all things are revealed and the ancient Mystery of Time and Sense and Matter depart. As under the light of the all potent sun everything is revealed and becomes complete, so under this luminous power and Presence all knowledge and wisdom and earth attainments become as transparent as the Ether and the minds of the spirits, attuned to this light, perceive that which is.

The Preparation

To have reached this position, however, there must be such preparation as only the ages can declare: that from among the sons and daughters of Earth are those who have worn the garb of flesh and become fitted by conquest (“overcoming”) to receive this light and who, belonging to this Dispensation, are sent forth as heralds of this light; and, later, incorporated and incarnate in human life, these lives will await the coming of Her. Passing through such preparation as Earth can afford—if some Cherub or Seraph dips glorious wings only for a year, a day or a moment in Earth’s atmosphere in some loving home and then passes away it is because, belonging to that Kingdom, the Divine Mother hath sent that one to take the garb of flesh that the light may be near and aid every preparation on
Earth. Never wonder at what transpires in any dwelling; for whether sent by this Divine Love, the lives grow old with human age or are those who breathe but an instant of time, they may still be the heralding Angels of Her coming. And remember: it is not given for outward minds to judge or human knowledge to declare what must be, ere the Perfect Life can appear on Earth.

Chosen from among the sons and daughters of Earth are twelve souls (twenty-four lives), in expression, who are Her Angelic heralds and will be Her attendants (both feminine and masculine). There must be, also, twelve times twelve (one hundred and forty-four) who are the first to receive this knowledge, this life and light of the coming Kingdom. None to whom these words could be possibly declared, or who could listen to them with any attention or interest could be other than among those who will in some degree belong to Her Kingdom, drawn unto Her household of Love because they are prepared, because they are ready. No one can question where he or she belongs; none can say “perhaps I am nearest”; nor ask, “where shall I be in that kingdom?” None can know. But such Angelic whisperings of Love as appear to guide all who are touched by this Divine Flame well know the reason that human lives are here and why they are drawn forward to a knowledge of this Divine Kingdom; and though it seems sometimes shadowed and dim, and though you might strive to grasp the Primal Truths with the outward intellect, you cannot do it. Nothing of this knowledge can come save to those within the touch of Her illumining breath, adorned by Her Illumining Presence, to whom it is revealed by Her illumining Love.

Unto this the world must turn at last.

That mortal suffering in which was included the great purpose of the Sorrow wrought in past time, it is the great purpose of Love to heal; that which the darkness of the Earth-selfishness has declared, the purpose of Love is to revoke and set at naught; and that which has come through outward wars and strivings and conflicts, the clashing of material elements and the great victory with material things must, in this New Kingdom, all be changed into Peace and Harmony.

The heralds of this Perfect Life are known in the Angels of Harmony declaring the message and preparing the way. Some of these Angels, dwelling on the Earth, might be mistaken for the Messianic Light, or for the revelation of perfect Truth. So groping and groveling are human thoughts and lives that the perfection could
never have been known if it were not for that which permeates human hearts with Heavenly aspirations from within the Soul. That many lives are uplifted with some prophetic knowledge of this approaching flame of love is a sure indication of the near approach of the Divine Life.

Could you see with perception like that of the angels, you would discover that among the sons and daughters of earth in every nation there is now the shaping and reviving of the Primal revelations of every nation by groups of Souls, prepared to receive the added light and revive and replenish the ancient altars and to set the Primal Truth of Religion before the world; and above all to place the daughters of the Divine Mother in possession of their inheritance, the equal inheritance of life, and the one inheritance that is theirs from her kingdom: the inheritance of pure and Perfect Love.

Wherever this New Light appeareth, lo! they all are withdrawn from the waywardness of the senses, or the wanderings in paths of pleasure or external ambition and their lives are centered to do the bidding of pure and Perfect Love.

THE NEW EDEN

This New Eden appeareth, though it seems to come slowly and by painful throes and heart-pangs to those in the earthly state; still doth it none the less surely come; for, as its footsteps approach, as the divine recognition appears, as the light is declared, lo! from among the Sons of earth are those touched with divine eloquence to declare the presence of the Divine Mother Love; and from among the Daughters, those who are given strength, and light, and power to announce the Kingdom of Her Perfect Life on earth. Then when in science the presence is declared in the SIX EQUAL TRUTHS; it is this that maketh the SIX-POINTED STAR to be her symbol, and it is this which will enable those in the coming Dispensation of Her Life, to declare their knowledge; for they may not possess THIS STAR without knowing the sacred and former secret meaning of the symbol; as the three primal truths veiled in external life: The one basic truth, the point of the upstanding pyramid resting heavenward is the Divine life before entrance into physical life; the two points that form the base of the upstanding pyramid represent the equal positions in human life. The first, the Heavenward point, symbolizing the one truth, the second the two truths that are equal to the first, and this is the Kingdom; in the inverted triangle, the one point being downward represents the entrance into human life; the two points signify the
perfect love and the perfect wisdom, equal as the basic truth of the skies. The solar truth, broken or divided, while the one point or apex of the pyramid whose base rests upon the earth, is the one expression of divine love in the unit; the reuniting, not only of the soul, but of the arch-angelic life and the Divinity. Under the ancient Kaballa* one portion of this was named the Malchus; the other the Kether, or the Crown, and both declare the Sovereign, or King, or Ruler; which also was the sacred Mother veiled in this six-pointed symbol, and the sacred Father ensphered it with the circle of divine existence. This is the Divine union of Perfect Love and Wisdom.

In this symbolism it is declared that the Mother will restore, that the Divine life will reveal all Truth. The symbol should be only worn by those who have knowledge of the interpretation; else it would be mockery; since, as it was borne from the ancient shrines and places of worship in the Hebraic temples where it was held sacred, and has come to mean but words to many, for its sign is Jhwh-Elohim, God, Father-Mother; so if it were worn today in any sense as a symbol by other than those to whom the Divine Mother hath whispered the mysteries of Her Kingdom, it would be idolatrous and blasphemous, because it would be meaningless. Whatever this symbol may mean abroad in the world there could be no meaning excepting each point shall be named with the name given to illustrate the “Attributes” or “Manifestations” of the Divine life. Though we have given you some of the meanings, we have not given you the Sacred Name. Nor can you receive it until you are prepared by that love to enter into a knowledge of life’s most sacred and deepest mystery; but in all Sacred Temples this interpretation will reappear. When the perfect Temple of Truth that is within the Soul shall abide on Earth, then will its fullest and divinest significance be known.

Summoning all souls who acknowledge this perfect Truth, the Divine Mother, through her Handmaidens throughout the world, speaketh today; your lives are being made ready; and when again you shall enter the house of clay it may be that you will be summoned unto Her Kingdom to still better “prepare the way.” But certain it is of the perfect number that shall be gathered from all of the Kingdoms of the past besides those who accompany Her, and Her angels, there will be that one hundred and forty-four thousand within whose lives this divine impress and image have already ap-

* See the Sephiroth, which not only held the Sacred numbers, which were names, but the attributes or manifestations of the Divine Life. A portion of these were feminine.
peared, and who have come up from the past "through great tribulation" and Sorrow, through their grief and earthliness, become victorious, ready to enter into Her Kingdom. Such as are summoned, hear Her voice today; understand the meaning of Her Presence and Her word; and as She calls upon Her daughters, they listen to that voice from within and from the skies, well knowing that it meaneth that Her Kingdom is to abide on Earth.

When the Sixth Dispensation fully comes things discordant will be quelled; from that time forward nations will press to further fulfillment—though outwardly there will still be war and discords—there is the indication of the drawing to a close of the kingdoms of Sorrow that have been created in the past; the ever-increasing light will point toward this New Kingdom, and you will know, and others will know, what the light portendeth. The sons of Earth who have been making ready for battle, who have been preparing for greater physical conquests, who have been tethered and chained, will lay down their crowns, their scepters, their weapons of war, their external power; won to the new life by the light of this perfect love. Nay, you will see in your own lives that such as are touched with this approaching Light will not dwell enslaved by the senses; they will not pay the tribute of heart's blood unto Moloch and Mammon; they will turn away from all those pursuits that enchain and enthrall them, unto the diviner light of the spirit and the higher companionship of the Angels; and even among the people in the world where strife and contention still abide this voice will have its hearing, this presence will have power. Ye will know when any word is spoken or any thought declared that resembles this light: "Aye, they also are being summoned." It will pierce you as with the shaft of Truth, and send through you a thrill like the note of the Dawn: that even here in the midst of this Shadow which has not yet fully departed, the glimmering of this Light and this morning has been shown to you and to others.

Aye, you may not know as do those who give this message! But such is its light that the Divine Mother, who pierces through the shadow, summons you only by the voice of Love. By such love as ye shall possess when ye behold and reach toward that height, and extend your hands for further baptism; and as the circling years go on and the fuller Dawn appears, ye will see how the Morning Splendor approaches, and how the Divine Mother lifteth the darkness from the face of the Earth, and you will turn as the Earth does, to its Sun, as the planets and suns do to distant suns, toward that Divine Light whose glory is coming to abide upon the Earth.
As the petals of the lily unfold,
So the unfolding Truths declare
The sphere of light, the perfect gold
In which is placed, all unaware,
   The starry symbol, divine and bright
   Revealing the perfect color, white;

As in the sounds of harmony
Six and one make the sound complete,
Or in the prism whose light reveals
The scattered radiance at your feet;

Or as in the silence of truths untold
The meaning all divine is lost,
Until from out that sphere of gold
The perfect song of the Angelic Host,
   Proclaims anew the perfect Son,
   Declare the victory is won.

Oh, Primal Mother of all Truth
   Sitting ensphered, enshrined in light,
Restored again to perfect youth,
   Revealed again to human sight,
   The world still young, yet gray in wrong
   Shall chant anew the Primal song.

From out the syllables of light
   And through the circling spheres of gold,
The stars that greet your world tonight
   The six and one great secrets hold;
   The sixth revealing the central flame
   From whence the Blessed Mother came.

The light of Life, the baptismal shrine,
   The image of Love and Truth concealed,
In whom, resplendent, all glories shine
   Within these Six-fold rays revealed.

The Earth at last crowned and complete
   Places Twelfth cycle at Thy feet
And a crown of twelve stars on Thy head
   The glories by Thy heavens led.

One with Thy presence and Thy light
   When all hearts are illumined with Love;
See where the six-petalled lilies white
   Symbol Thy rays from heaven above.
Beloved ones: Thus far we have led your Spiritual footsteps. It is possible that had they been more fully trained, and your earth lives more perfectly strengthened unto this Divine Message, it need not have been so difficult for our instrument. But such love as ye have brought, such sympathy as your lives declare, hath formed the atmosphere upon which this Message hath been given.

The Mother of Love does not utterly withdraw; but for a time there is silence until such growth as may enable other Messengers to appear.

Meanwhile, for all of your obedience and such attestation as your spirits could give, you have our blessing and ever the Blessing of the Infinite Mother-Father God and the Angels.
SEVENTH LESSON.

SONG OF THE COMFORTER.

INVOCATION.

Parent of all Love and Wisdom, Mother-Father God: we turn unto Thy Soul, which is the soul of Life and Love Eternal, praising Thee for the all-bountiful and perfect evidence of Thy Presence. As in the outer world the sunshine is more radiant and all nature responds with greater joy and thanksgiving unto life, and every leaf seeks to express its perfection, and every blossom to yield its sweetest incense and beauty, and still more joy seems to follow the rustling of the winds among the trees, and sound of the waves that break in songs of praise upon the sand; and the sky, with wonderful clearness, reveals the glory of that rapturous light that pulsates through all the spaces; so even more deep and more joyous is the throbbing from within the soul that feels the prophecy of the New Life, that responds unto the New Light, that declares, forever and forever the divinity of that Image that is within, and repeats itself in myriad anthems of praise. Unto that charmed altar Thy children turn; and others, though not aware, turn in silence seeking the innermost shrine. Unto that glad, New Shrine, as unto a new morning, as unto a new and perfect Earth, with hearts newly awakened unto Divine Love, may Thy children turn and in its Light grow strong and perfect, full of the splendor of the new Day, full of the peace that passeth not away; may the import of this hour be known unto all, and may such words and thoughts as are breathed give forth the abundance of their blossoms until the world is filled with the incense of the lilies of immortal life. Amen.
THE PROMISE.

By Galilee, such as the Master led
From the enthrallment of the Earth,
Such time as Truth and Love seemed dead
And only gleams of immortal birth
Came o'er the sea and mountains fair
On far Jerusalem, resting there;

Such times as He His disciples led
Unto the Peace mount, and gave speech
On the heavenly wonders, and partly fed
Them until their souls might reach
Unto the higher height, and know
The source whence all these blessings flow;

Such time as hatred and scorning drew
The thought of worldlings to His life,
And for the hate of Truth there grew
Deep bitterness, anger and strife;
And He, foreseeing the sad Doom
The darkness and the dreadful gloom;

Spake words of comfort—not only to them
Who felt His Presence in that form—
But to the world; whose garment's hem
Was trailed in all His life-blood warm,
That world that would repentant grow
When they at last His Truth could know.

He said: "the Comforter will surely come."
Long need there hath been for this speech;
What time within the earthly home
Mortals toward the Heavens might reach
For higher heights; Death's wondrous peace—
No Comfort brought with its release.

Where hatred deep and dark has reigned,
And fearful poverty, war and wrong,
And all within the Earth-life stained
By dreadful deeds and the mighty and strong
Oppressed the weak, and they in turn
Sought Freedom, its altar fires to burn.

But He said: "The Comforter will come";
Now in the fulfillment of that day,
Such time as from fair Heaven's dome
Angels make the appointed way—
Behold the promised light appears!
Behold the crown of all sad years!
DIVINE MOTHER.

There cometh the herald of the morn—
   As when from night the Earth awakens
Unto the glory, newly born,
   So, long expectant, time is o'er taken;
The messengers who, one by one,
   Reveal the coming light and power,
Promise of the Kingdom thus begun
In the new Dawn's appointed hour.

As when winter has held in thrall
   The streams that murmur forth their joy;
And over Earth the white, still pall
   Hath been thrown;—through winter's alloy,
Through Tempest, darkness, and deep gloom
   Man only thought of Death's dread tomb;

Or as when torn and aching hearts
   Have longed for the high and perfect Love,
Longed for that voice its strength to impart
   That comes only from Heaven above;
So in the midst of death and doubt
   Have sought within, around, without
   For some sweet, healing balm to be
Poured on their hearts' deep agony.

And then, as when after such awaiting,
   Earth has seen no forefelt glow
Of the wild, fearful storm abating;
   But only shadow on shadow below—
Only the deeper and deeper shade,
   Only the sorrows Earth hath made,

Then suddenly breaks the clear light
   In and through—the morn is here;
Spring grows transcendent, Earth is bright,
   Blossoms adorned with dew appear
And song-birds praise, and all things fair
   Reveal the glory that is there:

Even thus the world has waited long,
   And war, and pestilence, and gloom,
The battle of the mighty and strong,
   And Death that sealed the darkened tomb,
All passed, have perished, and the light
   Has pierced through the Lethean night.

The world hath waited; would He wait?
The Comforter, expected long?
Would that be Christ, who from Heaven's gate
   Came, heralded by the Angels' song?
Or would the Comforter still be
   Herald of Christ's new victory?
THE SOUL;

The yearned for answer none might tell;
But pulsing of Angel's pinions on the air
The light Divine the deeper swell
Of wondrous harmony so rare
Are signs and tokens far and near
That the long promised One is near.

The song that syllables the light
That bursts in life from out the tomb,
The messengers from Heaven's height,
Each one casting the Earthly gloom
Aside, and girding grief around,
Win mortals by their sweeter sound.

All this betokens something near—
The triumph over those in power,
Their abject horror and the fear
Of those most mighty in Earth's dower;
Shaking of Kingdoms, Thrones that be
Heavy with human agony.

The age is wondrous; with New Day
Between the Earth and Heaven's height;
Glowing, the matchless, shining way
To the spirit vision; the fair sight
That opens unobscured, reveals
The heavenly message that it conceals.

All this unto the faithful ones
Who ever watch by the tomb of Time;
Obedient to messages that come,
Obedient to the wonders sublime;
Those who wait and watch and pray
Behold the dawning of the day;

Behold the Comforter hath come:
By signs and tokens in the upper air,
By such voices of the heavenly home
As Angels have—sweet silence there,
Such hints of that diviner glow
As only prophecy can know;

The Comforter hath come: By the sign
Of less of grief when death appears;
For in the knowledge all divine
That cleaves the darkness and sorrow of years,
Life brings to man the knowledge given
From out the citadel of Heaven.
DIVINE MOTHER.

The Comforter hath come: By the light
Which prophets, sages and seers declare,
Who, having climbed the mountain height,
Know that the Morning Light is there;
Who led by the Herald Angels forth
See the New Light that comes to Earth.

The Comforter hath come: By the sound
That makes new music on the Earth,
New tones of harmony enwound
Of the deeper and diviner birth;
Such sweet symphonies of praise
As rise through all the human ways.

The Comforter doth speak: Such hearts
As are attuned to the love and praise,
To such the new message imparts
All of sweet appointed ways;
Guided by the light that angels know,
By paths from heaven to Earth below,
No more the thorns shall pierce their feet,
No more their hearts with grief be torn;
But everywhere the light shall meet
Their footstools, and the radiant morn
Shall not be clouded ere the noon,
Nor evening shadows come full soon.

Nor shall oppression deep find place,
Nor grief pervade the joyous air,
Nor dismal fear, its terrors trace;
But the guardian angels everywhere
Their vigils o'er Earth ever keep,
Wiping tears from the eyes that weep.

The Comforter doth speak: And lo!
A new song shall be sung by those
Attuned to song and praise, like unto
That of the heavenly choirs, whose
Harmony is of symphonies
That have their birth within the skies.

The Comforter now speaks: And lo!
Out of the past all things appear
That kindle in the perfect year
The altar of the New Blest Light,
The Temple that grows fair and bright!
And sweetest ways shall fill the earth,
And sounds of joy and wondrous mirth.
THE SOUL;

The Comforter is there, leading the way
To where the New Christ Life shall come
And make on earth the Perfect Day—
Shall appoint the place and make the home;
He shapes the ways where all may meet
Who bring their treasures to Christ's feet.

The Comforter doth speak: And lo!
The voice is freighted with prophecy
For the hearts of all people below,
Whisperings of the time to be;
Of the glad morning that fills the earth
With the New Promise, the New Birth.

And the Comforter, whose voice is given
Sweet sounds, like the songs of love at even,
Like chiming star lilies swung in space,
With music of divinest grace;
Lo! brooding o'er earth this magic light
Reveals itself in wonder bright,
Comes again to crown the Perfect Year:
All this when the Christ shall appear.

Behold, the Comforter at last
Shall this wondrous web have woven,
Until the shades no longer cast
Their meshes; until the cloven
Poisonous, deadly feet of care
No longer tread in scenes so fair.

And the Comforter breathes the new light,
The message: all hail unto those
Who, having the illumined sight,
See the fair gates of heaven unclose;
And the Messengers of morn appear
To herald the all-glorious Year.

And as the Comforter is nigh,
Twelve Angels come to bless the earth,
And the Arch Angels from on high
Are radiant with Truth's Dawning Birth;

And stars flash out, and systems shine
With scimitars of splendor and power;
Suns and systems sing songs divine
Until here dawns the Perfect Hour.
And the Crown of glory is complete
Earth brings to the Messiah's feet.
Divine Mother.

The Comforter draws nigh, to bless
Those on the earth whose eyes can see,
Who know the wealth of tenderness,
Deep love and deepest prophecy;

To speak, Beloved, unto your souls
Till ye shall hear and understand
That Truth hath its appointed goals
And pauses not in its command,
Reaches with impetus so deep
Until all must its mandates keep.

The Comforter appears today;
And in your midst declares this light.
Winnowing wings prepare the way
As ye climb to the Heavenly height;
And lo! with benediction given,
Receive the blessing born of heaven.

And they who mourn shall clasp the Hand
And find sweet Comfort and sweet Peace;
They who have known but pain's command
Shall now with gladness their vigil cease;
They who hunger for earthly bread
Shall feed on heavenly Manna instead.

They who pass out of sin's dark door,
Reluctant ever to enter in,
Shall turn aside and sin no more;
There'll be no "heritage of sin;"
For the Comforter findeth the way
To win them from the shadowy way.

Then from all the nations riven
By Storm, Tempest of War and Gloom,
The Nemeses that were sent from heaven,
Dark discords and fear of final doom,
All these shall pass; and winters waste
Dark, dismal storms of winds and tide,
The sun's glamour that once made haste
To desolate, no more abide.

Beside cool streams people shall pass
Verdure and sweet blooming bowers,
And see where gemming the velvet grass
Are the bright million colored flowers,
And the wilderesses shall yield up
Their treasures; from the crystal cup
THE SOUL;

Of Nature, which doth overflow,
Man shall drink, and shall grow strong
And sing anew, as in Eden’s glow—
His glorious, glad new Eden song.

These promises were not in vain;
The earth is fair and the soul is free,
And between the earthly shadow and pain,
And the light of heavenly prophecy,
Is a spiral way of golden light
That leads unto the perfect height.

The Comforter breathes the New Song
In the New Triumph that shall come;
Such treasures as to you belong,
That out of the fair heavenly home
Have brought their wonders to the earth,
These are yours in the heavenly birth.

And ye shall fold them in your hearts
As dew is folded in the flower,
Until the sweetness of life imparts
Its incense unto you; till its power
Grows with your growth, makes you more strong,
And ‘wakens Love’s triumphal song.

’Tis the fulfillment of that need;
And where the Comforter doth bend,
Lo! on the earth all who have need
Shall gain the strength, ye shall attend
And dwell in the light and power of Love
Until the Message its Truth doth prove.

Pulsing before the shrine, that Light
That cometh from the glittering sheen
Of Angels, who from height on height
Reveal where the Glory late hath been
Where now blessing the ‘waking earth
The Comforter hails the New Birth.

BENEDICTION.

As wings of light that shall brood over the earth until you know
and hear the spoken word; as promises that bring their own fulfill-
ment, may the sweet prophecies dwell in your lives until in the
golden harvest time the sheaves are ripened and the Reaper appears.
And may such sweet light and baptism of praise abide with you as
abideth with those who dwell with the Angels in Heaven. Amen.
PART VI.

SUPPLEMENTAL LESSONS:

BETWEEN DISPENSATIONS

AND

FOREGLEAMS OF THE NEW DISPENSATION.
SUPPLEMENTAL LESSONS.

FIRST LESSON.

BETWEEN DISPENSATIONS.

Between Dispensations and overlapping from past Cycles, even unto the Dawning of the New Day, the Angels that bear forward the sacred Truths are frequently embodied and will be found symbolized in the prevailing worship, or teaching of the age. Thus nothing is wholly lost, for if not preserved in the sacred and secret records of the Sanctuary (which omission, however, rarely occurs), the "word of mouth," or teaching by personal presence, bears forward the Truth and "tradition" takes the place of record.

It has been found impossible within the scope of these pages, to trace all the ramifications of the "lines of descent" of the Great Dispensations, their Sacred synonyms and representations under the smaller Messianic Cycles, the Sacred Embodiments that, from age to age, have kept alive the hallowed Light of the Primal Truths.

Substituting tradition and inscription for history, it is easy to trace, beginning with Egypt (and possibly African origines), the various important periods; since all that is now included in human history covers one Great Dispensation only.

But the "Land shadowing with wings," was the Mother of all modern knowledge: Mathematics, Chemistry (Alchemy), Language. The symbols of the "Unknown" God: the Immaterial, Infinite Essence, Intelligence, are there found: The Soul—the immortal part of man—symbolized by but never mistaken for the Winged Sphere.

The divinities or Angels worshipped in later days, and upheld or approved by the "Dynasties," were, like all other seeming retrogressions, the decadence or depression between Dispensations.
THE SOUL:

EGYPT.

All the civilization of the world has come up through Egypt, from far well-springs of the ancient sources of the Nile in Africa, and beyond, lost in the dim distance of prehistoric ages.

The "Osirian" Age is the only prehistoric period with which students can become even remotely familiar. Osiris, Messianic Arch Angel (representing the sun of Life and Light); Isis, his spouse (representing generic life, the Earth); Horus (the child), representing the life, the birth.

The tutelar divinities were the lesser Angels, embodied for the various offices and ministrations indicated in these teachings: as leaders, teachers, exemplars, to bear forward the "lines of Light," to show the way. But these later names and symbols of Egyptian Angels and Arch Angels would have no meaning but for the fundamental bases of the Dispensations beyond it all, at the foundation of all the names and symbols, concealing ever the "Most Sacred Name," since neither the Magians, priests, Angels, or Arch Angels could utter the "Perfect Name."

The Attributes, or Manifestations, were such divinities as were essential to bear the Messages of Truth to the children of Earth.

So buried are these symbols of the Primal Ancient Worship in the later and perverted inscriptions, that no records of the work of the Angels in Egypt can be clearly gained except from the Angels in higher realms, and the learning of the sacred orders descending through Phenicia, Greece and Rome and other more recent nations.

But even Egypt sends her soul of the past to restore the knowledge of her living light, and to place before the eyes that can see, the vast luminous background of her real existence.

Scholarship has restored much through the disentombing of buried cities and deciphering the inscriptions on monuments, walls, tablets—especially through the finding of the key and solving of the Cuneiform inscriptions of which Egypt was the primal source—but which are handed down through Accadia, Babylon, etc., etc. But without the presence of the Angels there could be little or no progress made—they reveal, interpret and make known the meanings of the inscriptions, whether Ideographic or in symbols and language.

CHINA.

A sealed book is the "Celestial Empire," even now that it is a "Republic," in these days of Earth Awakening.
For many ages holding the Mysteries of all the knowledge known by scholars among her own people from the world, these people also hold in records, which they claim are more ancient than the histories of any living nation, except India, the history of past ages; they even claim a record of 200,000 years!

Decadent, because of isolation and exclusion from all the onward nations and movements of the world, her brilliant scholarship, her past dim worship, her central Light (Confucius), sometimes veiled, sometimes resplendent, the Angels of all her worldly dynasties turned away from the advancing glory of the new day, there are still thousands of awakening lives who will bear a part in the Great Resuscitation of the Earth.

Undoubtedly the origin of the Chinese nation, in part at least, was linked to one of the Earlier Dispensations; but Confucius "restored" something of a primal Religion, (or more properly speaking) a compilation of Philosophical teachings and laws. This was to a great extent superseded by Buddhism until lately and, in fact, there was religious liberty; since the organization of the "Republic" the government has made Confucianism the "State Religion." Any "State Religion" must be considered oppressive, unless it is accompanied (as is the "State Church" of Great Britain) with freedom of worship for all people who do not adopt the tenets of the state church (yet there are still the Church "tithes").

With the national and religious tendency to "worship the past," i.e., to look upon all that was great and good in the past as worthy of reverence and imitation; and with the peculiar form of transcendentalism that turns to the "Ancestors" for advice and counsel; and just here it may be well to explain that the intelligent and educated Chinese have repeatedly said that they do not "worship" their Ancestors; Age is revered by them, and the household and social usage—and formerly the government—was administered by the eldest; also it may be just to explain that in consulting or communing with their "Ancestors," they do so under the very logical and correct idea that they are living and are in a higher and wiser condition than mortals can be—with this tendency to worship or revere the past, doubtless the restoration of the teachings of the Confucian system may serve as the aegis to ward off the encroachments alike of the Buddhistic and Christian tenets and the agnosticism of the western materialists.

In the New Order, however, it is doubtful if a New Chinese nation will appear.

But the Ancient Splendor will shape itself into the Great New
Nation that will include those wonderful sleeping nations of the East in the New Orient.

The fact that interpreters have arisen who place the wisdom of ages in such works as "Yi-King" and "Tao-Teh-King"; the fact that one of China's greatest Sages, Laotzse, is being interpreted in a spiritual and inner way, that will lead to a clearer conception of the deeper foundations of Chinese philosophy, encourages the hope for a New Day in China.

Again we say, it is no evidence of retrogression that Confucianism is made the "State Religion," for the teachings and compilations of Confucius hold all the wisdom of many ages, and as a condensed ethical and philosophical record, or compendium, of a past that, it is claimed, is long antecedent to the records held by any existing nation or people, the knowledge, wisdom and sublime ethics found in the writings of Confucius will go far, if universally taught, to restore the Primal Truths.

INDIA.

MAHATMAS.

More of the Divine Messages, more of the sublime philosophy (and Religion) of the Ages, has come from India than from all other sources combined.

The lesser deities, presiding over the affairs of life, and indeed pervading nature with their powers, "the gentle 'Devas' of the Earth and Air," were subject to the higher and inner heavens.

So subtle and transcendental a period, however, would soon be lost in the literal interpretations and material conceptions of those who founded the Hierarchy, the priesthood of Castes.

"Brahma" and "Brahmanism" are not to be confounded with the modern "Brahmans" (Priests).

THE DIVINE MESSENGER.

BRAHMA (not the Eternal, Infinite Brahm), who gave this splendid light to the world, is further and more fully revealed in the Messianic Lessons of this book. This lesson refers to the intervening periods of descent.

Not only are we able to trace the Angels of this wonderful Dispensation (the same in potency and power, therefore in name), the "Announcing" ones, but such distinct Lines of Light have been revealed that the lesser Messiahs (Buddhas) and the Embodied
Angels, can be clearly shown. The "Rishis," "Mahatmas," "Yogis" and other sacred orders, both before and after Buddha Gautama, when impersonated, have kept alive the Sacred Truths.

The sacred books of India (included practically in the Shastras, Vedas) have brought forward the teachings, laws, and religion to the gaze of modern students; but the subtle spirit of Brahmanism has depended upon the "Manifestations" of the sacred lives borne down through the ages, culminating, or concluding, in India with Buddha Gautama: but for the entire Dispensation culminating with Jesus of Nazareth.

For a long period it would almost seem the traces of light in India were well nigh lost; but through scholarship and Intuition, chiefly through the Ministrations of the preserving Angels who reveal the wonders of the past, its full flood tide, opening up for the New Dispensation of Light all of the past knowledge, has not yet been reached.

But the unrolling of the scrolls of Vedic records, the wonderful inpouring into the Occident of Hindu philosophy (and Religion), the reawakening of an Ancient people to meet the New Day, restore the splendor long veiled, that is coming forth to array itself with the Angels of the New Dispensation.
SECOND LESSON.

PERSIA.

The "Mazda"—Magi.

One of the most subtle forms of preservation of Ancient Truth is still to be found in the "Sacred Flame" of the Parsees.

The Angel of Light (Symbolized in the name "Mazda") was also the Creator of the World (not Ormuzd, who in two potentialities was the ruler of the Universe).

It has been erroneously supposed that the Parsees, especially those who bore forward the wonderful Truths of the Magi, were "Fire worshippers"; but such was not (is not) the case. The "Enduring Sacred Flame" is a symbol of the Soul Immortal, and of the Infinite "God of Light" and "All Good" (Ormuzd), while the Angels or deities of Light, under various names, bore forward the wonderful Truths revealed by Zardusht. The descent to sacrifices and other outward forms and ceremonials were no part of the original religion of Light.

Science (especially chemistry or Alchemy) was an essential element in the preservation of their worship, and "fire" was held as the element nearest to the Source of All Light.

Angels were embodied as "Magi," and held the sacred knowledge and mysteries of art, science, and religion, becoming the tutors and instructors of rulers, kings and teachers.

The Angel Messengers of Persia bore into Asia and ancient Greece the wonderful basis of that knowledge of mind and spirit that took the place of mere material forms and ceremonials.

The secrets of the "Mithric Caves," and the mysteries known by those learned Magi, became perverted by later pretenders, or were vilified, until at last they ceased to hold any of the primal meanings.

Persia as a Nation and the religion of the Mazda alike fell under the shadow of that great eclipse that has almost blotted out the splendors of the Orient and the glory of the Ancient Truths.
BETWEEN DISPENSATIONS.

Phoenix-like, however, they will rise from the sacred ashes of the past, the forms alone perishing, while the Soul of them, the Angels and Arch Angels, press ever near and more near to bear their part in the Great New Day.

What Splendors greet this glad reawakening for the Earth! Anew the people, in glad habiliments of a new birth, shall witness the Ancient Altars rekindled—in the Soul; shall see the new Morning of that Day, so perfectly portrayed by the Arch Angels and Angels of Ormuzd and Mazda!

They are waiting. They are working by the twilight gate of the New Day, to unveil the glory so long eclipsed, the Light so dimmed by the Shadow times of Earth, through intervening Ages.

"BABYLON."

BEL-ASTARTE (BAAL-ASHTORETH).

With its many meanings and uses, the word really signifies the most wonderful connection between a really "dead" past and all the learning of today. Babylonia, Chaldea, Assyria, Accadia—these are words with which to conjure the records of all learning, and, indeed, the origin of much of it.

Ideographs here first held the place of language; and here the Cuneiform characters first had their meaning, at last extended into many hundred (700) characters.

Literature, Art, Science, had here their wonderful stronghold. By conquest almost all the then known nations became vassals, and at last were incorporated into the Empire, or were afterward set free by the Semitic victories; but the learning was distributed from Babylon to all the nations of the Earth:

To Jerusalem through the captivity of the Jews.

The Chaldeans were learned in Astronomy (Astrology), and through their mysteries all of the lore of their "Wise Men" was held sacred.

Because of luxury and corruption, because of excesses in every direction, the name (Babylon) came to be a name of reproach—especially among the Jews, especially the Israelites—and in later days any city exhibiting great love of display, great wealth, great luxury, as well as great learning, was named "a modern Babylon."

But it must be remembered that this record and opprobrium have come from the enemies of those Ancient people; and while we deplore in every age the abuses of prosperity, such as luxury, glamour of wealth and all kinds of excess, "Babylon," "the confusion
of tongues" and in the world at large all opprobrious terms and epithets applied to the ancient meaning of the name, must be considered as belonging to a state or condition. The lapse from learning and sobriety to worldly luxury and splendor may be with equal correctness applied to any metropolis of ancient or modern times.

We must revert to Babylon as the holder, preserver and largely the founder of all the learning that existed in the world for thousands of years and long, long before the Christian Era.

Babylon really formed the connecting Splendor between Modern and Ancient Civilizations (the latest and previous Dispensations), and undoubtedly held within her walls the learning and the mystic and sacred records that would have been lost to outward history had they not been so preserved. But the people "scattered to Babylon" were also "scattered from Babylon" and bore the sacred names and symbols with them.

GREECE.

OLYMPUS, PARNASSUS.

The Twelve deities or deific beings and the lesser divinities inhabiting Olympus, under the dominion of Zeus (Jove) were the Angels of that epoch or period when Greece attained her highest civilization; when the Arts of peace, alternating with the Conquests of war, were cultivated to the highest extent. The Homeric Epics and Lyrics not only give minute and particular descriptions of the abodes of the Gods (Angels) and Jove (Arch Angel), but interblend their lives with mortals, until in the Homeric Epics one cannot distinguish the "Gods" from human beings.

The reason is clear; these gods and goddesses of Homer's lays were impersonated "Attributes of Joy and Wonder and divinest Love."

The mingling of gods and human beings served to illustrate in a wonderful manner the mission and work of the Angels on Earth. The warlike divinities culminating, according to Grecian mythology, in the birth of "Alexander the Great."

While all the arts, sciences, philosophies had yielded their fruitage in the perfection of the Athenian Group, without Greece there could have been no civilization.

The gentle Muses of Parnassus wafted the messages of love and peace, and all of Greece worshipped at the two shrines.

Yet love of pleasure and worldly power so far marred and dimmed the knowledge of higher things, that when the real Angels appeared and walked the Earth as men, teaching those rare prin-
ciples of highest good, their philosophies (Ideals) superseded in the minds of those ready to receive them, the sense-worship of the pleasure-loving and worldly. And though the "hemlock was distilled" for Socrates, the glorious system founded by him, and more than borne forward by Plato, has thrilled and filled the world through the intervening centuries.

The Angels of Greece cannot be traced or named separately, but each student has access to the wonders in every direction of art, science and literature, that Greece has given to the world.

Without Greece modern civilization could not have existed.

ROME.

JOVE—JUNO—MINERVA.

Undoubtedly all of modern Europe and the western Continent, and much of Asia, have drawn much of their knowledge of Science, Art, Literature, Government from Rome: Greatest (except Greece) in the arts of peace; Usurper, Conqueror, destroyer, greatest in war (Mars).

From Imperial Egypt to Imperial Rome seems but a step, yet to Greece must be given the first praise of being the fountain head for the preservation—and indeed origin—of all classic lore; all philosophies that are known to the world; all primal sources of Art, Literature, Science.

Rome has been the distributor. Conquest and "Civilization" seemed to go hand in hand, yet the choicest period of Roman history has come down to modern times through war-clouds, and sometimes defeat.

The world once centered in Rome, as it once centered in Athens, as it once centered in Babylon, as it centered ages ago in Ancient Egypt.

Its history is a world history; its prowess a world prowess. That which remains is the Echo of the past, and we perceive a mighty effort toward the Future.

The "Shadow" that fell across Asia and a part of Europe, the Light that arose in Palestine and—sometimes clouded, sometimes clear—shone over the western world, cannot here be traced.

The learning and Art of today can be traced to these past Nations that stand like Pillars of Light against the dark background that obscures the sacred Temples and citadels of their glory. The Soul has not perished and from Ancient Greece and Rome a Diviner Art, a more sacred meaning of Religion, rises to meet the New Day.
THIRD LESSON.

HEBRAIC.

An Inter-Dispensation, and one so closely allied to modern civilization, claimed by Christians as the foundation of their "Era," but not so acknowledged by the Jews.

Judaism is in itself most interesting, as uniting the Egyptian and Babylonian systems of learning, and in some instances (tribes) worship.

The "Unknown" God, or the One God, known as "the God of Abraham, Isaac and Jacob," was not always the God worshipped by the Jews; hence, "If God be God, then worship Him; if Baal, then worship him."

The "Scattering to or into (from) Babylon" has much to do with the history of the Jews.

While the primal learning, the building of Jerusalem and the first building of the Temple, were clearly derived from Egypt; later came the innovations and encroachments of the wonderful Babylonian learning, power, and worship. And even when the Semitic Conquest of Babylon occurred, the rare secrets and sources of knowledge were not destroyed, for they had already penetrated to every nation of the then civilized world.

The history and Religion of the Jews being still extant, it is for the Scholars and Students, as well as the Rabbins of that nation to expound and present their origines and claims to the modern world.

Through Egypt, Babylon (Chaldea) and Palestine (Jerusalem) comes one direct line of the descent of the Ancient Truths. While the other, co-ordinate, yet very distinct, comes through Phenicia and Greece and Rome. Modern Europe has taken the learning of the latter, while both are united in Christianity.

Jesus (really) being neither "Jew" nor "Gentile," formed the
One shining link in the Chain Union between the Orient and Occident.

The simplicity and grandeur of the Early Jewish (Hebraic) Faith, is in itself evidence of the presence of the Primal Truths, though interspersed with so much that is merely allegorical. Like all the ‘Sacred’ books of the East, the fundamental bases of the Religion is contained in a few simple and concrete “books” or chapters. The Pentateuch—Jewish Bible—and the more veiled Sacred Writings contain the essentials of the Hebraic faith, while the “laws” and “ceremonials” are for more external observance.

The remaining portions of what in Christendom is called The Old Testament, consists of History, Allegory, literature (epic and lyric poetry), and interpolations from Oriental Religions; together with a “Book” or chapter here and there that clearly are allied to “Free Masonry” and kindred secret orders. The Jewish scholars have a far better knowledge of the Original Meanings of the sacred writings than any Christians can have, unless the latter have been educated thoroughly in the Hebrew lore and then “converted” to Christianity.

The “Sacred Names” and meanings have never been published to the world, and undoubtedly are preserved by the Rabbionia or by the most sacred order of Priests.

The “Rabbin” or “Rabbi” was not originally a Priest; but one appointed by the Priests to teach in the outer Temples, or among the people.

However, modern nations are indebted to such records as have been made public, and although scholars have ferreted out other works that contain the true meanings of the Hebraic records, one must look to inspiration for the true knowledge of the direct line of the descent of the latest lesser Dispensation and a return to the Primal Truths.

The three lines of descent—and of the distribution of the Ancient learning into the Western Nations of Europe—may be named. The Semitic, the Latin, the Saxon (“Norseman”) subsidiary and co-related peoples might be named, but the student finds ample material in the world of history and other literature to satisfy his desire for chronological, and, indeed, ethnological information.

The fair and open-minded student will readily yield to the learned and wise among the Hebrew people for a correct interpretation of the “letter” of their records, but it must be left to those Divinely Endowed, within and outside of the Hebrew nation, to trace the real lines of descent that lead to the Culminating life of the Messiah.
THE SOUL;

—rejected by the Jews that he might be acknowledged by the whole Earth—not the "Earth" of Ecclesiastical Christianity, but the people of the whole world to whom He came.

THE ANGELS OF THE NORSEMEN.

ODIN—FRIGGA (ALSO FREYA).

In the Scandinavian Mythology (which is always basically true), the Greatest God (Wotan or Odin) dwells in the Halls of Valhalla (Heaven) with Frigga. She, however, is the mother of the Flowers, all beautiful life on earth, presides over Marriage and over unborn Souls, whom she guides unto Earth; while Odin (Wodan) is God of agriculture and all things favorable to human welfare. "Thor" is the "Thunderer," the "Warrior." All northern nations of Europe have primarily this foundation for their worship; and every good thing, as well as ills and misfortunes befalling humanity, can be traced to the "gods" or Angels of this wonderful worship. In the Heavens the "belt of Orion" is Frigga's distaff; the Worlds and Stars are her toys and implements of work and pleasure.

The Attributes—passions and virtues—symbolized in the northern (Norse) Mythology, and represented or embodied in the personages of the deities, are similar in character to those of the Hellenic nations, and the far Orient. In fact, the underlying idea is the same: the mingling of gods with the people of Earth, for the benefit of humanity and for punishment, if need be, of an ambitious "Angel."

Into the "Folk lore," poetry, and music of even modern times, this fascinating imagery is woven, and forms the real basis of the underlying poetic temperament of nations and peoples that, on the surface, seem somewhat unpoetic and phlegmatic.

Yet this branch of human worship contains often a finer sense of poetry, a truer sense of justice, and a purer ideal of life, than is sometimes found among the more flowery and, seemingly, more poetic imagery of the Southlands. The ultimate of all these systems is: There are Superior beings who, under the Infinite One, preside over and aid in the affairs of the heavens and the children of Earth; and in times of peril and need succor and strengthen them. Love of power, love of gold, every unworthy passion and impulse, are portrayed among the "gods" and punished. Every exalted purpose, true and loyal affection, justice, tenderness, mercy, are also personified and rewarded. The most ancient people of the Northlands are little known, but later and more modern nations show great leaning
toward invisible helpers, a recognition of the real source of Life and power above and within, and a ready acceptance of the philosophy and revealments that point to a New Day of Truth.

Modern thought, particularly in the wonderful “revelations” of Swedenborg, has been enriched and made ready for the dawning of a New Era, and the poet, musician and artist have found ever fruitful themes in the mystic and fascinating lore of the North.

Something of the wonders of Valhalla, something of the tenderness and beauty and power of Frigga ever greets us from those Northern Shores, through minds that seem to “border on the lands of the unseen.”

The races of Western Europe and America are the mingling of the “North lands” and “South lands” and their Angels.
FOURTH LESSON.

FOREGLEAMS OF THE NEW DISPENSATION.

As the time draws near for the Fulfillment of the actual Dawn of the new day, the Summoning Angels call from all past Dispensations, Arch Angels, and Angels, and Messengers, to reveal the ancient meanings, to restore, to place in their true light before the children of Earth (especially those who are ready for the New Light), the Truths of all the past Dispensations.

The Dispensation now dawning is the Sixth, and most important of all that the Earth has experienced; whose symbol, the Hexagram (six-pointed star), is the synonym of all Truth, Knowledge, Wisdom, Power.

These foregleams might be traced further back than the Protestant "Reformation"; but this would be only recapitulating well known history. A distinct forerunner must ever be found in Emanuel Swedenborg, who, although endowed with great intelligence and a scholastic mind and education, nevertheless was, in the interpretation of his Visions and Spiritual Experiences, swayed by the theological views of his day. Though often misunderstanding the real nature of the visions, his was a gateway, a marvelous opening of the fountains of Inspiration, which had, according to the then prevailing theology, been closed since the vision of John on the Isle of Patmos —called the "Book of Revelations."

No sooner had Swedenborg "opened" anew the avenues of inspiration, than his followers proceeded to try to close them again, claiming his Inspiration "the last," manifesting as much, if not more, narrowness and bitterness than the preceding theologians with whom they had contended. But those who sifted the true from the false, made of the "New Church" a movement in advance, a step toward a better understanding of spiritual Truth.
Evidence is seen also in the communion between the "heavens" and earth, as shown by Swedenborg.

There were also foregleams in the "leadings of the Spirit" of George Fox and the Quakers, who set aside the "forms and ceremonies of worship," and even went to the extreme of plainness and severity (freedom from ornament) in their dress, places of "meeting," and manner of expression; speaking as the "Spirit" gave them power, or prompted the utterance, and if not "moved to speak" by the "spirit" were silent.

The Wesleyans were also visited with much of this "power"; in fact, the "Primitive Methodists" were led by the Spirit to more sincere and simple forms of worship. They eschewed ceremonies and all ornamental works in their places of worship; while later the Shakers, led by "Mother" Ann Lee, announced distinctly the coming of a new Day of Religion, the restoration of "Spiritual Gifts," which were quite general among them, and though they separated themselves entirely from the world and lived lives of severe asceticism, including celibacy, they declared that the New Light was coming to the outer world, "the world's people," in the form of "spiritual gifts" which would be quite general.

The greatest event among Religious bodies and organizations that has occurred in many ages, if not in all time, was the "Parliament" or "Congress of Religion(s)," held in the Art Institute, Chicago, as a part of the Columbian Exposition (1893). The various Congresses—ethical, scientific (social science) and all kindred topics—were wholly eclipsed by the wonderful presentation made in the Religious department of all the known "Religions" of the world.

The coming together, each to present the Religious views of his people, country, sect, or whatever, could never have taken place but for its masterly inception and execution, chiefly in the mind of one man:

**The Angel of the Day and Hour**

True, there had been for nearly half a century the "Free Religious Association" of Boston, of which "Thos. Wentworth Higginson" was for many years president, where every form of Religious belief was welcomed, and even "unbelief" had its opportunity, and there we have spoken in the presentation of Spiritualism in company with Robert Dale Owen. But the world-wide representation and later influence of the Congress of Religions of the Columbian Year can only be termed a great culmination and a prophecy.
Chinese, Hindoo, Hebrew, Mohammedan, Christian (with its many denominations); it seemed almost like the veritable "Millennium," when "all nations, kindred tongues and people" will be gathered in one Divine accord, each "worshipping according to the dictates of conscience," yet all united in the one Fraternity of Spirit, each intent on doing good to his fellow men:

"Peace on Earth and love to all people."

The Congress was the great Unification of Religious "beliefs" into one grand humanizing of the minds and spirits of all present.

It was notable that the "Fatherhood (and Motherhood) of God, and the Brotherhood of Man" (the human race) was enunciated by the finest representatives of all Religious beliefs. And such fraternal fellowship of doing good to others, whether coming from Brahman, Buddhist, or Christian, was hailed with tokens of approval by all composing the vast assemblage—except alone the strictly "Orthodox Christians," under the name of the "Evangelical Alliance." Alas, that difference of "creed" should stand in the way of universal fellowship and Brotherhood!

But the after effects were very wonderful: in the melting away of superficial barriers of dogma and creed, in the "Christianizing" of "Christians" by their gentle Oriental Brothers, who, by urgent invitation, remained in this country for a time and expounded, for the enlightenment of Occidental minds, the Vedic, Brahmanical, and Buddhistic lore; or, if from China, the teachings of Confucius and other great Chinese "Teachers" and "Reformers."

The broadening of the minds of the clergy and laity in this country was most manifest, to the end that true Religion is recognized as the Same, under whatever name, or however disguised with differing forms, ceremonials and creeds: The primal and Final basis being essentially the same, whether originating in Egypt or England, in China or America: The worship of—

The Infinite God (eternal Love and Wisdom). The One God: Om, under whatever name.

The Immortality of the Soul, like unto God (in quality, Love and Wisdom).

The Fraternity, fellowship and kinship of Souls. The religious acts of doing good to others.

Other indications of the New Dispensation are:

The "outpouring of the Spirit." The reappearance of "Spiritual Gifts," constituting the added, and indeed the only, evidence, aside from the inner convictions of the Soul, of continued existence of the spiritual personality beyond the change called death; the
increasing number of people who have visions and experiences, not explainable by any of the known scientific (mental) hypotheses; the formation and continuance of "Psychic Research" societies for the sole purpose of investigating the new and wonderful phases of phenomena, both physical and mental, in that which is known as "Modern Spiritualism"; but above and beyond all, the existence in the world today of hundreds, nay thousands of human beings, who know they have seen and conversed with their dear ones of the household who have "passed on," who have witnessed the undeniable evidences of the power of disembodied spirits over matter, independent of the usual dynamic processes; over minds, independent of the usual action or capacity of such minds, and over the human (embodied) spirit to the degree of great inspiration and exaltation; all this crowds into the nineteenth and first decade of the twentieth centuries, with the great force of an incoming tide. Indeed, there are many who think that the sum total of this Spiritual Awakening that is in the world today is the New Dispensation. But its culmination is not yet; nor can the Embodied Angels be known to those who look with near vision, and are in the midst of the great awakening. In after years (ages perhaps) those appointed to "Show the way," can clearly be seen. Today those that are ready are listening to the voice, and listening to the message that is borne in from the Spirit and Angelic realms by ministering spirits, and by the Angels of the new Dispensation.

Meanwhile such as are growing into the new Light, are being prepared. The Earth itself is making ready, its people are being prepared for the Sixth great awakening.

Already the announcing Arch Angels have appeared among the higher Angels of the heavens of Earth; already the Messengers—Embodied Angels—who herald the new Dawn, have given their preparatory messages. The great Unrest of the nations; the urgency and import of the rushing together of many mighty forces upon the Earth; the wonderful works of the many Embodied Angels tending to culminations in Mechanics, Art, Science, Religion; the rising of the messengers among the Ancient peoples bringing their primal Faiths to meet the Great New Light; the struggle of all the shadowy powers and elements to retain dominion—the supremacy that is surely slipping from their grasp; the persistent turning toward the New Light by those who have been taught and trained in the schools of the Angels. All these and many other indications show that the New Day Dawn is not far distant, that as the Sun and its attendant—dependent—planets, draws near the completion of its great cyclic
revolution around its central sun, the world attuned to the glad culminating—after the storms and struggles that must first come—will rejoice in the glory of the New Day.

Storm Swept, war-scourged for so long,—the Earth awakens to the New Day, enters upon the new Sun Cycle. And those Souls that are culminating, those lives that have been made ready, will greet the New Messiah with glad acclaim and hail the Dawn of the Day of Perfect Peace and Joy and Love.
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